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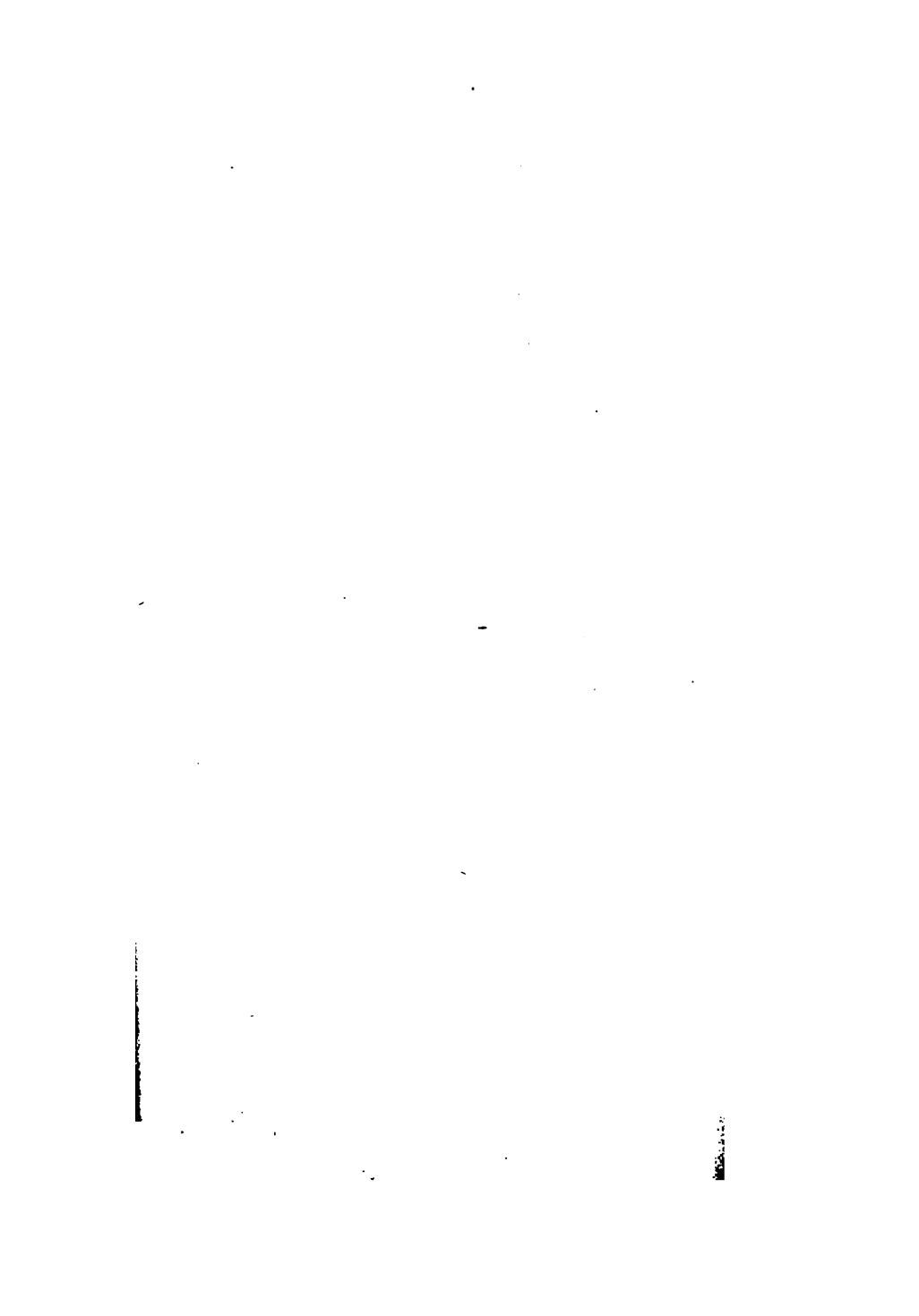
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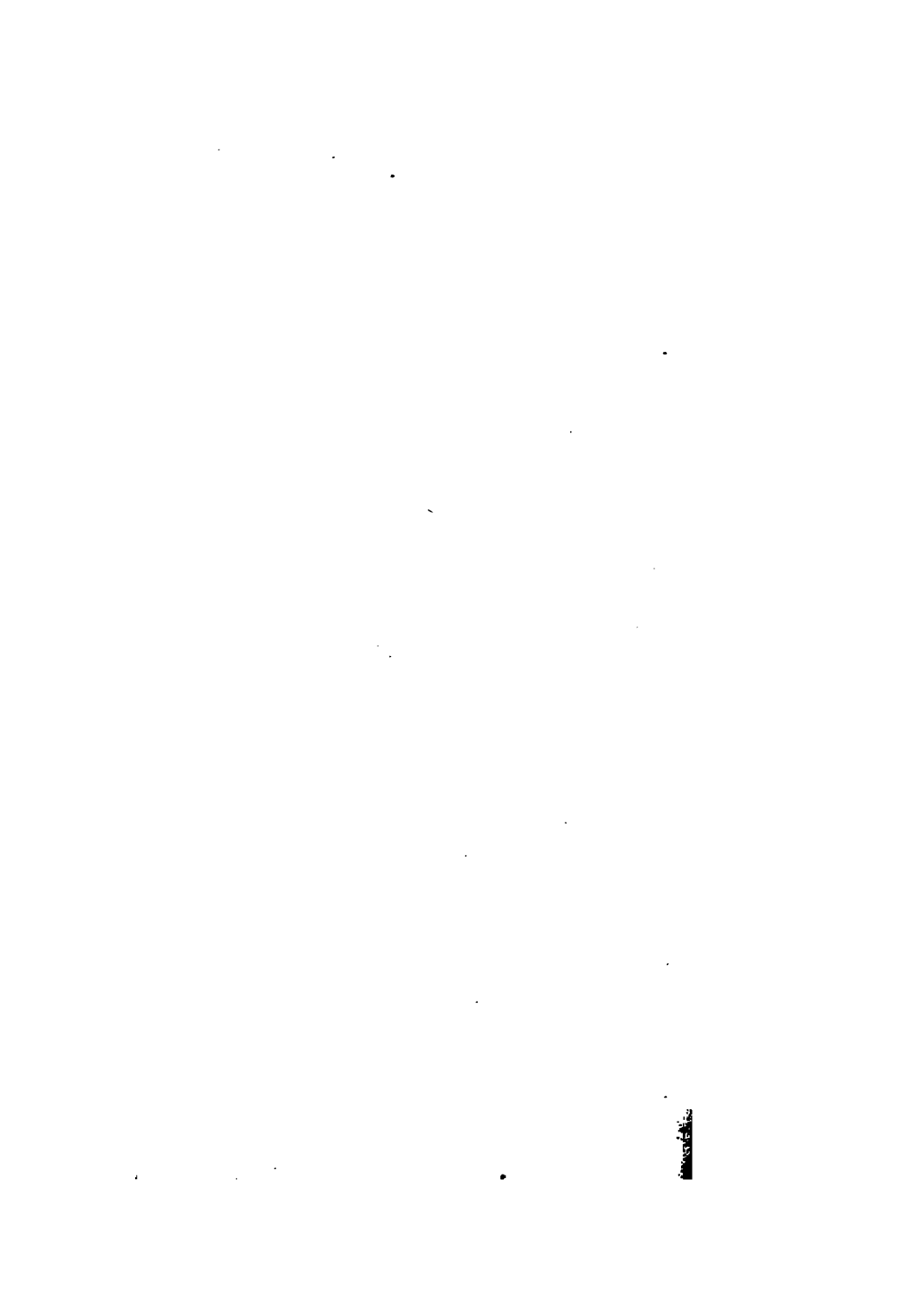


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קצור דקדוק לשון עברי

A

COMPENDIOUS
HEBREW GRAMMAR.

BY

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PROFESSOR OF HEBREW, ETC.

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HEBREW GRAMMAR.

CHAPTER I.

ON THE CONSONANTS, VOWELS, AND PRONUNCIATION OF THE HEBREW LANGUAGE.

1.—The Hebrew, like most Oriental Languages, is read from right to left, and the alphabet consists of twenty-two letters, all consonants. Five of these, when used at the end of a word, take a different form, and are called finals; these are technically termed **מנצפח** *menatzphach*.

Those letters having a dot in the centre, called *dagesh*, have a harder pronunciation than when it is omitted.

Particular attention should be paid to those letters resembling each other, as also to the difference between the **ו** and **ו**.

HEBREW ALPHABET, ETC., ETC.

Biblical Characters.	Rabbinical.	Name.	Sound.	Numerical Value.	I res eac
א	א	Aleph	A, feeble aspirat.	1	
ב	ב	Beth or Veth	B, V	2	
ג	ג	Gimel	G, as in <i>go</i>	3	
ד	ד	Daleth	D	4	
ה	ה	He	H, aspirated	5	ת
ו	ו	Vau	V	6	ו
ז	ז	Zain	Z	7	
ח	ח	Cheth	German <i>ch</i> in <i>auch</i>	8	
ט	ט	Teth	T	9	
י	י	Yod	Y, in <i>yes</i>	10	
כ	כ	Caph, Chaph	{ C, as in <i>call</i> , Germ. <i>ch</i> in <i>auch</i>	20	
ל	ל	Lamed	L	30	
מ	מ	Mem	M	40	
נ	נ	Nun	N	50	
ס	ס	Samech	S	60	
ע	ע	Ain	{ <i>ng</i> , as in the French word <i>bon</i>	70	
פ	פ	Pe, Phe	P, Ph	80	
צ	צ	Tsadik	Ts	90	
ק	ק	Koph	K	100	
ר	ר	Resh	R	200	
ש	ש	Shin, Sin	Sh, S	300	
ת	ת	Tau, Thau	T, Th	400	

2.—The six letters קֶפֶח (technically called *Begad chephat*) as appears in the table of alphabet, have a dot in the centre, called *dagesh*, which when used, is placed in the above-mentioned letters to regulate the pronunciation; but every other letter (except the letters אָהוּע) also admits of a *dagesh*, though this does not effect any change in the pronunciation, denoting in general, different powers and significations in Prosody and Grammar, for which see Chap. IX.

3.—The letter ה when used as a possessive pronoun in the feminine gender, will be found likewise to have a dot in the centre, which is called *mappik* (מִפִּיק) and has thence a stronger aspiration than the common ה; as הָאִשָּׁה her name, הָאֵל to her.

CHAPTER II.

ON THE DIVISION AND INTERCHANGING OF LETTERS, ETC.

4.—Letters are divided into five classes, according to the organs by which they are pronounced.

א ה ח ע	Gutturals.
ג י כ ק	Palatals.
ד ט ל נ ת	Linguals.
ז ס ש ר צ	Dentals.
ב ו מ פ	Labials.

Those letters which proceed from the same organ are frequently interchanged with each other; as, אָהוּע for אָהוּע (Amos vi. 8); פִּסְתִּים for פִּסְתִּים (1 Kings xviii. 21); אָרְמִין for אָרְמִין (Amos iv. 3); כִּבְעֵ for כִּבְעֵ (1 Sam. xvii. 38); יִפְגֵר for יִפְגֵר (Ps. lxxiii. 12); חִמֵץ for חִמֵץ (Ps. lxxi. 4); נִשְׁכָּה for נִשְׁכָּה (Neh. xiii. 7); עָלַע for עָלַע; פִּזֹר for פִּזֹר; שָׁחַק for שָׁחַק, etc.

The letters מ and ׀ although not of the same organic sound, are substituted one for another: as, הַיָּמִין for הַיָּמִין (Dan. xii. 13); עֲשִׂיתָם for עֲשִׂיתָם.

The letters ד and ר being nearly alike in form, are also frequently changed one for another: as, רִיפֹת for רִיפֹת (Gen. x. 3); רָקוּת for רָקוּת (*Ibid.* xli. 6, 19).

consonant is unaccompanied by any other vowel : as מֹשֶׁה *mo-sheh* ; and when the װ has a point both right and left thus װ, without any other vowel-point to the right, it is characteristic of *sheen*, and that to the left is its accompanying vowel *cholem* : thus שׁוֹנֶה *sho-néh* ; but when that letter is accompanied by a vowel, then the point to the right is the *cholem* belonging to the preceding consonant, and that to the left the characteristic of *seen* : as שׂוֹנֶה *no-séh*. The characteristic point of *seen* serves likewise as its own vowel *cholem* when the latter is unaccompanied by any other vowel : as שׂוֹנֶה *so-néh*,

8.—The ' following the long chirik (as represented in the table of vowel points) is also omitted sometimes, but not often.

9.—The long shurek is always placed in ם, and is considered as the vowel belonging to the preceding consonant : as הוּוֹ *hoo*, יוּוֹ *yoo*, etc., excepting ם at the beginning of a word ; as הוּוֹתֵם *oo-kee-shar-tem*, etc.

10.—(—) Patach under ע ה ח at the end of a word, is pronounced before its consonant : as אֱלֹהִים *e-lo-ah*, God ; רוּחַ *ru-ach*, wind ; מַדּוּאֵי *mad-du-ang*, why. But, according to Kimchi, these words are pronounced *Elo-wah*, *ru-wach*, *madu-wang*, as if the vowels were placed under the ן.

11.—When any one of the vowels ן, ן, or ן is followed by ' at the end of a word, a kind of diphthong is formed : as אֲדֹנָי *adonai*, the last syllable of which is pronounced as *ai* in Greek ; דַּי *dai*, as *y* in *my* ; גֹּי *goi*, as *oi* in *moiety* ; גַּלּוּי *galui*, as *oui* in French ; but when followed by any other vowel, the preceding ' only lengthened thereby, as עֲנִיִּים, גִּוִּיִּים, גִּלּוּיִים. This remark applies likewise to the letters ה ו א, as אֶהָ, אֶהָ, and אֶהָ.

CHAPTER IV.

ON THE MILRANG, MILEL, METHEG, AND MAKKAPH.

12.—Besides the points aforesaid, there are other marks of different forms and powers, called *tonic accents* טַעֲמֵי תְּנִיחוֹת, which are placed above or below the letters ; such accents when placed

on the last syllable are called סִלְרַע: as שִׁשְׁעֵי יָרֵאֵל; but when this accent is placed on the *penultima* it is called סִלְרַעִיל: as מִלְרַעִיל, יִלְרַעִיל, חִסְרִי.

13.—There is another accent, called *metheg*, which is a short perpendicular line: it is placed under the letters thus (ף), has but half the power of the accent called נְנִיחָה, and may be considered among the accents, what the *sheva* is amongst the vowels. The *metheg* is generally placed, either on the third syllable before the accent: as מִלְרַעִיל, or before a *sheva*: as מִלְרַעִיל.

14.—*Makkaph* is a small stroke, thus ׀, between words joining them together, and generally follows words of one syllable; but in some instances it succeeds words of more than one syllable, which will be treated of in a future chapter, with the power and value of the accents.

CHAPTER V.

ON THE GENERAL RULES OF NOUNS AND PRONOUNS.

15.—There are three forms of noun substantives:—1st. Radical nouns, i. e. such nouns as are composed of the same letters as the verb, without any addition; as דִּבֶּר a word, from דִּבֶּר to speak. 2nd. Formative or *Hemantiv* nouns, that is, such as are formed by having one or more of these letters ה,מ,נ,ת,י added to the root, or part thereof: as מָגֵן a shield, from מָגַן to shield: מ is here the preformative letter. 3rd. Participial nouns; as רֹדֵף a pursuer, or pursuing; שׁוֹמֵר a keeper, or keeping.

16.—There are two genders in nouns, viz. masculine and feminine: as אִישׁ a man, אִשָּׁה a woman. When a noun without any variation is used for both genders, it is said to be common: as אֵשׁ fire, רֵיחַ wind, שֶׁשׁ the sun.

17.—The genders of nouns are known by their terminations, a noun masculine may have any termination except הָ, תָּ, ית, וּת, which are generally feminine: as נְקִיבָה female, מְרִירָה a mistress, מִצְרִיית an Egyptian woman, מְלָכֻת a kingdom.

18.—The numbers of nouns are generally but two, namely,

singular and plural, yet a dual number is met with in nouns which relate to things that are double by nature or art: as יָד *hand*, יָדַי *two hands*; רֶגֶל *a foot*, רַגְלַי *feet*; נַעַל *a shoe*, נַעְלַי *shoes*.

19.—To form a noun plural from a noun singular, add, when the noun is of the masculine gender, the termination יִם to the noun singular: as שׁוֹר *an ox*, שׁוֹרִים *oxen*. But in nouns feminine, if the singular ends in הַ or תַּ change that termination into וֹת: as נִקְבָּה *a female*, נִקְבוֹת *females*; כִּתְּרוֹ *a crown*, כִּתְּרוֹת *crowns*. If the noun singular terminate in יָ, change the termination into יוֹת: as עֲבֻדָּה *a Hebrew woman*, עֲבֻדּוֹת *Hebrew women*; and if the singular end in ה, change it into וֹת: as מַלְכוּת *a kingdom*, מַלְכוּתִּים *kingdoms*. The dual in nouns of either gender is formed by adding to the nouns singular the termination יִם (as noticed in the preceding rule); but if the feminine singular should end in ה, change it first into ת, and then add the dual termination: as שֵׁפָה *a lip*, שֵׁפָתַיִם *the lips*; שָׁנָה *a year*, שְׁנָתַיִם *two years*.

NOTE.—Some nouns, however, are irregular, having the masculine termination in the singular, and the feminine or both in the plural: as אָב *a father*, אֲבוֹת *fathers*; אֹסֵף *a host*, אֲסָפִים or אֲסָפוֹת *hosts*. Others have the feminine termination in the singular, and the masculine in the plural: as אִשָּׁה *a woman*, אִשִּׁים *women*.

20.—ה is sometimes prefixed to the noun, with the vowel kamets (וּ), or patach (א), and also, though but seldom, with segol (ע), is called the definite article הַיְדוּשָׁה.

21.—Nouns have no distinguishing marks of cases in themselves, that is, the form of the noun remains the same throughout with the exception of some nouns when in the possessive case but the cases are known by certain letters or particles respectively prefixed to the noun: as—

Nom.	סֵפֶר	a book
Gen.	סֵפֶר־יְ	of a book
Dat.	סֵפֶר־לְ or לְ	to a book
Accus.	סֵפֶר־אֶת	a book
Voc.	הַסֵּפֶר	O book!
Abl.	מִן־הַסֵּפֶר	from a book.

NOTE.—The signs of the genitive and vocative are generally omitted; the former is sometimes supplied by ך or has the sign of the regimen, which will be hereafter explained. The other prefixes are also used, at times, one for another, and either of them may be omitted or retained.

CHAPTER VI.

PRONOUNS, ADJECTIVES, ETC.

22.—The pronouns are divided into two general classes, namely, Separable and Inseparable; by the former is understood those which are separate and distinct words, and by the latter, syllables affixed to other words, either to nouns, verbs, or particles. To the first class belongs (I.) the nominative case of the three persons of the personal pronoun; (II.) the demonstrative; (III.) the relative; and (IV.) the interrogative. To the second class belong (I.) the rest of the cases of the personal pronouns; (II.) the possessive pronouns; and (III.) the pronouns affixed to verbs and particles.

TABLE OF SEPARABLE & INSEPARABLE PRONOUNS.

SEPARABLE.

Nominative Case.

I. Singular.		II. Plural.	
or	אֲנִי } I, com.	אֲנִי	} we, com.
	אָנֹכִי }	אֲנֹכִי	
	אַתָּה thou, mas.	אַתָּה	} you, mas.
	אַתְּ thou, fem.	אַתְּ	
	הוא he	or אֲנֵינוּ	} you, fem.
or	הִיא } she	אֲנֵינוּ	
	הִיא }	or הֵם	} they, mas.
		הֵם	
		or הֵנּוּ	} they, fem.
		הֵנּוּ	

INSEPARABLE.

Affixes Singular to Nouns Singular.			Affixes Plural to Nouns Singular.		
אני	1st pers. com.		אנחנו	1st pers. com.	
אתה or אַתָּה	2nd	mas.	אתם	2nd	mas.
את	2nd	fem.	אתן	2nd	fem.
הוא	3rd	mas.	הם	3rd	mas.
היא	3rd	fem.	הן	3rd	fem.
אני	1st	com.	אנחנו	1st	com.
אתה	2nd	mas.	אתם	2nd	mas.
את	2nd	fem.	אתן	2nd	fem.
הוא	3rd	mas.	הם	3rd	mas.
היא	3rd	fem.	הן	3rd	fem.

TABLE OF A NOUN SUBSTANTIVE WITH THE POSSESSIVE PRONOUN AFFIXED.

A word דָּבָר, a noun, sing., m. Law תּוֹרָה, a noun, sing., f.

דָּבָרִי	my, com.	תּוֹרָתִי*
דָּבָרְךָ	thy, mas.	תּוֹרָתְךָ
דָּבָרָהּ	thy, fem.	תּוֹרָתָהּ
דָּבָרוֹ	his,	תּוֹרָתוֹ
דָּבָרָהּ	her,	תּוֹרָתָהּ
דָּבָרֵנוּ	our, com.	תּוֹרָתֵנוּ
דָּבָרְכֶם	your, mas.	תּוֹרָתְכֶם
דָּבָרְכֶן	your, fem.	תּוֹרָתְכֶן
דָּבָרָם	their, mas.	תּוֹרָתָם
דָּבָרָן	their, fem.	תּוֹרָתָן

דְּבָרִים Words, a noun, m., pl. תּוֹרוֹת Laws, a noun, f., pl.

דְּבָרִי	my, com.	תּוֹרוֹתִי
דְּבָרְךָ	thy, mas.	תּוֹרוֹתְךָ
דְּבָרָהּ	thy, fem.	תּוֹרוֹתָהּ

* The termination ך in nouns fem. must be changed into ת before possessive pronouns are affixed.

† The termination ם in nouns mas. pl. is rejected before the pronoun affixed, but the ך is retained.

דְּבָרִים *Words*, a noun, m., pl. לֹאמֹר *Law*, a noun, f. pl.

דְּבָרָיו	his,	תּוֹרָתוֹ
דְּבָרֶיהָ	her,	תּוֹרָתֶיהָ
דְּבָרֵינוּ	our, <i>com.</i>	תּוֹרָתֵינוּ
דְּבָרְכֶם	your, <i>mas.</i>	תּוֹרָתֵיכֶם
דְּבָרְכֶן	your, <i>fem.</i>	תּוֹרָתֵיכֶן
דְּבָרֵיהֶם	their, <i>mas.</i>	תּוֹרָתֵיהֶם
דְּבָרֵיהֶן	their, <i>fem.</i>	תּוֹרָתֵיהֶן

TABLE OF PERSONAL PRONOUNS, DECLINED.

First Person Singular.

Nom.	<i>com.</i>	אֲנִי I
Gen. & Dat.		לִי of, or to me
Accus.		אֹתִי me
Ablat.		מִמֶּנִּי from me
		בִּי in me

First Person Plural.

	אֲנֵנוּ or אֵנָּה we
	לָנוּ of, or to us
	אֹתָנוּ us
	מִמֶּנּוּ from us
	בָּנוּ in us

Second Person Singular.

Nom.	<i>mas.</i>	אַתָּה thou
	<i>fem.</i>	אַתְּ thou
Gen. & Dat.	<i>mas.</i>	לְךָ, לָּךְ } of, or to
		לְךָ } thee
	<i>fem.</i>	לְךָ of, or to thee
Accus.	<i>mas.</i>	אֹתָּךְ thee
	<i>fem.</i>	אֹתְךָ thee
Abl.	<i>mas.</i>	מִפָּנֶיךָ, מִפָּנֶיךָ from thee
	<i>fem.</i>	מִפָּנֶיךָ from thee
	<i>mas.</i>	בְּךָ, בְּךָ in thee
	<i>fem.</i>	בְּךָ in thee

Second Person Plural.

	אַתֶּם you
	אֵתֶנּוּ, אֵתֶנָּה you
	לָכֶם of, or to you
	לָכֶן of, or to you
	אֹתְכֶם you
	אֹתְכֶן you
	מִכֶּם, מִכֶּמֶן from you
	מִכֶּן, מִכֶּן from you
	בְּכֶם in you
	בְּכֶן in you

Third Person Singular.

Nom.	<i>mas.</i>	הוא he
	<i>fem.</i>	היא she
Gen. & Dat.	<i>mas.</i>	לוֹ of, or to him
	<i>fem.</i>	לָהּ of, or to her

Third Person Plural.

	הֵם they
	הֵנָּה they
	לָהֶם of, or to them
	לָהֶן of, or to them

PERSONAL PRONOUNS (*continued*)

	Third Person Singular.	Third Person Plural.
Accus.	<i>mas.</i> אֹתוֹ him	אֹתָם or אֹתָהֶם them
	<i>fem.</i> אֹתָהּ her	אֹתָן or אֹתָהֶן them
Ablat.	<i>mas.</i> מִמֶּנּוּ from him	מֵהֶם from them
	<i>fem.</i> מִמֶּנָּהּ from her	מֵהֶן from them
	<i>mas.</i> בּוֹ in him	בָּהֶם in them
	<i>fem.</i> בָּהּ in her	בָּהֶן in them

23.—The Relative Pronouns are *אֲשֶׁר*, *שֶׁ*, and *הַ*, signifying *who*, and *which*, and are of the common gender: the two latter are used as prefixes; as to the first, although undeclinable like other pronouns, its cases are nevertheless defined in the same way as the personal pronouns: as—

Nom.	אֲשֶׁר	who
Gen. }	לֹא אֲשֶׁר	{ whose
Dat. }		{ to whom
Accus.	אֲשֶׁר	whom
	בּוֹ אֲשֶׁר	in whom
Abl. }	מִמֶּנּוּ אֲשֶׁר	{ from whom

24.—The Demonstrative Pronouns are:—

זֶה, הַזֶּה	this or that, <i>mas.</i>
זֹאת, הַזֹּאת	„ „ <i>fem.</i>
זֶה and זֹאת	„ „ <i>com.</i>
אֵלֶּה and אֵלֶּם	these, those, <i>com.</i>

25.—The Interrogative Pronouns are:—

כִּי	who, or what person, <i>com.</i>
מֶה, * מַה	

ADJECTIVES.

26.—Adjectives agree with their nouns in gender and number: thus, *אִישׁ טוֹב* a good man, *אִשָּׁה טוֹבָה* a good woman, *אֲנָשִׁים טוֹבִים* good men, *נָשִׁים טוֹבוֹת* good women; and are either epithets or pre-

* *מַה* is used before the letters *ר*, *ה*, *א*, and *ק* before *ע*, *ז*.

icates : they are generally placed after their respective nouns as qualifying words : as אִישׁ טוֹב *a good man*, not טוֹב אִישׁ, and take the article הַ when the noun is in the definite state, or has any of the pronominal affixes, otherwise the attribute ceases to be the qualifying word, and becomes the predicate of the noun : as, הָאִישׁ הַטוֹב *the good man*, הָאִישׁ טוֹב *the man is good* ; בְּנִי הַקָּטָן *my little son*, בְּנִי קָטָן *my son is little* ; אֶבֶן גְּדוֹלָה *a great stone*, הָאֶבֶן הַגְּדוֹלָה *the stone is great*.

COMPARISON OF ADJECTIVES.

27.—The degrees of comparison are expressed in Hebrew by prefixing to the nouns the letter ט or מן as forming the comparative, or the letter ק for the superlative : thus, Positive גָּדוֹל *great* ; Comparative גָּדוֹל מִמֶּנִּי *greater than he is* ; Superlative גָּדוֹל מִכָּלֶם *the greatest of all*. The superlative is, however, often formed by the repetition of the adjective : as, עֲמֹק עֲמֹק *very deep*, or by the word קָדַר *very much* ; as, גָּדוֹל קָדַר *very great*, כָּבֵד קָדַר *very heavy*, etc.

CHAPTER VII.

ON THE VERBS.

28.—A verb in Hebrew is either perfect, defective, or quiescent ; the first is called a regular verb, and the two latter irregular verbs. Verbs are regular when the root consists of three letters, which are commonly called radicals, each of which is distinctly sounded ; in other words, when none of the letters א ה ו י נ form part of the root, and when the two last letters are not alike, e. g. לָמַד *lāmdā*, the verbs are called *perfect* (שְׁלֵמִים) ; where one of the above five letters forms part of the root they are *irregular* ; if א ה ו י form part of the theme, they are called *quiescent* (נְחִיָּם) ; if the נ be the first radical they are termed *defective* (תַּחֲרִיָּם) ; and when the second and third radical letters are alike, receive the name of *doubles* (שְׂפּוּלִים).

29.—A verb has two numbers, two genders, and three persons, all of which with the exception of the third person masc. pret.

(which is considered the participle), are expressed by prefixes and suffixes, i. e. by a letter or syllable added to the verb, either the beginning or end of a word: as, לָמַד, *he learned*, לָמַדָּה, *she learned*, where the feminine gender is expressed by the addition הָ, לָמְדוּ, *they learned*, where the third person plural is expressed by וּ. In order to assist the memory of the student to retain the several letters, commonly called *serviles*, which are added to the verb to denote number, person, and gender, we will present them to his view in words instead of separate letters: thus, those used in the preterite tense as suffixes, form the word מְלִמָּה; those of the future tense form יִלְמָה; and the suffixes to the same יִלְמֶה; the latter word answers likewise to the suffixes of the imperative mood; but the future tense has, in addition to the affixes הָ, one of the letters מְ also prefixed to the different persons; the participles have the same terminations as nouns, i. e. the feminine singular ends in הָ or תָּ, and the plural in וֹת; the masculine singular may have any termination except the two mentioned, as its plural ends in יִם.

30.—A verb active has seven conjugations, or rather variation and in each conjugation the verb expresses the same action in various lights; thus the first conjugation (which on account of its simple form, without any additional characteristic, except what is required to denote the number, gender, and person, is called *light, unburdened*) expresses the action done, and is simply active as לָמַד: the second conjugation, which has נֶ prefixed to its root is passive, and is called נִלְמַד; as לִמְדוּ: the third conjugation which is characterised by *dagesh forte* (see Chap. IX.) in the second radical, and a change in the original vowels, is likewise active but denotes that the action is performed energetically, and is called לָמַד, as לָמַד: the fourth conjugation, which is likewise known by *dagesh forte* in the second radical, and differs from the third in vowels only, is passive in the same sense as the third: active, and is called לִמְדוּ, as לִמְדוּ: the fifth conjugation, known by וּ prefixed, is active, and called לִמְדוּ, as לִמְדוּ, and which is either causative, i. e. causing a person to act, or permitting him

to act: the sixth conjugation, known likewise by ן prefixed, but pointed with *kamets* (ֿ), is passive in the same as the fifth is active, and is called הִפְעִיל , as הִפְסִיד ; the seventh conjugation, distinguished by ת prefixed, and the *dagesh forte* in the second radical, is commonly used specifically or reciprocally, sometimes is passive like the second conjugation, and in a few instances denotes acting under pretence or disguise, and is called הִתְפַּעֵל , as הִתְפַּסֵּד .

31.—The tenses in the Hebrew are but two, viz. past and future, and even these two are not always used with the same precision as they are in the Western languages, for at times the past tense is used, where, according to the context, the future ought to be used, and the future instead of the past; so that reader or hearer must determine the time spoken of by the context and connection.

32.—Instead of the present tense, the participle active is sometimes used, but more frequently both the past and future tenses are used for the present.

There are two participles in the first conjugation, namely, active and passive, or, as some grammarians have designated them, present and past participles; but by the Jewish grammarians they are called פְּעוּלִי and $\text{פְּעוּלִי שְׂמֵינִי}$; the former name is derived from בֵּין *between*, not expressing, as some grammarians have erroneously supposed, a time between the past and the future, but from its being between the noun and the verb; פְּעוּלִי is so called from its passive form, as will be seen in the paradigm.

33.—There are three moods: Indicative, Infinitive, and Imperative, in every conjugation, except הִפְעִיל and הִתְפַּעֵל which have no imperative mood.

34.—In the imperative mood we have only the second person and two genders; namely, masculine and feminine. Instead of the third person in the imperative mood used in the Western languages, the *Hebrews use the third person of the future tense*.

35.—In verbs whose radical is one of the letters ש, שׁ, ז, ט, י we find either that one of these letters is transposed with ת, the characteristic of the Hithpael conjugation, or sometimes that י thus transposed is again changed into ך or ט: as from יָמַן *to ap point time*, Hithpael הִתְיַמֵּן: the letter י is here instead of ת for הִתְיַמֵּן, and however the example is found in the Chaldaic Book of Daniel, there is no doubt that euphony would require the same change in Hebrew. From סָתַר *to conceal*, Hith. הִסְתַּתֵּר; here the ת and ט are transposed: from צָדַק *to justify*, Hith. הִצְטַדֵּק for הִתְצַדֵּק: from שָׁמַר *to keep*, Hith. הִשְׁמַרֵּר: from שָׂרַר *to be master* Hith. הִתְשַׁרֵּר for הִשְׁרַרֵּר.

36.—The foregoing paradigm will serve as an example for all regular verbs, and the import of the several conjugations, is as given in Rule 30.

37.—In some verbs, the second radical in the root is (־), א (cholem ֿ), instead of (־): as הֶפֶץ *to be willing*, מָלֵא *to be full* קָטַן *to be little*, יָכַל *to be able*, most of such verbs are intransitive.

38.—A verb has no participle passive, where the first, or א conjugation is intransitive; and some intransitive verbs have neither participle active nor passive in קָל; but the adjective is used instead of both: as, קָרוֹב *near*, רָחוֹק *distant*, קָטָן *little*, רָבַח *to approach*, רָחֵק *to be at a distance*, קָטַן *to be small*.

39.—When the קָל conjugation is intransitive, the פָּעַל or יפעיל is used transitively: as עָמַד *he stood*, הִעָמִיד *he placed*; in a few instances only we find that even פָּעַל and הִפְעִיל remain intransitive and their power is merely emphatic: as צָמַח and צִמְחָה *to grow* there are likewise some verbs where קָל is used intransitively in one verb, and for the transitive sense of it, the הִפְעִיל of another verb is used: as from שָׁתָה *he drank*, הִשְׁתָּה is not used, but הִשְׁתָּה *he gave to drink*, or *watered*, from the root שָׁתָה.

40.—The second conjugation, which is generally passive, and the patient of קָל the agent, is, in a few instances, the patient of פָּעַל or הִפְעִיל: as from הָיָה *he was*, is formed הִיָּה, which cannot

be the patient of *קָל*, but must be that of *הִקְעִיל*, although the verb is not found in *הִתְקַעַל*: and so *נָגַשׁ*, *נָקַד*, and the like verbs.

41.—One of the letters *נִקְלָם* is frequently prefixed to an infinitive; the infinitive is then used as a gerund, and the signification of these prefixes is the same as when prefixed to nouns.

42.—When the future tense is intended for the preterite, it is known by the vowel point under the *ו* prefixed to the future, which is then (+) or (-): namely, (+) if the following letter is א, *וְאָמַר I said*: but (-) if the following letter be either נ, ת, or י, in which case, the letters ו, ת, י, have also *dagesh forte*: as *וְתָן he gave*, *וְהָלַךְ she went*, *וְנֹאמַר we said*, except before a *yod* י with (:) sheva: as *וְיָהִי*.

43.—It will be observed from the foregoing paradigm, that the first radical י is changed into ו, in *וְהִקְעִיל*, *וְהִקְעַל*; and in the future of *קָל* the deficiency of י is compensated by ו under the letters *וְהָיָה* instead of short chirik (·) or segol (◌), which those letters have in the regular verbs, for the vowel (◌) implies י although this letter is not always expressed: for example, we find *וְיִבְרַח he separated*, Gen. i. 4, instead of *יִבְרַח* third person future, Hiphil.

44.—Some verbs, however, of the form *נָחַי פִּי* retain י radical in the future of *קָל*: as from *יָבֵשׁ to dry up*, the future tense is formed as follows:—

יִיבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	תִּיבֵשׁ	יִיבֵשׁ
יִיבֹשׁ	תִּיבֹשׁ	תִּיבֹשׁ	תִּיבֹשׁ	יִיבֹשׁ

45.—In the two verbs *יָרָה* and *יָחַל*, the first radical י is retained in the future *וְיִרָה*: as *וְיִרָה* for *יִרָה* *he shall be shot*, Exod. xix. 13; and *וְיִיחַל* for *יִיחַל* *he waited*, Gen. viii. 12.

46.—In the following eight verbs, when the first י is omitted, compensation is made by *dagesh forte* in the second radical, as in the defective verbs: as from *יָנַח to permit*, *וְיָנַח*; from *יָצַר to form*, *וְיָצַר*; from *יָצַק to pour out*, *וְיָצַק*; from *יָצַע to spread*, *וְיָצַע*; from *יָצַח to place*, *וְיָצַח*; from *יָצַב to stand*, *וְיָצַב*; from *יָלַף to encompass*, *וְיָלַף*; and from *יָלַח to kindle*, *וְיָלַח*.

must invariably have a compound vowel, the variation will consequently only occur where the single (ֿ) would remain quiescent under a letter not guttural, and hence the following Rules must be observed:—

- (1)—Single (ֿ) under a guttural takes place when the following letter is the pronominal affix, and the accent precedes it; as, יָדַעְתִּי, *I know*, שְׁלַחְנוּ, *we have sent*; but if the accent follow in the next syllable, the gutturals have the compound vowel; as, וְהִלַּחְטֵנִים, *and we will hang them up*, נִגַּעְנוּ, *we touched thee*.
- (2)—Single (ֿ) also finds a place when ' accompanied by a vowel follows the guttural; as, מַעְיֵן, *a fountain*, מַחְיֵה, *sustenance*, etc., except in the following instances, חֹמֶה, *her cheek*, as well as the Hiphil of חָיָה *to live*, חָיָה, *he revived*.

49.—As two (ֿ), or compound (ֿ), and simple (ֿ) under the first two letters of a word or syllable cannot be pronounced, the first (ֿ) is changed commonly into a short vowel; thus, if a compound (ֿ) follow one of the prefixed וכלב, which prefixes would, according to Rule 48, require (ֿ), the (ֿ) is changed into the same vowel as the compound following; as, וְאִכְלֵתֶם, *and ye shall eat*, כַּאֲשֶׁר, *according as*, לְחֹדְשֵׁי, *to his new moons*, except where the compound occurs in any part of the verb חָיָה and חִיָּה, for in these the compound is changed into single (ֿ), and the prefixes take (ֿ) or (ֿ); as, בְּהִיּוֹת, *in being*, לְהִיּוֹת, *to be*, וְחִיִּיתֶם, *and ye lived*, וְחָיָה, *and live*. In most cases, where the gutturals have (ֿ) and, consequently, the prefix ought to have (ֿ), the points are changed into (ֿ), which is placed under the prefix, and the guttural has no vowel, but remains quiescent; as, לֵאמֹר, *to say*, for לֵאמֹר; בְּאֱלֹהִים, *by God*, for בְּאֱלֹהִים; some of those which have (ֿ) likewise reject it, and the prefix retains (ֿ): בְּאֲדֹנָי, *in the Lord*, for בְּאֲדֹנָי, and in one instance, וְאֶעֱנֶה, *and I will afflict*, 1 Kings 11:39, for וְאֶעֱנֶה; but if those prefixes which ought to have (ֿ) are followed by any letter not guttural, which has (ֿ), in that case, the prefixes generally change their (ֿ) into (ֿ); as, בְּרִגְלָה, *over the*

the first radical is rejected. And also where it is characteristic of the conjugations, such as Piel, Pual, and Hithpaël, where the second radical is dageshed, to denote the respective conjugations. It is euphonic after a short vowel; as, לְטֵלִים *little*, after the prefixes ל, the article, and י conversive, and after a long vowel with an accent; as, לָמָּה *wherefore*, שָׁמָּה *there*.

CHAPTER X.

ON THE CLASSIFICATION OF NOUNS.

52.—As a general rule (stated in R. 19, p. 8) the genders of nouns are known by their terminations, namely, nouns feminine end in הַ or ת (the cardinal numbers are an exception to that rule), and the nouns of the masculine gender, in any other terminations; but as there are several exceptions to this general rule, both in proper names and others, as well in substantives as in adjectives, we think it necessary to notice some other characteristics by which the genders of nouns may be known with more certainty.

Masculine nouns are:—

- 1.—The proper names of men, whatever their termination may be; as, מִשָּׁה, שְׂמוּאֵל, etc.
- 2.—Offices filled by men; as, מֶלֶךְ *a king*, שָׂר *a ruler*, etc.
- 3.—Names of nations; as, יְהוּדִים, יִשְׂרָאֵל, etc.
- 4.—Names of rivers; as, יַרְדֵּן, חֲדָקָל, etc.
- 5.—The months; as, אֲבָר, etc.
- 6.—Mountains; as, בְּרָקִל, etc.
- 7.—Nouns which terminate either in a radical letter, or in one of the serviles אֵם; as, בָּקָא *pronunciation*, from בָּקָא; פְּרִיֹן *ransom*; from פָּרָה, etc. The exceptions are the following, which are feminine: אֵשֶׁר, אֶפְסָה, אֵזֶן, אֵבֶן; פֶּחַ, עֶרֶשׁ, עֵישׁ, עֵב, לֶגֶה, פֶּפֶר, בּוֹס, בֶּר, יֶתֶר, חֶרֶב, נֶרֶן, בָּזָר, שָׁחַ, תְּבֵל, שָׁלִי, עָפֹן, and those nouns which have a dual number.

CHAPTER XII.

ON THE CHANGES OF VOWELS.

55.—The change of the vowels is caused by an increase of the letters, for the purpose of preserving, when it is possible, the same number of syllables, and the increase of letters is required for the following reasons, which are technically called *סמיכות*; the letters of which that term is composed being the initials of the words *סמיכות* construction, *רבים* plural, *סופים* suffixes, and *נקבה* feminine gender.

56.—*סמיכות* constructive. When nouns are in construction, that which stands first commonly undergoes a change in its vowels, except where ל is prefixed to the second noun as a sign of the genitive case; and not only substantives but likewise participles and adjectives preceding a substantive, are subject to the same change when in construction; as, *גדול העצה* the great of counsel, i. e. great counsellor, *מְבַרְכֵיט פְּתִי* making the simple wise; we have indeed some instances of a participial noun being in construction when followed by a pronoun; as, *בוֹ חוֹכֵם* trusting in him.

57.—Nouns which have two (־) in the absolute form, singular masculine, change the first (־) into (־), and the second, if not followed by quiescent נ, into (־): as, *דָּבָר* a word, *דְּבָר* a word of; *עָשָׁן* smoke, *עָשָׁן* smoke of; but when נ third radical follows (־), it remains unchanged; as, *קְבוּצָה* a convocation, *קְבוּצָה טְהוֹרָה* a convocation of holiness, i. e. an holy convocation. (Exceptions.) The following two nouns, *הֶלֶךְ*, *לָקַח*, absolute, in construction are *הֹלֵךְ*, *לֹקֵחַ*; and in the following nouns the last (־) is retained *אֶלֶם*, *מִתְּנֵה*, and once *כִּתְּנֵה*. Nouns after the form *פִּעֵל* have both vowels changed when in regimen into ו; as, *אָמַן*, *מָנַן*, *קָמַן* into *אָמַן*, *מָנַן*, *קָמַן* into construction, from *עָלָה* absolute, but if the last letter of the noun be ה third radical, as, *שָׁרָה*, it becomes in construction *שָׂרָה*. Some few nouns after the form *פִּעֵל* do not change; as, *בָּתָּר*, *שָׂאָר*.

58.—A noun with (־) in the absolute form, retains the same

likewise when in construction, except (־) precedes or follows: as from יְתֵר-יְתֵר [יְתֵר-יְתֵר]; the following three nouns excepted, אֶבֶן, מִיטָב, יָבֵן; the two following אֶרֶץ and אֶרֶץ have in construction (־־).

59.—(־) never changes in singular construction; thus, מִלְכָּה, מִלְכָּה; except הַ quiescent follows, then (־) is changed into (־); as, מִלְכָּה abs., מִלְכָּה const.

60.—(־) is changed into (־); as, גִּית, גִּית.

61.—When a noun consists of a monosyllable, the (־) in its absolute form is changed, when in construction, into (־) דָּם, דָּם, except in יָם, עָב, which sometimes retain (־) in construction; and these three אָב, אָח, אָם change, sometimes, when in construction into אָבִי, אָחִי, אָמִי.

62.—A monosyllabic noun changes its long vowel into a short one; viz., (־) generally into (־); (־) into (־); and יִ into (־) chateph; as, מִלְכָּה from מִלְכָּה; מִלְכָּה from מִלְכָּה; מִלְכָּה from מִלְכָּה. But (־) often changes into (־), and יִ into (־) when followed by a dagesh forte; as, אָבִי from אָבִי; מִלְכָּה from מִלְכָּה; with this exception, that if the accent be on the syllable, it then remains unchanged: מִלְכָּה, מִלְכָּה.

63.—Both the dual and the plural masculine in construction drop הַ final, and change the dual and plural forms of (־) and (־) into (־); and when (־) precedes the plural termination, it is changed into (־), and the preceding (־) into (־); as, מִלְכָּה absolute plural, מִלְכָּה in construction. Exceptions: the following nouns retain (־) אֶרֶץ, אֶרֶץ; מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה.

64.—(־) before the plural termination is changed into (־), and the preceding (־) into (־); as, מִלְכָּה plural absolute, מִלְכָּה in construction. The exceptions in which (־) is retained are: מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה; מִלְכָּה, מִלְכָּה.

65.—Nouns plural formed from a singular of two (־), change the second (־) when in construction into (־), and the first sometimes into (־), and sometimes into (־); but if the first consonant

be guttural, it is changed into (־); as, from מִלֶּךְ sing., מְלָכִי plural in construction : נָדָר, נִדְרֵי, נִדְלָה, נִדְלָהּ, נִדְלָהּ.

66.—Those of (־) in the singular, change in the plural when in construction the (־) into (־): as שָׁבַט, שְׁבָטִי, שְׁבָטֵי; but when the consonant is a guttural, it changes (־) into (־): as חָלַק, חֻלְקִי.

67.—The feminine singular termination ה־ is changed into ה־ when in construction; as, יִרְאֶה, יִרְאֶה. Nouns after the form בְּרָכָה, בְּרָכָה, בְּרָכָה, בְּרָכָה, בְּרָכָה, בְּרָכָה, and some nouns ending ה־ change into ה־; as מְלַחֶמֶת abs., מְלַחֶמֶת const.; but when the letter preceding the feminine termination is a guttural, the changes are into ה־; as, אֶמְתָּחַת, אֶמְתָּחַת; and although we find a few instances in which the termination ה־ is used in the absolute form, yet for the most part, the termination is the *status constructus*. The same is the case with the participles active of נָפַעַל and הִפְעִיל, where the absolute form ends in ה־.

68.—Nouns derived from verbs quiescent in י or defective in the second radical, retain (־) in the second regimen: as, קָמָה, קָמָה; and so likewise nouns whose first (־) is instead of (־): as, בָּשָׂה, בָּשָׂה, and those that end in ה־: as מָנָה, מָנָה, מָנָה.

69.—In feminine nouns plural with (־) penultimate, and (־) antepenultimate, (־) is changed into (־), and (־) into (־): as צִדְקוֹת, צִדְקוֹת; but when the first letter is a guttural with a compound vowel, (־) is dropped: as, חֲרָבוֹת, חֲרָבוֹת.

70.—רְבִי plural. (־), (־) or (־), under the first letter of a noun sing. mas. are changed into (־) when the noun is in the plural number: as, from מֶלֶךְ, מְלָכִי, מְלָכִי; מֶלֶךְ, מְלָכִי, מְלָכִי; the same change takes place when the first vowel is (־), before guttural: as, נֶגֶד, נֶגֶדִי; except, 1.—in הָרִשִׁים, הָרִשִׁים; for the (־) under ה is a change for (־), and the subsequent dagesh (after the form הָרִשִׁים, הָרִשִׁים), on account of הִי being incapable of having dagesh. 2.—In שְׂרָפִים, שְׂרָפִים; here (־) is not changed in the plural, that it may not be confounded with שְׂרָפִים

the third part. 3.—In שָׁבִיעַ, from which say שְׁבִיעוֹת *weeks*; for here (ֿ) remains to distinguish it from the word שְׁבִיעוֹת *oaths*. Yet in a few instances those nouns which have (ֿ) in the singular, do change (ֿ) into ִ: as מִנָּה, מוֹתִים; אֶלֶּם, אֲוִיִּם.

71.—If the first vowel be ִ followed by (ֿ) or by (ֿ) when its accompanying consonant is a guttural, it is changed in the plural number into (ֿ), (ֿ) and (ֿ): as קִמָּץ, קִמְצִים, קִמְצָל; פִּעֵל, פִּעְלִים; but if the first consonant be a guttural, ִ is changed to (ֿ) and in a few instances the same change takes place without a guttural; as שִׁבְעִים, שִׁבְעִים; and sometimes into (ֿ) only: as שִׁשִּׁים, שִׁשִּׁים; but if the second vowel be not (ֿ) the ִ remains unchanged: as בִּזְכָּר, בִּזְכָּרִים.

72.—When the vowels are (ֿ) and (ֿ), (ֿ) is changed into (ֿ) and (ֿ) into (ֿ): as מִיָּשׁ, מִיָּשִׁים, or both vowels together are contracted into (ֿ): as מִיָּתִים, מִיָּתִים; except in מִיָּתִים, מִיָּתִים.

73.—If the last vowel be (ֿ), a change seldom takes place: as אֶפֶר, אֶפְרִים; yet sometimes (ֿ) is changed into (ֿ), and is followed by a dagesh: as אֶפֶס, אֶפְסִים; מֶחֶן, מֶחֶנִּים.

74.—The last vowel (ֿ) if not preceded by (ֿ), is changed into (ֿ): as שׁוֹמֵם, שׁוֹמְמִים; עֶגֶר, עֶגְרִים; a few nouns excepted, in which (ֿ) remains: as אֶבֶן, אֶבְנִים; פֶּרֶדִּים, פֶּרְדִּים; but (ֿ) preceded by (ֿ) is not changed: as בְּרִירִים, בְּרִירִים; except in such nouns as are derived from verbs, the two last radicals of which are alike, when (ֿ) is changed into (ֿ), and is followed by a dagesh: as קִנְיִים, קִנְיִים.

75.—When (ֿ) is the last vowel and is followed by ה, it is dropped in the plural, and changed into (ֿ): as יָפָה, יָפִים; רָעָה, רָעִים; but if not followed by ה, or both vowels are (ֿ), the latter (ֿ) is changed into (ֿ): as מְלָךְ, מְלָכִים; עֶגֶל, עֶגְלִים.

76.—The last ִ is seldom changed, but when changed, it is into (ֿ) followed by a dagesh, for the sake of euphony: as אֲדוֹם, אֲדוֹמִים; the following nouns excepted, צָפֹר, צָפֹרִים; מָדוֹן, מָדוֹנִים; שִׁשִּׁים, שִׁשִּׁים and שְׁפֹחִים, שְׁפֹחִים.

77.—The last vowel (ֿ) does not change, but the subsequent

consonant receives the dagesh in the plural: as אָנָם, אֲנָנִים; מָעַם, מְעַמִּים; but if the following letter be one of the אהוה which are incapable of the dagesh, (־) is changed into (ֿ).

78.—The last syllable י־ undergoes no change of vowels in the plural: as עֲבָרִי, עֲבָרִים; except in יָנִי, יָנִים.

79.—The latter vowel י seldom changes, but whenever any change takes place, it is into (ֿ) followed by a dagesh: as צִוִּי, צִוִּיִּם.

80.—Monosyllabic nouns come commonly under the above several rules of the changes in the last vowels; nevertheless, we observe here and there some deviations caused by the various derivations from the several roots: as בֵּן, בָּנִים; and all those derived from quiescent verbs in ו. In יָם, יָמִים; the change is made to denote that the root is יָמַם (see Rule 55): חָיִי, חַיִּים. root חָיָץ, לֶבַח, לְבָבוֹת and לִבְבוֹת, root לָבַח. When the vowel is י and the noun is derived from a verb with the two last radicals alike, which is mostly the case, י is changed into (ֿ) followed by a dagesh: as חָיִי, חַיִּים; but the few nouns of that kind which are derived from the quiescent verbs in י are changed into short (ֿ), as יוֹם, יָמִים; רֵאשִׁי, רֵאשִׁים. Nouns with (ֿ) are likewise for the most part derived from the geminated verbs, and therefore תִּי (ֿ) either remains unchanged (the following letter only taking dagesh: as בֵּלִי, בְּלִיִּם), or is changed into (ֿ), and dagesh follows as פֶּתִי, פְּתִיִּם; and when the following letter is guttural, (ֿ) is changed into (ֿ). Those which have י and י־ are all derived from the quiescent verbs which have י or י in the second radical and undergo no change.

81.—The changes of vowels in the feminine plural are the same as the masculine plural. It is only in the last syllable that they differ from the nouns masculine, and for which see Rule 1

82.—Nouns after the form of פְּעֻלָּה, פְּעֻלָּה, and פְּעֻלָּה, form the plurals like צִדְקָה, צִדְקוֹת as אֲמִרָה, אֲמִרוֹת; תְּרַפָּה, תְּרַפּוֹת; לִמָּה, לִמּוֹת; and some undergo no other change, except in the ה

(which are called by Jewish grammarians, the heavy suffixes) (־) is likewise changed; as עֲנִיבְכֶם, לִבְכֶּהוּ.

90.—(־־) and (־ֿ) are subject to nearly the same changes; indeed some nouns have both forms, sometimes (־־), and others (־ֿ); as שָׁכַל and שָׁכְלָל, נָדָר and נָדֵר, נָבֵל and נָבֵל; (־) and (־ֿ) with a pause accent are sometimes changed into (־ֿ). The changes of the vowels in the plural of those nouns are universally the same, and follow the same rule as nouns with (־ֿ); as, מִפְּרִי, מִפְּרִי, מִפְּרִי, מִפְּרִי. In the singular regimen there is some difference; those of (־ֿ) change the (־ֿ) into (־ֿ), but if followed by a guttural, always into (־ֿ), and the second into (־ֿ); as, נָדָר, נָדָר, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ; but those of (־־), change (־־) into (־ֿ), and (־ֿ) into (־ֿ), and when the first letter is guttural, (־ֿ) is changed into (־ֿ); as עֲנִיבְכֶם, עֲנִיבְכֶם, עֲנִיבְכֶם. Nouns of (־־) undergo the same changes as (־ֿ) and (־ֿ).

91.—(־ֿ) undergo no change in the singular, but only in the plural; as, אוֹצֵר, אוֹצְרֵי, אוֹצְרוֹתֶיךָ.

92.—Neither (־ֿ) nor (־ֿ) change, except in צִמְרוֹר, צִמְרֵי.

93.—In (־ֿ), (־ֿ) is changed into (־ֿ); as, יוֹנֵקִי, יוֹנֵקִי; but אִיִּבְךָ has (־ֿ) instead of (־ֿ) before another (־ֿ) in conformity with the general rule.

94.—In (־ֿ), the first is changed into its corresponding short vowel (־ֿ chataph), and the second into (־ֿ); as, חֹדֶשׁ, חֹדֶשׁ, שָׁשׁ, שָׁשׁ; but sometimes ִ is changed into a compound vowel under the guttural; ִ is then sometimes retained: תִּמְאָרוּ, תִּמְאָרוּ. Nouns of that form whose second letter is ך, have (־ֿ) instead of (־ֿ); as, בָּהֶס, בָּהֶס, except אֶהֱלֶה, בָּהֶס.

95.—(־ֿ) do not change; as, בָּתְּכָה, בָּתְּכָה; יִקְרִי, יִקְרִי, except in מִנִּי, מִנִּי, which is the usual form of nouns with (־ֿ); as, מִנִּי, מִנִּי.

96.—(־ֿ) do not change; as, נִבְּרִי, נִבְּרִי.

97.—(־ֿ) are changed into (־ֿ); as, בָּתִּי, בָּתִּי, זִית, זִית, except in מִי, which has a peculiar form, as in מִי by doubling מ

from 11 to 19 in the feminine, the word denoting 10, terminates in **ן**, but the units remain as before. The terms for 20 to 90 inclusive, have a masculine termination, **ם**, but 100 has a feminine termination, and 1000 a masculine termination. From 20 and upwards, the units may either precede or follow the word denoting *ten*.

110.—The noun which accompanies the numeral adjective from 2 to 9 is in the plural number, but from 10 to 1000 in the singular, and from 1000 and upwards in the plural.

111.—In the ordinal numbers, the terminations are, from 1 to 10 inclusive, in conformity with the general rule of nouns, as the following table will show; but from 11 and upwards the cardinals are used for ordinals, by repeating the noun, or the number following the noun: as **חֲמִישׁ עָשָׂרָה שָׁנָה** *fifteen*, but **שְׁנַת הַחֲמִישׁ עָשָׂרָה** or **שְׁנַת הַחֲמִישׁ עָשָׂרָה שָׁנָה** means *the fifteenth year*.

The fractions are expressed by ordinals: as **שְׁלִישִׁית הַחֵין** *the third part of a hin*, etc., except that *a half* is expressed by **חֲצִי**, masculine, **חֲצִיָּה** feminine.

Ordinal Numbers.

Feminine.		Masculine.
רִאשׁוֹנָה	First	רִאשׁוֹן
שְׁנִיָּה & שְׁנִיָּה	Second	שְׁנִי
שְׁלִישִׁית	Third	שְׁלִישִׁי
רְבִיעִית	Fourth	רְבִיעִי
חֲמִישִׁית	Fifth	חֲמִישִׁי
שִׁשִּׁית	Sixth	שִׁשִּׁי
שְׁבִיעִית	Seventh	שְׁבִיעִי
שְׁמִינִית	Eighth	שְׁמִינִי
תְּשֻׁעִית	Ninth	תְּשֻׁעִי
עֲשָׂרִית	Tenth	עֲשָׂרִי

Cardinal Numbers.

Feminine.			Masculine.		
Const.	Absol.		Const.	Absol.	
—	אַחַת	1	אֶחָד	אֶחָד	* אחד
שְׁתֵּי	שְׁתֵּים	2	שְׁנֵי	שְׁנֵים	שנים
שְׁלֹשׁ	שְׁלֹשׁ	3	שְׁלֹשָׁת	שְׁלֹשָׁה	שלושה
—	אַרְבַּע	4	אַרְבַּעַת	אַרְבַּעַה	ארבעה
חֲמִישׁ	חֲמִישׁ	5	חֲמִשָּׁת	חֲמִשָּׁה	חמשה
—	שֵׁשׁ	6	שֵׁשֶׁת	שֵׁשָׁה	ששה
שִׁבְעַ	שִׁבְעַ	7	שִׁבְעַת	שִׁבְעָה	שבעה
—	שְׁמוֹנֶה	8	שְׁמוֹנֶת	שְׁמוֹנֶה	שמונה
תִּשְׁעַ	תִּשְׁעַ	9	—	—	תשעה
—	עֶשֶׂר	10	—	—	עשרה
—	אַחַת עָשָׂר	11	—	אֶחָד עָשָׂר	{ אחד עשר
—	שְׁתֵּי עָשָׂר		—	שְׁנֵי עָשָׂר	
—	שְׁתֵּים עָשָׂר	12	—	שְׁלֹשִׁים עָשָׂר	{ שלשים עשר
—	שְׁתֵּי עָשָׂר		—	שְׁנֵי עָשָׂר	
—	שְׁלֹשׁ עָשָׂר	13	—	שְׁלֹשָׁה עָשָׂר	שלושה עשר
—	אַרְבַּע עָשָׂר	14	—	אַרְבַּעַת עָשָׂר	ארבעה עשר
—	חֲמִישׁ עָשָׂר	15	—	חֲמִשָּׁת עָשָׂר	חמשה עשר
—	שֵׁשׁ עָשָׂר	16	—	שֵׁשֶׁת עָשָׂר	ששה עשר
—	שִׁבְעַ עָשָׂר	17	—	שִׁבְעַת עָשָׂר	שבעה עשר
—	שְׁמוֹנֶה עָשָׂר	18	—	שְׁמוֹנֶת עָשָׂר	שמונה עשר
—	תִּשְׁעַ עָשָׂר	19	—	תִּשְׁעַת עָשָׂר	תשעה עשר
—	עָשָׂרִים	20	—	—	עשרים
—	אַחַת וְעָשָׂרִים	21	—	—	אחד ועשרים
—	שְׁתֵּים וְעָשָׂרִים	22	—	—	שנים ועשרים
—	שְׁלֹשִׁים וְעָשָׂרִים	23	—	—	שלושים ועשרים
—	—	30	—	—	שלושים
—	—	40	—	—	ארבעים
—	—	50	—	—	חמשים
—	—	60	—	—	ששים
—	—	70	—	—	שבעים

* אֶחָד and עָשָׂרִים admit of a plural: as אֶחָדִים units, עָשָׂרִים tens.

Cardinal Numbers (continued).

Feminine.			Masculine.		
Const.	Absol.		Const.	Absol.	
—	—	80	—	—	שְׁמוֹנִים
—	—	90	—	—	תִּשְׁעִים
—	—	100	—	מֵאָה	מֵאָה
—	—	200	—	—	מֵאוֹתַיִם
—	—	Hundreds	—	—	מֵאוֹת
—	—	300	—	—	שְׁלֹשׁ מֵאוֹת
—	—	400	—	—	אַרְבַּע מֵאוֹת
—	—	1000	—	—	אַלֶּף
—	—	2000	—	—	אַלְפַּיִם
—	—	Thousands	—	—	אַלְפַּיִם
—	—	3000	—	—	שְׁלֹשָׁת אֲלָפִים
—	—	10000	—	—	עֶשְׂרֵת אֲלָפִים
—	—	20000	—	—	עֶשְׂרֵת אֲלָפִים

CHAPTER XIV.

ON THE PARTICLES.

112.—Under this name we comprehend conjunctions, prepositions, some adverbs, and even some few nouns; which, whilst they are generally used as nouns, yet in some instances occur as prepositions. To some of the particles the suffixes are added, as in nouns, which are called declinable. They are divided into three classes: 1) the separable and declinable; 2) the separable and indeclinable; 3) the inseparable.

SEPARABLE AND DECLINABLE PARTICLES.

אַחֲרֵי *behind, after*; the suffixes which are added to **אַחֲרֵי** are those of a noun in the plural number: as **אַחֲרַי** *after me*, or *behind me*, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶן**, **אַחֲרֵינוּ**, **אַחֲרֵיכֶם**, **אַחֲרֵיהֶן**, **אַחֲרֵיהֶם**, **אַחֲרֵיהֶן**.

אֵי *in construction אֵי, where?* By adding the suffixes, **ה** is

dropped, and (־) is changed: as *אֵי* where is he? *אֵי* where are they? Joined to the adverbs: as *אֵימָה* or *אֵמָה*, from *פֹּה* here, hither.

אֵין, and in construction *אֵין*, there is not, or none; with the suffixes, *אֵינִי*, *אֵינְךָ*, *אֵינָה*, *אֵינֶנּוּ*, *אֵינֶם*. It is likewise found with the prefixes *בְּכֻלָּם*: as in *בְּאֵין*, *בְּאֵינִי*, *בְּאֵינְךָ*, *בְּאֵינָה*, *בְּאֵינֶנּוּ*, *בְּאֵינֶם*. With *בְּ* prefixed it has a two-fold signification, namely *from whence* (Josh. 9:8), and *from, or of nothing* (Isa. 41:24).

אֵל and *אֵלֵי* to, from which is derived the prefix *לְ*. It is likewise declined with the suffixes added to a noun plural: as *אֵלֵי* to me, *אֵלֶיךָ*, *אֵלֶיהָ*, *אֵלֵינוּ*, *אֵלֵיכֶם*, *אֵלֵיהֶם*, *אֵלֵיכֶן*, *אֵלֵיכֶם*, *אֵלֵיהֶם*.

עֵנִי nothing; in most instances it is used substantively: as *nothingness*, and *end*.

בְּ by, with suffixes, *בְּיָדֵי*, *בְּיָדֶיךָ*, *בְּיָדֶיהָ*.

אֶת has a two-fold signification: 1st. when it follows a verb active, it denotes that the noun which follows is in the accusative case: as *בָּרָא אֶת הַשָּׁמַיִם* he created the heaven; but with the verb passive, it is sometimes found before a nominative: as *בְּנוֹל יִחְלַץ* *אֶת־הָאָרֶץ* by lot shall the land be divided (Numb. 26:55); and by adding suffixes, (־) is changed into *וְ*: as *אֶת־יָדֵי*, etc., except in the second person plural, when (־) is for the most part retained, as is shewn in the table of the declension of personal pronouns; and 2ndly, it signifies *with*: as *אֶת יִשְׂרָאֵל סֹדֵר* his counsel is with the upright; and when it is used in that sense, (־) is changed into (־) followed by dagesh: as *אֶתֶּךָ*, *אֶתָּה*, *אֶתֶּנּוּ*, *אֶתְּךָ*, *אֶתְּהָ*, *אֶתְּנֶנּוּ*; except (2 Kings 1:15) *אֶתֹּךָ* go down with him, and *אֶתֹּךָ* and he went with him; and (Ezek. 3:24) *אֶתִּי* he spoke with me; some suppose that *אֶתִּי* (Isa. 45:15) is likewise included in the above exception, but it is more likely used in this instance for *מִפְּנֵי*.

בֵּין and *בֵּינֵיהֶם*, dual *בֵּינֵיהֶם*, *between, betwixt*; with suffixes, *בֵּינִי*, *בֵּינְךָ*, *בֵּינָה*, *בֵּינֶנּוּ*, *בֵּינֶם*. This preposition is repeated before each noun: as *בֵּין וּבֵין הָאִשָּׁה* between thee and between the woman, *בֵּין וּבֵינִי* between me and between thee; except when *לְ* is prefixed to the second noun; *בֵּין מַיִם לְמַיִם* between water and water, *בֵּין מַיִם וּבֵין מַיִם*.

לְעַד *except*, is only used in the form of a noun masc. plur. in construction, the affixes added to it are therefore those which belong to a plural noun: as **לְעַדְיָהוּ**, **לְעַדְיָהוּ**, **לְעַדְיָהוּ**; with **בְּ** prepos. the (־) under **לְ** is then changed into (־): as **בְּלְעַדְיָהוּ**.

לְחַיִּי *except, without*; **י** is paragogic, which is dropped whenever an affix is added: as **לְחַיִּי** *except me*, **לְחַיִּי** *except thee*; sometimes the prepositions **ל**, **ב**, are prefixed to it without undergoing any change.

בְּבַיָּת *on account of*, is formed from **בַּיָּת** and **ב** preposition, it never occurs in the bible without the preposition **ב**, but not so in the rabbinical writings; but it is likewise found with **ל** prefixed: as **לְבְּבַיָּת**.

בְּעַד *about, for*, is formed from **עַד** and **ב** preposition: it is likewise declinable: **בְּעַדִּי** *about, or for me*, **בְּעַדְךָ**, **בְּעַדְהוּ**, **בְּעַדְיָהוּ**, **בְּעַדְיָהוּ**, **בְּעַדְיָהוּ**, etc.; it has also **בְּ** preposition prefixed, as in **בְּבְּעַד**.

הִנֵּה, and with paragogic **הִנֵּה** *behold*, is declined with suffixes **הִנֵּנִי** or **הִנֵּנִי**, and **הִנֵּנִי**, **הִנֵּנִי**, **הִנֵּנִי**, and **הִנֵּנִי**, **הִנֵּנִי**.

וְזֶלְתִּי *besides*: **י** is paragogic, and by adding the suffixes, **י** is dropped: as **וְזֶלְתִּי**, **וְזֶלְתִּי**, **וְזֶלְתִּי**.

לְמַעַן *for the sake of, in order to*, declines thus: **לְמַעַנִי**, **לְמַעַנְךָ**, **לְמַעַנְהוּ**, **לְמַעַנְיָהוּ**, **לְמַעַנְיָהוּ**, **לְמַעַנְיָהוּ**; **לְמַעַנְיָהוּ** is never used without **ל**.

לְעֵמֶת, once used in the plural, **לְעֵמֶת** *before, over against*, declinable: as **לְעֵמֶתְךָ**, **לְעֵמֶתְךָ**.

לְפָנַי *formerly, before*, in construction **לְפָנַי**, and declined thus: **לְפָנַי**, **לְפָנֶיךָ**, **לְפָנֶיהָ**, **לְפָנֶיהָ**, **לְפָנֶיהָ**.

כִּן, **כִּן**, **כִּן**; when **י** is dropped, and **כ** prefixed to a noun or infinitive, it is pointed **כִּ**, and followed by a dagesh; but if the following letter be guttural, it is pointed **כִּ**. In a few instances we find **כִּי** and **כִּי** instead of **כִּי**. With the addition of the suffixes, it mostly occurs with a reduplication: as **כִּי־כִי**, **כִּי־כִי**, **כִּי־כִי**, and sometimes **כִּי־כִי** and **כִּי־כִי**, etc.

נֶגֶד *opposite to*, declined thus **נֶגְדִי**, **נֶגְדְךָ**, **נֶגְדְהוּ**; and with the prepositions **כִּלְ** prefixed; thus, **כִּלְנֶגְדִּי**, **כִּלְנֶגְדְךָ**, **כִּלְנֶגְדְהוּ**.

against, *בְּיָמָהּ* *within, inwardly*, *אחור* *backward*. Of nonentity : *ריק* *vainly, empty*, *חָפֵז* *freely*, *יחד* and *יחדו* *together*.

כן *thus*, and *כֵּן* ; *כן* *so*, *כְּמִדָּן* *such like*.

Intercession : *אָנָּה, אָנָּה, אָנָּה* *O! I pray*,—*אֵלֵּי* and *אֵלֶּיהָ* *to, alas!*

Of joy : *אֵלֵּי* *ah!*

INSEPARABLE PARTICLES ; מִשֶּׁה וְכֵלֵב.

113.—*מִ* denotes generally the ablative case ; sometimes, likewise, a part of any thing,—*some*.—It is derived from *מָן*, its usual accompanying vowel is therefore (*־*), and is followed by a dageshed letter, to compensate for the dropped *י* ; as, *מִשָּׁם*, *מִמֶּנִּי*, *מִמֶּנּוּ* ; but if the subsequent letter be a guttural, and consequently incapable of having a dagesh, *מ* or *ר* has then (*־*) ; as, *מִמֶּסֶר*, *מִחֹב*, *מִמֶּחֶל*, *מִחֹל*, except in *מִחוּט* and *מִחוּץ*, and as well as in some instances when *מ* is followed by (*־*) ; as, *מִדְּרוֹם*, *מִבְּצִיר*, *מִדְּרוֹם*, *מִמֶּלֶךְ*, *מִמֶּלֶךְ*, *מִמֶּלֶךְ*. The same is the case when *מ* is followed by *י* ; as, *מִיָּמִי*, *מִיָּמֶיךָ*, *מִיָּמֶיךָ* ; *מ* is in some instances accompanied by (*־*) instead of (*־*) ; as, *מִמֶּמֶר*, *מִמֶּמֶר*, *לְמִמֶּר*. *מִן* and *מִי* are likewise used to express the comparative degree ; as, *מִן הָאֶחָד שְׁנֵי מִלֵּים* *two are better than one*, *מִן הָאֶחָד שֶׁהוּא* *fame is better than oil*.

114.—*שֶׁ* derived from *שָׂא*, relative pronoun. It is for the most part, accompanied by (*־*), and followed by dagesh ; but (*־*) remains unchanged even if the following letter be guttural ; as, *שֶׁהוּא*, *שֶׁהוּא*, *שֶׁהוּא* ; it occasionally has the vowel (*־*) ; as, *שֶׁהוּא*, *שֶׁהוּא*. In two places *שֶׁ* is accompanied by (*־*) ; as, *שֶׁהוּא* and *שֶׁהוּא*.

115. *ה* is used, first, as the definite article, and is perhaps derived from *הוּא* personal pronoun. The article *ה* is never prefixed to a proper name, nor to a noun in construction, neither to a noun to which the suffixes are added ; except in *הַעֲרֵב*, *הַעֲרֵב*, and *הַמֶּלֶךְ* (which is instead of *הַמֶּלֶךְ*) also in *הַמֶּלֶךְ* and *הַמֶּלֶךְ*, in *הַמֶּלֶךְ*, which stands for *הַמֶּלֶךְ*, and in *הַמֶּלֶךְ*, used for *הַמֶּלֶךְ*.

As to those few proper names which have the article prefixed, it is the opinion of Kimchi that some of them are used adjectively as national or family names; as, הַמְנַשִּׁים (Deut. 3:18) for הַמְנַשִּׁי *the Menassites*; and in some cases in regimen, a noun is to be supplied; as, הָעָם יִשְׂרָאֵל for הָעָם יִשְׂרָאֵל *the nation, the people of Israel*; הַיַּיִן הַחֵמֶה for הַיַּיִן הַחֵמֶה *the wine, namely, the heating wine* (Jer. 25:23), &c.

Secondly, as a relative pronoun, which sense it bears in most cases when prefixed to a participle; as, הַבָּאִים *who are coming*, for אֵשֶׁר בָּא *who came*, לוֹ הַנוֹלָד *who was born unto him*. When ה is used as a relative pron., the participle then used as the present tense, may have the pronominal pronouns affixed; as, הַמְבִּיאֵנִי *who is bringing me*, הַמְבִּיעֶלְךָ *who is bringing thee up*: in that sense it is likewise prefixed to a prep.; as, וְהָעֲלִיָּה *and that which is upon it*.

Thirdly, ה denotes sometimes the vocative case; as, הַדּוֹר *O generation!* הָאֹיֵב *O enemy!* הַיַּרְדֵּן *O Jordan!* In that sense it is prefixed to a noun in regimen, as, הַבִּתּוּלָה יְרוּשָׁלַם *O daughter of Jerusalem!*

Fourthly, ה localis is used for הָאֵל and ל; as, אֶרֶצָה שְׂעִיר *to the land of Seir*. In that sense it is suffixed, and according to the general opinion of Grammarians ה mobile never occurs as a prefix; from which opinion some differ, and consider that ה in הַפְּלִשְׁתִּים (1 Sam. 13:20) is used instead of הָאֵל or ל, and supplies אֶרֶץ; and so the Chaldaic paraphrase has אֶרֶץ פְּלִשְׁתִּים *to the land of the Philistines*.

116.—The vowel which accompanies ה, namely (־) is the same whatever sense it may bear, and the following consonant is dageshed, as has been shown by the above examples, except in the following instances, where dagesh is omitted: first, before participle whose first letter is מ with (־); as, הַמְבַּשְׂרוֹת, הַמְבַּלְמֵד. Secondly, the dagesh is omitted in י; as, הַיָּדִים, הַיָּד, unless י is followed by ה, ה, ע; as in הַיָּהוּדִים, הַיָּעֲרִים. Thirdly, the dagesh

* In these four participles, however, מ has Dagesh, הַמְבַּשְׂרוֹת, הַמְבַּלְמֵד, הַמְבַּשְׂרִים, הַמְבַּלְמֵדִים.

is omitted in ל of the noun הַלֵּל, and in צ of the word הַצִּדְדִּים; likewise in its singular form, one instance excepted, וַחֲעַל הַצִּדְדִּים (Exod. 8:2).

117.—ה before one of the letters אהחשׁ, which are incapable of having a dagesh, has sometimes (־) or (ֿ), and in a few instances (־) is retained; thus, before אֶשׁ it has (־), except in הַעֲרִיבִים* (Is. 65:11), הַעֲרִיבִים (Prov. 2:16), and before most nouns which have ה or ח for their first letter; as in הַחֲיָה, הַחֲיִין, הַחֲלָבִית; but when ה and א, which sometimes follow the article have (־), and the word consists of polysyllables, the article ח has (־); as, הַחֲרִים, הַחֲרִים, הַחֲמֹד, הַחֲמֹד; but if the noun be a monosyllable, ח has (־); as, הַחֵם, הַחֵם; before ה in monosyllables, and ה in polysyllables, ה has (־); as, הַחֲרִיבִית, הַחֲרִיבִית.

118.—ה likewise is interrogative, and as such its usual vowel is (־); as הֲבָרַתְּ? הֲבָרַתְּ? but if followed by (־) ה interrogative has (־); as, הֲבָרַתְּ? הֲבָרַתְּ; once it is found even without (־) following, and yet has (־), and dagesh follows; as הֲבָרַתְּ? If followed by a guttural it has either (־) or (ֿ); as הֲבָרַתְּ, הֲבָרַתְּ, הֲבָרַתְּ: in two instances it has (־) before a guttural, as in הֲבָרַתְּ (Judg. 6:31) and הֲבָרַתְּ (Ibid. 12:5): we, however, find instances of ח interrogative being omitted while the context still requires it to be understood interrogatively; as in הֲבָרַתְּ אֵלֶיךָ אִם כִּי אָמַר אֱלֹהִים *has then God said?* הֲבָרַתְּ לִי לֵאמֹר *canst thou draw Leviathan, &c.*

119.—ו is sometimes used conjunctively; as in וַיְהִי וַיְהִי *Reuben and Simeon*: but sometimes it is idiomatic, like ו in Arabic; as in וַיְהִי וַיְהִי, for וַיְהִי וַיְהִי *Ayah and Anah*; and again on the commencement of a narrative; as in וַיְהִי בִּימֵי אֲחַשְׁוֶרֶשׁ instead of וַיְהִי בִּימֵי אֲחַשְׁוֶרֶשׁ *it happened in the days of Ahasverosh*; again וַיְהִי אַבְרָהָם אֶת־עֵינָיו בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו *on the third day Abraham lifted up his eyes*. It is likewise used disjunctively: as, וַיְהִי אֲבִיו מַכֶּה אֹתוֹ *he who smiteth his father or his*

* Some editions of the Hebrew Bible read הַעֲרִיבִים.

mother : likewise adverbially : *as, אם תלכו בתחתי if you walk in my statutes, then will I give, &c.*

120.—When ו is prefixed to the future tense accompanied by the vowel (ֿ) and followed by a dagesh, or when before א it has (ֿ), it denotes that the future tense is to be understood as a past tense, and frequently the preterpluperfect is to be understood; thus, ויאמר *and he said*, ותוצא הארץ *and the earth brought forth*, ונאמר *and we said*, ואכל *and I ate*, ויכל אלהים *and God had finished*; but with any other vowel in the future tense, it is not conversive.

121.—ו prefixed to the preterite tense, may likewise be conversive; but there is no distinction in its vowels to point out when it is conversive or when conjunctive, etc., thus in וישמרו בני ישראל *and the children of Israel shall keep the sabbath day*, ויאכל וישתה *he ate and drank*, ו is conjunctive in the latter example; yet the difference is easily detected by the context; and we may lay it down as a rule, that whenever a preterite tense with ו follows another preterite, ו is conjunctive: otherwise it is conversive.

122.—ו conjunctive or conversive in the preterite tense, has for its usual points (ֿ), but before another (ֿ) it has ו, as in וילמדוהם; except before ו, when it has (ֿ) and ו drops (ֿ); as in ויהי for ויהי. It has likewise shurek before the labials; as in ויכלאו, ויפקדו. Before a guttural with a compound vowel, ו takes the same vowel uncompounded with (ֿ); as in ויאמרתם; except before (ֿ), in ואלהים, when it takes (ֿ) and א drops its (ֿ); and this is likewise the case with (ֿ) in ואלני, whence ו takes (ֿ). This rule is common to the serviles וכלב.

123.—ו conjunctive has (ֿ) when only two nouns are coupled, and the accent placed on the antepenultimate; as in ויבאו ויפחו; but if the accent be on the ultima, ו has (ֿ); as in ועשר ויכבדו; when more than two nouns are joined, the first ו takes (ֿ), and the following takes (ֿ); as in וירב וירם; likewise before the labials in nouns it has (ֿ) instead of ו; as in ויהו ויהו; and it has (ֿ) likewise in verbs when both are in the same tense and mood, and the last has its accent on the ante-

penultimate, or is prefixed to a monosyllable; as in הלוח לשוב, הוקרי ובשתי, סתנה ובאה, כח וכן. The same is the case when it is prefixed to the particles; as in מי נמי, אני ואתה, הוא והיא, מן ומי, ונלהא, except in the following, איש ואיש, ונלהא. ו both conjunctive and conversive has likewise (ו) when a pause accent immediately follows; as in ונמי, ונמי, ונמי, ונמי; ו is also sometimes affixed like ה, and is paragogic; as in בננו בער for בננו : בננו : בננו.

124.—כ is commonly used for comparing two things, and then is called Caph of similitude; sometimes both things about to be compared have כ prefixed to each, by way of brevity; as כמורח instead of כמורח ואמרה כמורח ואמרה *Pharaoh is like thee, and thou art like Pharaoh*. Sometimes כ is omitted; as in ואמרה, for ואמרה, *Judah is like a lion's whelp*. It is likewise used as the preposition *about*; as in כאלפים איש *about two thousand men*, כחצות הלילה *about midnight*: the usual points of כ are (ו); before another (ו) it has (ו); as in בלשון: before a guttural with a compound vowel, it has the same vowel uncompounded; as in כעשרת, כעשרת; except before אלהים and אמני, as mentioned before. It has (ו) before a monosyllable, or when the accent is on the penultimate; as in כזה, כזה, כזה; likewise before the pronominal suffixes; as in כמורח, except before the plural; as in כמורחם, כמורחם: yet in Judges 8:18, we read כמורחם. When prefixed to a noun which ought to have the article ה, the article is dropped, and כ takes the vowel which would have been under ה; as in כלה for כלה, כעם for כעם, כעם. There are found, however, a few exceptions. The same rule holds good in כ prefixed to the infinitive Hiphil; as כנלוותך *when leading thee*, for כנלוותך. This rule is common to the serviles כלב.

125.—ל is generally used to denote the noun to be in the dative case; as ויאמר לנח *and he said to Noah*, ונתתי לך *I gave to you*. It is nevertheless used instead of בעבור *on account of, concerning*; as in Gen. 20:13, ואמרי לי אחי הוא *say concerning me, he is my brother*, and 23:8, ויפגעני לי *and intercede for me*. It is likewise used for כ; as לכלדךביו משכיל instead of לכלדךביו *he was pros-*

perous in all his ways. It is sometimes used as in Chaldaic* and Syriac to denote the accusative case, for אֶת; as in הָרָנוּ לְאַבְנֵר for הָרָנוּ אֶת-אַבְנֵר *they slew Abner*. It denotes likewise the genitive case; as in מִן-מֹדָר לְדָוִד *a psalm of David*. It is sometimes idiomatic; as in שְׁלַח לְךָ *send thou*, הֵן לְךָ *go thou*, or *get thee out*.

Its usual points are (־); but before another (־) it has (־); as in לִנְנוֹת; and before a compound vowel it has the same as כ. When prefixed to an infinitive which consists of a monosyllable, it has (־); as in לִמֹּת; and before any other infinitive which has the accent on the penultimate, as in לִקְחָת; but all those terms where ל has (־), as לִצְאָת, לִשְׁכָּת, לִבּוֹא, are to be considered as nouns, and not as infinitives, although they are both of the same form. There are, however, some nouns to which ל is prefixed, particularly when a pause accent follows, as לְמִיָּם, לְשָׁבַע; and before עַד, as לְעַד. In any other case it is subject to the same rule as כ. See 124.

126.—ב denotes the ablative case: sometimes ב is omitted; as in עֲשֵׂה יָמִים שֵׁשֶׁת for שֵׁשֶׁת יָמִים *in six days*.§ It is likewise used in the sense of בְּעִבּוֹר *on account of*; as יִשְׂרָאֵל בְּאִשָּׁה *Israel served for the sake of a wife*. It likewise has the signification of עִם *with*, as בְּחַרְבִּי וּבַקְשָׁתִי *with my sword and bow*. The vowels are the same as under ל, as stated above.

CHAPTER XVI.

ON CONSTRUING AND PARSING.

127.—After the learner has gained some familiarity with the verbs, and which acquisition is easily made by only transcribing the paradigm of the regular verb several times, he may im-

* That part of Chaldaic found in the Bible. But in the Chaldaic paraphrases, commonly called the Targum, יַת for the Hebrew אֶת is used to denote the accusative case.

§ Some commentators assign a reason for the omission of ב in this passage. It is to signify that the Lord is not only the creator of heaven and earth, but even of the six days; God being the creator of time.

mediately begin to construe some easy part of the Bible, with the assistance of a Hebrew Lexicon, and refer to the several subsequent rules as occasion requires; but as in most Hebrew Lexicons, the roots only are arranged alphabetically, so that the derivatives cannot be traced till the root is ascertained, the following general rules will be necessary to find out the root in each word, which root, with very few exceptions, must consist of three letters, as has been already mentioned.

128.—If the word, the root of which is to be ascertained, consist of more than three letters, some of those letters must necessarily be serviles, and if after separating the serviles, there remain three letters, these will form the root; as, *יָבִיטְךָ* *ye* or *they shall visit*, consisting of six letters, reject *ו* as being one of the letters *ו ת י נ* used in the future tense, the three following letters must all be radical, and *יָבִיט* as the feminine plural term in the future tense; consequently the root is *יָבַט* *he visited*, which is a regular verb.

.29.—But if there remain two letters, or only one, the word must be derived from an irregular verb, and the omitted letter or letters must be supplied either by *נ*, *י*, or *ל*, as being the first radical; *י* or *ו* as the second radical: *ה*, *י*, *ת*, as a third radical; or by doubling the last radical. To ascertain which of those letters are to be supplied, we must have recourse to the following rules:—

If two radicals remain and the first of them have a dagesh, supply *נ* as the first radical; as, *עָמַד* *a journey*; *מ* is formative, and the root *עָמַד* *to travel*, except the word is derived from one of the eight verbs enumerated in Rule 46, in that case *י* must be supplied instead of *נ*; if the word be derived from *חָלַל* then *ל* must be supplied; as, *חָלַל* (2 Chron. 19:7), root *חָלַל* *to take*. If one radical only remain, prefix *נ* and affix *ה*, as *חָטָה*, root *חָטָה*, *incline*, but if the last of the two remaining radicals have dagesh, double that same radical; as, *הָבֵט* *a hut*, from *הָבֵט* *to cover over*, except the following terms: *פָּנָה* *face, anger*, *חֵטָה* *wheat*, *מִיָּה* *my*

daughter, *מִתְּנָה* my giving, *שְׁנַיִם* two, and *אַתָּה* thou, where dagesh forte supplies נ medial, and they are derived from *מָנָה*, *חָנַט*, *קָנָה*, *נָחַן*, *שָׁנָה* and *אָנָה*. If two radicals remain without either of these having dagesh forte, and a prefix is accompanied by י, or ו or (–) supply י as first radical, as *תּוֹכַחָה* a reproof. ה־ shows the noun to be feminine, the prefixed מ is an Heemantive or formative letter, and י denotes the deficiency of י the first radical. Quiescent letters in ו or י as second radicals, and ה last radical, if omitted, are not supplied by any characteristic; but as those verbs with ה last radical, are by far most in number, the student will save time when such a doubtful case occurs, to look first in his Lexicon to the ה ה, נחִי לִי, and if not successful, it will be found amongst the נחִי עִי, as *נָלִית* captivity; the termination וִת denotes the feminine gender;—then remain two radicals נ ל; the third radical might be י or ו medial, or ה final, look under the root נִלָּה; again *עֵל* evil, insert ו the root being *רִוַע*. We will now proceed to construe and parse the following lines (Ex. 9:1–7):—

and thou shalt speak Pharaoh to come Moses to the Eternal said
 וְאַמַּר יְהוָה אֶל מֹשֶׁה בֹא אֶל־פְּרַעְוֹ וְדַבַּרְתָּ
 my people send the Hebrews God [of] the Eternal said thus to him
 אֲלֵיו כֹּה אָמַר יְהוָה אֱלֹהֵי הָעִבְרִים שְׁלַח אֶרְעֵעֲמִי
 and yet to send thou refusest if for and they shall serve me.
 וְעַד כִּי אֶמְסָאן אֹתָהּ לִשְׁלַח וְעוֹדֶד
 on thy cattle being the Eternal the hand of behold them. holdest thou
 מִחוּץ בָּם הִנֵּה יָד יְהוָה הִוְיָה בְּמִקְנֶךָ
 on the camels on the asses on the horses in the field which is
 אֶל־בְּשָׂרָה בְּשׁוּמִים בְּחֻמְרִים בְּמַמְלִים
 and will divide very. grievous a pest and on sheep on horned cattle
 בְּבֶקֶר וּבַצֹּאן דָּבָר קָדָר מָאֹד וְהִפְלָה
 the cattle of and between Israel the cattle of between the Eternal
 יְהוָה בֵּין מִקְנֵה יִשְׂרָאֵל וּבֵין מִקְנֵה
 Israel (which is) to the sons of of all shall die and not the Egyptians
 מִצְרַיִם וְלֹא יָמוּת מִכָּל־לְבָנֵי יִשְׂרָאֵל
 to-morrow saying an appointed time the Eternal and made anything
 דָּבָר: וַיַּשֵּׂם יְהוָה מוֹעֵד לְאֹמֶר קָדָר

the Eternal and did in the land. that thing the Eternal will do
 יְהוָה יַעֲשֶׂה בְּאַרְצֵי הָאֵלֶּה הַיּוֹמָהּ וְהָיָה
 the cattle of all and died of in the morrow that thing
 אֶרְבֵּי הַבָּקָר הָאֵלֶּה מָוֹתוּ בַּיּוֹמָהּ כָּל הַבָּקָר
 died not Israel the sons of but of the cattle of the Egyptians
 מִן הַבָּקָר לֹא יָמָּוֶת בְּנֵי יִשְׂרָאֵל וְיָמָּוֶתוּ מִן הַבָּקָר
 from the cattle of had died not and behold Pharaoh and sent one.
 וַיֵּרָא וְהִנֵּה לֹא מָוֶת מִן הַבָּקָר וְיָמָּוֶת
 and not Pharaoh the heart of and was hardened one even Israel
 וְיָשָׁא עַד אֶחָד וְהִכְבִּד לֵב פַּרְעֹה וְלֹא
 the people. did send
 שְׁלַח אֶת־הָעָם:

וַיֵּרָא with its accompanying (וְ), and following dagesh, shows that the future tense is used for the preterite, see Rule 42; ' is one of the letters אֵיחָן forming the third person singular masculine. Root יָרָא *he said*.

יְהוָה a proper name of the Deity, and is derived from the root, הָיָה or הָוָה *to be*.*

אֵל *to*, a preposition.

פַּרְעֹה a title given to Egyptian kings.

וְיָרָא } conversive, prefixed to the preterite tense of Piel conjugation, and must therefore be rendered like the future.

אֵלָיו *to him*, from אֵל preposition, and the suffix יָי used instead of י (see the Particles).

כֵּן *thus*, is probably a compound of כֵּן *as, like*, the particle of comparison, and הֵן derivative, from הָיָה *he, it, hence, like it, thus*.

יָמָּוֶת the root.

אֶלֶּה a noun masculine plural in regimen, from the absolute

* Some Jewish writers assign as a reason why the Deity has the name of יְהוָה, because that term expresses his eternity, immutability, and omnipresence, inasmuch as the four letters are the component parts of the past, present, and future tenses: הָיָה or הָוָה *he was*, הֵוָה *he is*, and יִהְיֶה *he will be*.

form אֱלֹהִים, after the form of אֱדֹנִים; from the root אלה to be mighty.

הָ, article, and has (־) before a guttural on account of its incapability of taking a dagesh; הִי a plural masc. termination; sing. עָרִי, the termination י־ denotes nationality, from עָרָה, a proper name, or עָרָה to pass over.

שֶׁלָּךְ imperative Piel, like לִפְנֶיךָ, only that the vowel (־) in the latter case is here changed into (־), because the last radical is ח, which requires either an accompanying or preceding (־).

אֵל denotes the accusative case of the following noun, עָלַי, י־ is the sign of the first person singular common of the possessive pronoun; the last of the two remaining radicals having dagesh, shows that another ו is to be supplied; root עָלַם.

וְ, conjunctive, and י־ affixed, denotes the first person of the personal pronoun, accusative case, instead of אֶתִּי. יִצְחָקוּ third person masculine plural of the future tense, Kal, and י is here changed into (־), its corresponding short vowel, because of the increase י, according to the general rule,—“when a word increases in letters, it must decrease in vowels.”

אֵל וְאֵל are both particles. אֶתְּךָ personal pronoun, second person masculine singular, dagesh forte in ת supplies the place of the rejected ו; root אָנַח.

לְשַׁלֵּחַ infinitive mood in Piel, which with ל prefixed becomes a gerund.

וְעִוְרָךְ, ו conjunctive, עוֹר adv. and root, but is used like a noun with the pronoun י־ affixed, which affix is here used for אֶתְּךָ, which ought to precede the participle. See Rule 32.

פִּתְחִיךָ participle Hiphil, from the root פָּתַח like פִּתְחִיךָ, only that (־) is here changed into (־) because of its accompanying consonant being a guttural.

בָּךְ ablative of the personal pronoun, third person plural.

הִנֵּה interjection, with הָ paragogic, from הִנֵּה of the same import

יִרְאֵה a noun in regimen, from יָרָא absolute; the change from (־) to (־) denotes regimen, because a noun governing another is considered as if both were united: hence it comes within the

limits of the rule before stated, that if a noun increase in letters, it must decrease in its vowel points.

הוּיָהּ a participle fem. singular, Kal, like הוּלָהּ; root ה.י.ה.

מִמֶּנִּי, מ. ablative case; מ. formative, מ. possessive pronoun; root מ.נ.ה. to possess.

מִי relative pronoun, indeclinable.

מִי, מ. as before; by the accompanying (־) and subsequent dageah, ה. the article is supplied according to rule; for article ה. is rejected before a noun which has one of the letters כ. ל. ב. prefixed.

מִי, מ. as before; מ. plural masculine termination, from מ.י. singular, which is the root.

מִי, מ. and מִי, מ. the same remarks apply to their prefixes and terminations.

וְ, ו. conjunctive, instead of ו, because it stands before a labial; root ו.א. collective noun.

מִי, מ. radical nouns; for although מִי is rendered adverbially, it has nevertheless all the properties of a noun.

מִי, מ. as before; the Hiphil conjugation, third person singular masculine, from מ.ל.ה. of the 'ה. נח. ל' ה'.

מִי preposition.

מִי a noun Heemantive in regimen, absolute מִי, rule,—a noun ending in מִי is changed into מִי when in regimen; root מ.י.ה.

מִי, מ. a proper name, compounded of מִי a Prince, and מִי God, and formative מ'.

מִי as before.

מִי, מ. properly the name of the country, Egypt, but is frequently used for the people,—the Egyptians.

וְ, ו. conjunction, prefixed to the negative particle.

מִי, מ. third person singular masculine Kal, from מ.י.ה. of the 'ה. נח. ע' ה'.

מִי, מ. a derivative from מִי, from which ו is here supplied by the dageah in מ; both מ and מ denote the ablative case. מ an

adjective; it is pointed with (ֿ) before makkaph or hyphen, otherwise it would have cholem over it; the mark (ֿ), called makkaph, causes the same changes in the preceding points as a noun in regimen, root ללץ; the ל omitted in לצ ought to be supplied by a dagesh in the remaining ל, but is omitted whenever that radical is the final letter of a word.

לצֿ a noun plural masculine in regimen with ל prefixed, absolute לצ, singular לצ, root לצ to build.

לצֿ a radical noun.

לצֿ, ו as before; לצֿ for לצֿ third person masculine, future tense, in Hiphil; root לצ:—see note in Paradigm מצ.

לצֿ, ו formative having for its vowel ו denotes that ו first radical is rejected; root לצ to appoint.

לצֿ infinitive, which ought, agreeably to the Paradigm, to be לצֿ, and as according to rule (see the Chapter on the change of vowels), the vowel preceding the compound vowels (ֿ), (ֿ), (ֿ) is changed into the same, uncompounded with (ֿ), the prefixed ל ought to have (ֿ), but for the sake of euphony, the vowels (ֿ) and (ֿ) are changed into (ֿ); therefore instead of לצֿ we read לצֿ.

לצֿ radical noun.

לצֿ third person singular masculine, future, in Kal, from לצֿ according to the Paradigm לצֿ, it ought to be pointed לצֿ, like לצֿ, but צ being a guttural, requires the compound (ֿ), which by the rule above-mentioned, changes the preceding (ֿ) into (ֿ).

לצֿ both the noun and the demonstrative pronoun have the article prefixed, in conformity with the general rule “when the article is prefixed to the noun, the adjective agreeing with requires the same.”

לצֿ, ו preposition having (ֿ) instead of (ֿ) denotes that the article is rejected on account of ו prefix, but (ֿ) remains, which is the regular vowel under ה article before a guttural, as the guttural letters are incapable of having dagesh.

לצֿ, ו converse prefixed to the future לצֿ; the last radical is dropped, which leaves ו without any vowel, and changes it

preceding (־) which ought to have been under ׀, as before, into (־).

וַיֵּצֵא for וַיֵּצֵא, see note in paradigm קִים ; הָיָה third person singular masculine, preterite tense of Kal, root הָיָה ; the first radical ה has here (־) instead of (־) which is a deviation from the common rule.

וַיֵּצֵא future tense with ו conversive prefixed.

עַל preposition, and adverb.

אַרְבָּע numeral adjective.

וַיִּכְבֹּד; root כָּבַד to be heavy, intransitive.

SYNTAX.

CHAPTER XVII.

BEFORE we consider the rules of Syntax, it is proper to remark, that several rules which have already been treated upon, as well as many others which will be given in the General Remarks, have by modern Grammarians, from the great scholar, the elder Buxtorf, down to our own times, been usually allotted to this division of the Grammar. The arrangement herein chosen is partly that of Rabbi David Kimchi.

There are two agreements in Syntax : first, between the nominative and the verb ; second, between the noun and the adjective.

130.—A verb, for the most part, agrees with its nominative in person, number, and gender ;* as, *וַיֹּאמֶר יַעֲקֹב* *Jacob said*, *יִשְׁתַּחֲוּוּ* *the sons of thy mother shall bow to thee*, *וְהָיָה אִמְרִי* *he*

* The proof of the doctrine of a plurality of persons in the Divine Being deduced from the grammatical construction of the first verse of the Book of Genesis, viz. *בָּרָא אֱלֹהִים*, where the verb singular *בָּרָא* has a plural nominative *אֱלֹהִים*, cannot, we think, be fully sustained, because we find that *בָּרָא* and *אֱלֹהִים*, when applied to man, are in the plural number, and the verb is singular ; as, *וַיִּבְרָא אֱלֹהִים אֱדָמָה* *if his master should give him a wife* (Exod. xxi. 4) ; for here likewise is a nominative plural, to a verb singular. *וַיִּקַּח אֱלֹהִים* *and his master shall take* (Exod. xxii. 10), also has a nominative plural, *בָּרָא*, with a verb singular. Further we may notice *וַיִּבְרָא אֱלֹהִים אֱדָמָה* *the door, and there his master shall pierce his ear*. And it may be remarked here, that we think this passage ought not to be rendered as the Septuagint and the English versions have it ; for the nominative to the second verb *וַיִּבְרָא* is *אֱלֹהִים*, else there could not be *וַיִּבְרָא* repeated after *וַיִּבְרָא*, but that it should be read thus, *his master shall make him come before the Judge, and he (namely, the Judge), shall make him draw nigh : the door, and there his master shall pierce his ear*.

CHAPTER XIX.

141.—When two nouns follow each other signifying different ideas, the first is to be considered in construction; as, סֵפֶר זְכוֹרוֹת, *the book of memorials*. As it has been shown in Rule 73, &c., that every noun does not change its vowels when in construction, and indeed sometimes a noun having the form as if in construction, is yet in its sense absolute; as, מִצְוַת בְּלִמְיָי קָרָה, for מִצְוָה: the above rule is particularly worthy the attention of the student. But when two nouns of the same idea follow each other, they are in apposition; therefore some grammarians do not consider יְהוָה וְצִבְאוֹ, *the Lord of hosts*, to be in construction, as it has been usually rendered; it being considered contrary to rule for יְהוָה a proper noun cannot be put in construction; but rather in apposition, for in Jehovah all hosts are comprised: He is all in all. He is denominated by Rabbinical writers מְקוֹם as being the *place* of every thing. And thus likewise may be understood לְמִשְׁכָּדוֹ מֹשֶׁה וְאַהֲרֹן מֹשֶׁה מֹשֶׁה, Moses being considered equal or superior to the whole people, as we read in Exod. 18:1.

142.—Adjectives are sometimes put in construction with a noun; as, גְּדוֹלַת הַעֲצָה, *the great of counsel*, i. e. *great in counsel*.

143.—The adjective כָּל *all, every, the whole, any*, may be followed by a verb singular or plural; as, כָּל-אִשָּׁה חֲכָמַת לֵב בְּיָדֶיהָ טָווּ, *every woman of an ingenious mind (they) did spin with her hands*, כָּל-אִישׁ וְאִשָּׁה אֵשֶׁר יָבוֹא, *every man and woman who comes*.

144.—A repetition of nouns denotes distribution, increase, and fervency; as, אִישׁ אִישׁ *any one, or every one, each*, אִישׁ שֵׁשׁ כְּנָפִים, *every one had six wings*, מְאֹד מְאֹד, *exceedingly great*, אֶרֶץ אֶרֶץ אֶרֶץ, *earth, earth, earth*, such like repetition is not only found in nouns, but also in verbs, where it has a similar force; as, שׁוּבוּ שׁוּבוּ מִדְּרֹכֵיכֶם, *return, return from your ways*. In a similar way an infinitive is used with an imperative mood, with the

preterite and future tenses; as, שִׁמְעוּ שְׁמֹעַ *hear ye hearing*
 hear ye attentively, כָּרַף כָּרַף יוֹסֵף *Joseph was indeed torn*, אִישׁ
 יִפְדֶּה פֶּדֶה *indeed no man will redeem a brother*, וּמוֹתוֹן
ye shall surely die.

CHAPTER XX.

ON THE ACCENTS, CALLED נְיִינוֹת OR טַעֲמִים.

Accents are conjunctive and disjunctive. The former pointed by placing (ֿ) after them: those that occur over a are placed thus —[◌], and those which occur under a word thus —_◌, and the two principal pause or disjunctive accents are distinguished by (**), the minor pauses by (*).

The following Table exhibits the forms, names, and power of the accents.

Forms.	Names.	Forms.	Names.
ֿ	קָרָא	— [◌]
◌	אָלָא	— [◌]
◌	יָרַשׁ	— [◌]
◌	יָרַשִׁים	— [◌]
— [◌]	דִּרְגָא	* ◌
— _◌	תִּבְרִי	— _◌
— _◌	יִתִּיב	◌
	פָּסִיק	* ◌	קָטָן
** : ◌ *	סֵלֶק :	* ::	גָּדוֹל
◌	שְׁלֵשׁ	— _◌
◌	מִדֵּי פֶדֶה	— _◌
— _◌	יָרַח	** — _◌	מִפְתָּח
	Euphonic Accents.	◌
— _◌	מִתְּחַל	◌	גָּדוֹלָה
—	מִפְתָּח	— _◌	מִתְּחַל

* The סֵלֶק (:) is of a modern date.

145.—In every book of the Hebrew bible, with the exception of the books of Psalms, Proverbs, and Job,* each word not followed by (־) has at least one of those accents, over or under it; but when the word consists of three syllables, or sometimes even of two syllables, it may have two accents; as, מְשַׁבְּחֵיכֶם, מְלִים; but where both are alike, the stress lies upon the first, and the vowel preceding the accent is always accompanied by Metheg, the euphonic accent; but when words have two dissimilar accents, the first is considered as Metheg, and the second is then the principal accent.

146.—It has been stated, Chapter IX, that when a word ends in one of the quiescent letters אהוי, and is unaccompanied by a pause accent, then the letters כפת בנר at the beginning of the following word have no dagesh; as, גִּשְׁבָּנָה בְּרִשְׁתָּנִי, (.) being a conjunctive accent, ב remains without dagesh, being preceded by a quiescent letter; but in וְהַמֶּלֶךְ שֶׁלֹּמֶה בְּרִידָה ה', (,) being a disjunctive accent, ב is dageshed, although the preceding word ends in ה quiescent.

147.—The two principal pauses are (א) and (י), the latter is always followed by (־); they not only possess the same power as the other disjunctive accents, but they moreover effect a change of that vowel which accompanies them; thus (־) is changed into (־), (־), or (י); as, שְׂמַעְתִּי טוֹב הַדְּבָר שֶׁצִּוִּיתִי, (־) into (־) and sometimes into (י); as, וְהָיָה אֶת־רֵעֶךָ בְּרִאשֹׁנְךָ, (־) for בְּרִאשֹׁנְךָ; (י) into (־); as, הָאֶרֶץ for הָאֶרֶץ; the change, however, in the latter noun, occurs likewise with the minor pauses.

148.—A word which terminates in (־) or (י) followed by Makkaph generally changes (־) into (־), and (י) into a short (־) as, אֶת־אֵת, בֵּן־בֵּן, כָּל־כָּל, except the same ends in a quiescent letter; as, כֹּה־וְהָ and כֹּה־מָה followed by (־) respectively require the dagesh for the sake of euphony; as, מֵהֶלְכֶם, מֵהֶמְנוּחַ, וְהָאוֹר.

* ־, ־, ־, ־ occur only in the Psalms, Proverbs, and Job.

POSITION OF THE ACCENTS.

149.—In Hebrew, as in Greek, every word, monosyllables included, receives an accent, and this is usually placed on that syllable which is elevated above the general tone of discourse, except when two or more words are connected together by Makkaph; which, being considered as forming a single word, take but one accent between them. Now as no Hebrew word has in its simplest or radical form more than three consonants,* making but two syllables, the accent can be placed only either on the ultimate or penultimate. When accented on the ultimate syllable, the word is termed *Milrang* (מִלְרַג from below), and when on the penult, *Mil'hel* (מִלְהֵל from above); and even when the word is lengthened, the chief accent can never be placed farther back than the penult. When, as occasionally happens, an accent appears on the antepenult, it is only a secondary one, supplying the place of Metheg.

150.—The following letters and syllables can in no case receive an accent:

1. A letter accompanied by (ֿ); because this does not constitute a syllable, except when taking a pause accent, which changes the Sheva into a vowel, e.g. מִלְרַגֿ for מִלְרַגֿ.

2. A consonant enunciated by means of one of the extremely short vowels which has arisen from Sheva; as such a syllable is too brief to allow of its being made the prominent one.

3. A syllable consisting of ׀ paragogic, or mobile, and its vowel of union; which, as regards the accent, are not considered as forming an integral part of the word.

GENERAL RULES OF POSITION.

151.—The following will serve as general rules for the position of the accent:

1. A long vowel, when, contrary to its nature, it makes a mixed syllable, must take an accent to increase its quantity; and

* A very small number of quadriliterals excepted.

it is by means of this addition that the final consonant of the syllable is pronounced: for example, in the word קָל , the p is expressed by the help of its own vowel Cholem, and ל by means of the addition made to the same vowel, in consequence of its taking the accent, which may be represented thus— kól . Hence arises the rule, that *an accent enables a long vowel to make a mixed syllable*.

2. A short vowel, when, contrary to its nature, it makes a simple syllable, must be accompanied by an accent; by which its quantity is increased, and made equivalent to that of a long one; thus in the word מֶלֶךְ *mélech*, the first syllable takes the accent. Whence the rule, that *an accent enables a short vowel to make a simple syllable*.

3. In Hebrew, as in other languages, a *long* vowel always has the preference over a *short* one in receiving the accent; except when, as in the instance just given, it is absolutely necessary, that the latter should take it, in order to form a simple syllable.

4. *Cæteris paribus*, an accent will be placed on the *ultimate* syllable rather than on the *penult*.

POSITION ON NOUNS.

152.—1. As a general rule, every noun whose ultimate is a long syllable, whether simple or mixed, will take the accent on that syllable. If the ultimate be a simple syllable, it will receive the accent on account of the preference which it has in that respect over the penult, e.g. הַיְיֹשֶׁבֶת Gen. 1:9, וְהַיְיֹשֶׁבֶת Ibid 1:27; and if a mixed one, the accent is indispensably necessary to its completion, e.g. בְּרֵאשִׁית . But if this long vowel be one which has arisen in consequence of the addition of a paragogic ה , the accent will be on the penult, e.g. יְשׁוּעָה Ps 3:3, for יְשׁוּעָה ; לֵלִי Gen. 1:5, for לֵלִי ; and the same is the case with nouns receiving ה mobile, e.g. קִבְּלָהּ Gen. 33:17, אֶרְצָה Ibid 37:10, בִּיתָה Ibid 43:17. In a few instances also we find the paragogic syllable ־ה without the accent, e.g. שְׁחִי , רִבְחִי Lam. 1:1.

2. Every noun whose ultimate is a short mixed syllable, pre-

ceded either by a long vowel or by a short simple syllable, is *Milhel*, i. e. has the accent on the penult, e. g. מִלְחָמָה Gen. 1:5, עָרָב Ibid, הַשְׁמָיִם Ibid 1:1; for if the penult is a long vowel, it has the preference in taking the accent; and if it be a short one not succeeded by a vowelless consonant, it must have the accent, as otherwise it could not make a simple syllable. In the case, however, of an ultimate short vowel taking the place of a long one, as for instance, the termination of the fem. construct, the accent retains its former position on that syllable, e. g. הָיָה, constr. הָיָה Gen. 2:19; רָעָה, constr. רָעָה Ibid 6:5; and the same is the case with a short vowel which has arisen from the coalescence of a long vowel with Patach furtive, e. g. רִנָּה Is. 51:15, for רִנָּה; רָקַע Ps. 136:6, for רָקַע. And if the penult. and ultimate are both short mixed syllables, the accent will be placed on the latter, e. g. בָּרָךְ 2 Kings 6:5, בָּרָךְ Is. 10:15.

3. Since all vowels are considered long in which one of the יֵאֵמַר letters quiesces, the masc. termination הֶּ likewise takes the accent, e. g. בָּרָכְהָ Gen. 41:5, הַמִּשְׁכָּה Ibid 41:43; unless the consonant bearing (ֶ) be immediately preceded by a short vowel, when the accent must be placed on the penult, e. g. הִנֵּה Ezek. 2:10. Of course this rule applies also to אֶ, e. g. אֶל Ps. 77:15.

Participles are considered as verbal nouns, and are accordingly subjected to the foregoing rules.

POSITION ON VERBS.

153.—The place of the accent on the verb, when without a suffix, is to be decided as follows:

1. Every verb whose root consists of three perfect consonants, will take the accent on the second, in all the persons of the preterite, future, and imperative, and in both states of the infinitive, viz. absolute and construct., whenever such radical has a vowel of its own, as this vowel is the principal one of the root: e. g. קָטַל, קָטַלְתָּ, &c.; קָטַל, קָטַלְתָּ, &c.; קָטַל, קָטַלְתָּ, &c. But in those persons where the second radical has (ֶ) the accent is placed on the third, e. g. קָטַלְתָּ, קָטַלְתָּ, קָטַלְתָּ, &c.

2. In the following cases, however, the accent is on the ultimate syllable, although the second radical has a vowel: viz. in the second person plural masc. and fem. preterite, e. g. **שָׁמַרְתֶּם**, **שָׁמַרְתֵּם**; and in the first and second person masc. preterite, when taking 1 conversive, to distinguish it from the same person and tense with 1 conjunctive, e. g. **וְשָׁמַרְתִּי**, **וְשָׁמַרְתָּ**.

3. The verbs **יָעַ** and **עָעַ** in those persons of the preterite where the third radical has (־) after the rejection of the second, will take the accent on the first, e.g. **יָעַרְתָּ**, **יָעַרְתָּ**; but in those where the third radical receives an epenthetic vowel, it also takes the accent, which, were it suffered to remain on the first, would be carried back, against the rule, to the antepenult., e.g. **יָעַרְתָּ**.

4. The persons of the future tense which when standing alone have the accent on the ultimate, will invariably shift it to the penult., if a simple syllable, on receiving 1 converseive: thus, in Piel of verbs ע"ע gutt., as וְיִבְרָךְ; in Kal of verbs מ"מ, as וְיִמְאָר; מ"מ, as וְיִמְאָר; ע"ע, as וְיִנָּל; and ל"ה, as וְיִלָּן; unless the penult. is a mixed syllable, when the accent remains on the ultimate, e. g. וְיִשָּׁל, וְיִקְסַל, וְיִשָּׁל.

POSITION ON NOUNS AND VERBS WITH SUFFIXES.

154.—1. The suffixes ךְּ, םִ, ןִ, ףִ, ץִ, בִ, גִ, דִ, הִ, וִ, זִ, חִ, טִ, יִ, ךָּ, םָּ, ןָּ, ףָּ, ץָּ, בָּ, גָּ, דָּ, הָּ, וָּ, זָּ, חָּ, טָּ, יָּ, as a general rule receive the accent; so that all words to which they are appended are Milrah; e. g. שֹׁכֵר, מַטְבֵּחַ, קֶטֶל, דִּבְרֵי, יוֹדֵם, חֲסִידִים, אֲשֶׁר, וְאֵת, לְפָנֶיךָ.

2. The following are preceded by the accent: ׀, הוּ, נִי, גִי; hence words receiving them are Milhel; e. g. קָטְלִי. מוּ; מוֹקְרִיתִימוּ. Ps. 2:3.

3. When the suffix of the second person masc. sing. ך is preceded by (־), the word is accented *Milrah*, e.g. מִלְרָהּ; when preceded by a vowel, *Milhel*, e.g. מִלְהֶּלְךָ.

FURTHER USE OF ACCENTS.

155.—Since we sometimes meet with words entirely alike in their letters and vowel-points, and differing only in the position of their accents, an acquaintance with the principles by which

this position is regulated is not only useful, but is absolutely necessary to the perfect understanding of many passages of the Hebrew Scriptures. For it frequently so happens that the accentuation is the only means whereby we can determine with precision whether a given word is a noun or a verb, and, if a verb, whether it is derived from this or that root, or belongs to this or that mood or tense; thus, for instance, in the following passage, *וְיִמְרָה נֶפֶשׁ בְּלִהָעָם* 1 Sam. 30:6, as the word *יִמְרָה* is accented Milhel, it must be the third person fem. sing. pret. of the *ע"ע* verb *יָמַר* to be bitter, of the form *סָבָה* from *סָבַב*; while the accent on the last syllable of the same word in the phrase *וְיִמְרָה אֶת־פִּי* 1 Kings 13:26, shows it to be the third person masc. pret. of the *ל"ה* verb *יָמַר* to be rebellious, like *נִלְלָה*. The word *שִׂמְחָה*, which occurs Esth. 8:15, is shown by the accent on its penultimate to be the third person fem. sing. pret. of the verb *שָׂמַח* to rejoice; but the accent on the ultimate—thus *שִׂמְחָה* Ps. 113:9—points it out as the fem. part. of the same verb employed as a noun. So likewise *סָבָה*, *בָּאָה*, *שָׂבָה*, are preterites when the accent is Milhel, and participles when Milrah. In the command *אֲרִיז אֲרִיז* arise, shine, Is. 60:1, the imperative is designated by the accent on the penult., but in the expression *יְהִי קִינִי* till the day of my rising up, Zeph. 3:8, the accent on the ultimate syllable of *קִינִי* shows it to be a noun with the pron. suffix etc., etc.

RECESSION OF THE ACCENT.

156.—On account of the difficulty of enunciating two tones syllables in immediate succession, any two accents, whether placed on the same word, or on two different words in juxtaposition, require a vowel, or at least a Sheva mobile, between them. So that if of two concurrent words the accent of the first is on its last syllable, and that of the second on its first, the accent of the first word will be removed to the penult. This was called by the old grammarians *אָחֹר קִינִי turned back*.

Thus a word may have two accents, the first a conjunctive

and the second a disjunctive, with either a vowel or Sheva between them, e. g. הַנְּזַכְּרִים Gen. 15:5, מְרַבֵּד Ibid 12:3; in which case the first accent has merely the power of a Metheg, for which it is the substitute. But if two words come together, the first accented Milrah, and the second—a dissyllable—Milhel, so that one accent follows the other without either a vowel or Sheva mobile between them, the accent of the first word must be thrown back one degree, in order to separate them: thus the preterite קָרָא is to be accented Milrah, and the noun מִלְּהָ Milhel, but when the two concur, as in Gen. 1:5, instead of קָרָא מִלְּהָ, the accent of the first word is thrown back, and we have קָרָא מִלְּהָ; so מִלְּהָ מָיִם 2 Kings 3:17. Of course this recession of the accent on the ultimate regularly takes place when the following word is a monosyllable, e. g. וַעֲשֶׂה לוֹ Gen. 37:3, for וַעֲשֶׂה לוֹ.

157:—To the above rule, there are the following exceptions:

1. If the first accent is a disjunctive, it may remain on the ultimate, although immediately followed by another; as the words are somewhat separated by the pause, e. g. נִשְׁכַּע אֶבְרָר Gen. 24:52, הוּאֵל 2 Kings 5:23.

2. If both accents are conjunctive, no change in the position of either takes place; for the situation of the words bearing them is somewhat analogous to that of words followed by Makkaph; i. e. as in the latter case the accent entirely disappears, so in the former it loses so much of its force as no longer to cause offence to the ear, or difficulty in the enunciation, when two of them occur together, e. g. מִצֵּל יִבְרָח Lev. 4:31.

3. If a dissyllable accented Milrah is immediately preceded by an accent, it will not be altered to Milhel even though another accent should directly follow; for the object of such change from the normal position would remain unaccomplished, as two accented syllables would still concur, e. g. לֹא יִנָּצֵחַ הָיָא Deut. 19:6.

4. An ultimate syllable having a long vowel, followed by a perfect consonant must necessarily receive an accent, which consequently retains its position, although immediately followed by another accent, e. g. יוֹבֵל הָיָא Lev. 25:12.

5. Words taking the grave suffixes כֶּם, קֶן, הֶם, הֶן, and the second pers. plur. of the pret. of verbs, ending in תָּם and תָּן, invariably retain the accent on the ultimate.

6. When the penultimate is a short mixed syllable, the accent is not thrown back, as such a syllable avoids the reception of an accent; e. g. וְנִסְתָּח לִי Lev. 5:13, וַיְהִי אֵישׁ 2 Kings 3:23.

KERI AND KETIB

158.—In the current editions of the Hebrew Bible, we meet with a number of notes in the margin which contain directions as to the proper method of reading and writing many words, and concerning which the following brief remarks may suffice. In the course of the laborious revision of the biblical text undertaken by a celebrated body of Jewish critics, called Masoretes (מוֹסְרֵיִם *handlers-down*, from מִסֵּר Talm. *to deliver*), who lived in the beginning of the sixth century, a multitude of passages were found, which, according to received opinion, were in some respect defective; still the high degree of veneration in which these scholars held the sacred text, prevented their rejecting readings, however faulty, in which the manuscripts concurred. They accordingly suffered all such passages to remain; but when they came to a word which seemed erroneously written, they left the text undisturbed, and placed the emendation in the margin, with the accompanying remark קֶרִי וְכֶתִיב (Chald. part. pass.) *read and written*: thus in Job 13:15, the word *written* (i. e. occurring in the text) לֹא is to be *read* לִי. When a word was considered superfluous, they left it unpointed, and placed in the margin the observation קֶרִי וְלֹא קֶתִיב *written but not read*, e. g. the word מִ 2 Kings 5:18. And when, on the contrary, a word was thought wanting to complete the sense, the vowels alone were inserted in the text, and the word itself placed in the margin, with the note וְלֹא קֶתִיב קֶרִי *read but not written*, e. g. the word יָמִים Jer. 31:36. The number of these critical remarks varies in different editions; thus Elias Levita reckons them at 848, while Capel, in the

second edition printed at Venice, found 1171. Among the Keri and Ketib may be reckoned the word יהוה, which, as the complete and most holy name of God (שם ה'מפ'רש), was forbidden to be uttered by any except the high priest, and by him but once a year in the Holy of Holies. On all other occasions it was to be read אֲדֹנָי *Lord*, and hence the Masora (מסורה *tradition*) has given it the points of that word, thus יְהוָה; except in those cases where יהוה is immediately preceded by the word אֲדֹנָי, when, to avoid repetition, it was read אֱלֹהִים *God*, and pointed accordingly; thus אֲדֹנָי יְהוָה. Various other marks are to be found in the Bible, which, in modern editions, are generally explained either in the prolegomena or at the end.

GENERAL REMARKS.

The following are general remarks upon the anomalies of Verbs, which will be best understood by a reference to the paradigm in this Grammar.

PRETERITE OF KAL.

1. In לָקַחַהּ we find הָ sometimes changed into חָ ; as in וְאָזַלְתָּ (Deut. 32:36).

2. לִמְרָתָּ is found with paragogic הּ ; as in בְּנִדְרָתֶיהָ (Mal. 2:14), הִסְבִּינָתָהּ (Ps. 139:3).

3. In לִמְרָתָּ with a guttural for the third radical, the first (־) is changed into (־); as in שָׁמַעְתָּ (Ruth 2:8).

4. In לְמַדְתָּם (־) is sometimes changed into (־); as in וְלִשְׁמָעֵם , and into (־); as in וְשִׁאֲלָתָם .

PARTICIPLE.

In לֹמֵד , if the last radical be ע or ח , that letter will have (־); as in נוֹמֵעַ , פּוֹחֵחַ ; it, however, sometimes happens that (־) is changed into (־) without being followed by a guttural; as in אֹכֵל , but this is rarely the case. In the two verbs חָמַדַּךְ and יָסַף , (־) in the participle is changed into ־ ; as in חֹמְדֶיךָ , יוֹסֵף . In the poetical parts of scripture we sometimes find the ' paragogic affixed to the particle; as, אֹכְרִי , שֹׁבְנִי , הַמְנַבִּיָּהּ , מַדְשִׁיבִי , מְקִימִי .

לִמְדָת .—With ע or ח as the third radical, we find (־־) instead of (־־־); as in יֹדְעַת , בִּרְחַת : sometimes we have likewise ' paragogic added; as, אֹכְרִי , אֹהֲבִי .

לְמֹדֵר .—Sometimes ־ is changed into (־); as in שֹׁרֵ־ ; and this is found likewise, although seldom, with ' paragogic; as in וְנִדְרָתֶיהָ .

INFINITIVE MOOD.

לְמוֹד.—Absolute. Sometimes ל is changed into (־), as in וְנָדַל, וּבָשָׁל.

When לְמוֹד is in construction, and followed by makkaph, ל is changed into short (־); as in אָמַרְלָהּ (Prov. 25:7); it is also found with ה paragogic; as in לְדַבֵּקָה, לְאַהֲבָה, לְחַמְלָה. In verbs intransitive, and sometimes in verbs transitive, ל is changed into (־), as in שָׁאֵל: the same is the case when the last radical is ה; as in שָׁלַח.

IMPERATIVE MOOD.

לְמוֹד.—With makkaph, as לְמַד, and with ה paragogic it is formed like וְדַבֵּר from דָּבַר, and in some instances it takes the form of וְשָׁכַח from שָׁכַח, that of וְשָׁלַח from שָׁלַח, וְנָצַח from נָצַח, וְמָבִיר from מָבִיר, &c. When the first radical letter is a guttural, and ה is suffixed, then the guttural letter has a (־), as in וְאָסַפְתָּ (Num. 11:16). We have likewise the form of וְלָמַד as וְלָמַדְתָּ, וְשָׁמַע as וְשָׁמַעְתָּ.

Observation.—It is asserted by some Grammarians, that the infinitive is sometimes used for the imperative mood; as, וְזָכַר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ *remember the Sabbath day to keep it holy*; because they consider וְזָכַר to be the infinitive mood; but as that would be an extraordinary anomaly, it is more likely, that the imperative has sometimes (־) for (־).

לְמוֹד.—Sometimes (־) is changed into short (־); as in חָרְבֵי, מִשְׁכָּבֵי; and when the second radical is a guttural with a compound vowel (־) is then, according to the common rule, changed into the simple vowel of the guttural; as in אָהַבֵי, שָׁחַטֵי. Yet in some instances (־) is retained, as in שִׁחֲרוּ.

לְמוֹד.—(־) is likewise changed into short (־); as in מִלְכֵי (Judg. 9:10), and at other times into (־); as in חָשַׁפִּי (Is. 47:2).

לְמוֹד.—ל is sometimes changed into (־); as in וְעֲקַנְהָ (Jer. 49:3): sometimes ה is dropped; as in וְשָׁמַעַן, וְקָרְאֵן and וְקָרְאֵן.

לְמוֹד.—It has been already observed, that the future tense

is formed from the imperative mood, hence, whatever irregularity is found in the latter, will likewise be met with in the former.

תִּלְמַד.—With the accent טִלְעִיל, the second (־), is changed into ׀ or (־); as in תִּנְגֹּבּוּ, תִּשְׁמַעוּ.

תִּלְמוּדָה.—Irregularly, וְתִלְמוּדָהּ for וְתִלְמוּדָה (Ez. 16:50) in the verb תִּלְמוּדָה we find ׀ feminine omitted; as in תִּשְׁבֹּחָהּ, and in one case תִּלְמוּדָהּ feminine is changed for ׀ masculine; as in תִּלְמוּדָהּ (Dan. 8:22).

PRETERITE OF NIPHAL.

נִלְמַד.—With a pause accent טִלְעִיל (penultima) נִלְמַדָּה. The placing of the accent distinguishes the preterite from the participle feminine of this verb, which is likewise נִלְמַדָּה, where the accent is placed טִלְעִ (ultima).

נִלְמַד, irregularly with נִלְמַדָּה (Is. 59:3).

PARTICIPLE.

נִלְמַדָּה.—(־) for (־); as in נִלְמַדָּה. In Exod. 15:6, נִלְמַדָּה is probably used for נִלְמַדָּה fem., the nominative being נִלְמַדָּה fem.

נִלְמַדָּה.—Some few instances are found where (־) is changed into (־); as in נִלְמַדָּה, נִלְמַדָּה.

INFINITIVE.

תִּלְמוּד.—Irregularly נִלְמַד (I Sam. 20:28), נִלְמַד (Gen. 31:30), נִלְמַד (Ezek. 14:3), נִלְמַד to avoid the reduplication of ת for the sake of euphony. נִלְמַד for נִלְמַד, sometimes dagesh is omitted; as in נִלְמַד (Ps. 68:3).

IMPERATIVE MOOD.

תִּלְמוּד.—But with the accent טִלְעִיל (־) is changed into (־); as in תִּלְמוּד.

FUTURE TENSE.

תִּלְמוּד.—(־) is sometimes changed into (־); as, תִּלְמוּד. Instead of (־) we likewise find (־); as, תִּלְמוּד.

תִּלְמוּדָה.—(־) is changed into (־); as, תִּלְמוּדָה.

PIEL.

לָפַד, לָפַד and לָפַד.—The following have (־) instead of (־)—פָּדַד, פָּדַד. With a guttural second radical letter (־) is changed into (־); as in מָאָן, מָאָן, with some few exceptions; such as נָאָן, מָלַח and מָלַח.

PARTICIPLE.

מָלַח.—With a second radical guttural (־) is changed into (־); as in מָלַח, מָלַח, except in מָלַח and מָלַח. With מ for the first radical, that letter is omitted in the participle; as, מָלַח for מָלַח (Job 35:11).

מָלַח.—Irregularly מָלַח for מָלַח (1 Kings i. 15).

INFINITIVE MOOD.

לָפַד.—Sometimes with (־) for (־); as, נָאָן, נָאָן, likewise with (־); as, לָפַד, and sometimes (־) is changed into (־); as, לָפַד.

IMPERATIVE MOOD.

לָפַד.—With Makkaph following, (־) is changed into (־), as in the infinitive mood; thus לָפַד imp., לָפַד inf. Sometimes into (־); as in לָפַד, לָפַד.

PRETERITE OF PUAL.

לָפַד.—With a guttural second radical (־) is changed into (־); as in לָפַד, לָפַד; except, however, in לָפַד, and a few more instances where (־) is retained before פ.

PRETERITE OF HIPHIL.

הִלָּחַד.—(־) is once changed into (־); as in הִלָּחַד (Jos. 7:7), and also into (־); as in הִלָּחַד (1 Sam. 25:7).

הִלָּחַד.—(־) is in one instance changed into (־): viz. in הִלָּחַד (1 Sam. 1:28), and according to some Grammarians ה is changed into ח; as in חִלָּחַד (Hos. 11:3) for הִלָּחַד, although others take this word to be a noun from the absolute הִלָּחַד. Various other changes occur in the Hiphil conjugation; as in חִלָּחַד (Ia. 53:3) for הִלָּחַד, where the ח is used instead of ה, as

in the Chaldaic. In **וְהָאֲזִיחוּ** (Is. 19:6), however, the Hebrew **י** as characteristic of Hiphil, is joined to **א**, the characteristic of the same conjugation in the Chaldaic.

PARTICIPLE.

מְלִמֵּד for **מְהַלְמֵד**, and **מִזִּין** (Prov. 17:4) for **מִזְאִין**.—In the adjectives derived from the participle in Hiphil, **(־)** is changed into **(־)**; as, **מְשַׁחַח**, **מְשַׁעֵת**.

מְלִמֵּד, irregularly, **מְעַנִּים** for **מַעְנִים**, and so in **מְחַלְמִים**, **מְהַלְמִים**, **מְחַצְרִים**: this last is either from a quadriliteral root, or is similar to the 12th conjugation in the Arabic language.

מְדַבֵּר.—Once (Lev. 26:16) **מְדַבֵּר** for **מְדַבֵּר**.

INFINITIVE MOOD.

הַלְמִיד.—Very frequently **־** is changed into **(־)**, particularly when the word is without the letters **בכלם**: in a few instances is retained after **(־)**; as in **הַעֲנִיף**, **הַשְׁמִיד**. Sometimes **(־)** is changed into **(־)**; as in **וְהַמְלִיט** (Is. 31:5), **לְהַדִּיב** (1 Sam. 2:33) for **לְהַדִּיב**. The Chaldaic characteristic **א** is likewise used for **י** as in **אֲשַׁבֵּם** (Jer. 24:4) for **הַשְׁבֵּם**, and **אֲבַרֵךְ** (Gen. 41:43) **א** **הַבְרֵךְ**.

FUTURE TENSE.

יְלַמִּידוּ.—Sometimes **(־)** for **־**; as in **יְהַרְכֵּבוּ**, **יְהַרְכֵּבוּ**.

PRETERITE OF HOPHAL.

הִלְמֵד and **הִלְמֵד**.

INFINITIVE.

הַלְמֵד, **הִלְמֵד** and **הִלְמֵד** (Lev. 13:55): this last is perhaps a compound of **הַשְׁמֵד** and **הַתְּשַׁעֵל**, or the dagesh in **ש** may be euphonic.

PRETERITE OF HITHPAEL.

הִתְלַמֵּד and **הִתְלַמֵּד**.—Sometimes **ת** is omitted, and compensation made by a dagesh in the subsequent letter; as, **הִתְלַמֵּד**.

מְהַר, מְהַר for מְהַר, מְהַר, which last, becomes מְהַר. When the second radical letter is a guttural or ה, the preceding (־) is changed into (־); as in מְהַר: except before ה, when (־) is retained; as in מְהַר.

מְהַר.—In one instance (־) is used instead of (־), which may be compounded of this and the Hophal conjugation. מְהַר (Jer. 25:16) is likewise supposed to be a compound of this and Piel conjugation.

מְהַר.—Irregularly מְהַר, from the root מְהַר, for מְהַר.

VERBS DEFECTIVE IN THE FIRST RADICAL ה', AND ONE DEFECTIVE VERB IN ל'.

INFINITIVE OF KAL.

מְהַר.—Some verbs have (־), as מְהַר, מְהַר, etc., and from מְהַר, מְהַר and מְהַר; from מְהַר, מְהַר—once מְהַר, and also in the regular form; as מְהַר, from מְהַר. See Paradigm. In general it may be observed, that most of the defective verbs in the first radical, are found occasionally to have the same form as regular verbs; as, מְהַר, מְהַר, מְהַר, מְהַר, מְהַר, מְהַר, and so forth. In the preterite they are always like regular verbs, except in מְהַר and מְהַר.

FUTURE TENSE.

מְהַר.—Sometimes with ה'; as, מְהַר, and with second radical guttural, like מְהַר, and even without a guttural, it is in some few places found with (־) instead of (־); as in מְהַר.

NIPHAL.

מְהַר, and once מְהַר.—Some grammarians maintain that מְהַר (Job 4:10) in the Niphal, is from the root מְהַר; but Kimchi and others, derive it from מְהַר, and consider it a compound of מְהַר and מְהַר.

**VERBS DEFECTIVE IN THE SECOND RADICAL, THAT IS, HAVING
THE SECOND AND THIRD RADICAL ALIKE.**

Observation.—The verbs פָּהַה and לָהֶה should not be classed amongst the above; since the first ה is pronounced, and the last is quiescent: the following are conjugated like a regular verb, מָסַח, מָלַל, מָשַׁשׁ; and there are others, which although frequently defective, are nevertheless sometimes used as regular verbs.

PRETERITE OF KAL.

סָבַח.—Sometimes with ו; as in שָׂמוּ, רָמוּ, וְרָמוּ, בָּנוּ for בָּנוּ (Is. 18:2), and according to some Grammarians, תָּכַנְנוּ (Lam. 3:22) is used for תָּכַחוּ and תָּכַחְנוּ, and so likewise קָעַנְיָהּ (Is. 23:4) for קָעַנְיָהּ.

INFINITIVE MOOD.

סֹבַח.—When followed by makkaph, ו is changed into short (־); as in קָרַח־יָחַד (Job 38:7). Sometimes ו is changed into (־); as in לָרַר (Isa. 45:1), and sometimes into ו; as in לָבִיר (Ecc. 9:1), לָעִיר (Isa. 50:4).

IMPERATIVE MOOD.

סֹבַח.—Sometimes with (־); as in לָ (Ps. 119:18). סָבַח—sometimes ו is changed into short (־); as in רָבִי.

FUTURE TENSE.

אָכַח.—We find אָכַח; אָכַחוּ, אָכַחוּ with ו conversive like וְחָח. In some instances ו is changed ו; as in וְיָרִי; and sometimes ו is again changed into its corresponding short vowel (־); as in וְיָרִי. וְיָרִי, and irregularly וְיָרִי and וְיָרִי.

PRETERITE OF NIPHAL.

נָחַח.—Before ח (־) is changed into (־); as in נָחַח, נָחַח, נָחַח sometimes into (־); as in וְנָחַח, וְנָחַח.

נָחַח.—We have in some cases (־) changed into ו; as in נָחַחוּ, נָחַחוּ; and before ח we have (־), as in the singular number נָחַח and נָחַח. Also the form of וְנָחַח and וְנָחַח.

PARTICIPLE.

נִסְכָּב.—(־) instead of (־); as in נִסְכָּבִים, נִסְכָּבִים, and with (־) under the first letter, as in נִסְכָּבִים, נִסְכָּבִים and נִסְכָּבִים.

INFINITIVE.

לְהַחֲלוֹ and הִסָּב, and hence הִסָּב.

FUTURE TENSE.

אֶסָּב.—And with (־), as in אֶסָּב; and sometimes with אֶ; as in אֶסָּב, אֶסָּב and אֶסָּב.

תִּסָּב.—And with י; as, תִּסָּב.

תִּסָּב.—Sometimes with (־) like יִסָּב, and with (־); as in תִּסָּב.

PRETERITE OF HIPHIL.

הִסָּב.—And often after the form of הִסָּב, as in הִסָּב, הִסָּב.

הִסָּב.—And without dagesh הִסָּב (Prov. 7:13).

הִסָּב.—With first radical guttural ה; as in הִסָּב and sometimes ה is changed into (־); as in הִסָּב.

הִסָּב and הִסָּב, הִסָּב, הִסָּב.

FUTURE TENSE.

תִּסָּב, תִּסָּב, תִּסָּב.—before makkaph, and with י conversive (־) is changed into (־); as in תִּסָּב, תִּסָּב.

תִּסָּב.—Likewise in the form of תִּסָּב (Num. 21:30).

VERBS QUIESCENT HAVING י FOR THEIR FIRST RADICAL.

INFINITIVE MOOD.

יָשָׁב, יָשָׁב, and יָשָׁב, from יָשָׁב; but when an infinitive is used together with any of the tenses, it has the form similar to that derived from a regular verb; as in יָשָׁב יָשָׁב, יָשָׁב, except the following: יָשָׁב, יָשָׁב. Sometimes the first radical י is dropped without ת being suffixed; as in יָשָׁב. In one instance the first and third radicals are dropped, as in יָשָׁב for יָשָׁב (1 Sam. 4:19).

IMPERATIVE MOOD.

אָב.—If followed by makkaph, (־) is changed into (־); as in אָב, sometimes into (־); as in אָב, אָב, אָב: some retain ' as in the regular verbs; and in Ps. 34:10, we find אָב (root אָב to fear) for אָב, in order to distinguish it from אָב (third person lur. future tense) from אָב to see.

FUTURE TENSE.

אָב.—' is sometimes retained, as in אָב, but in most cases where ' is retained, the letters אָב are accompanied by (־), and the last vowel is (־); as in אָב, אָב, yet (־) is found even in some instances where ' is dropped; as in אָב: once with ' in אָב (Hos. 13:15).

אָב.—Some verbs have (־) under the second radical; as in אָב, אָב, אָב: in two instances the prefix ' masculine gender, is put instead of ת fem., as in אָב and אָב.

The verb אָב to be able, is found only in the preterite of Kal, and the future of Hophal.

FUTURE TENSE OF NIPHAL.

אָב, אָב.—But אָב and אָב are formed like regular verbs.

PRETERITE OF HIPHIL.

אָב.—Irregularly אָב, and in 1 Sam. 21:3, אָב for אָב.

FUTURE TENSE.

אָב.—In the following instances ת characteristic is retained as in the Chaldaic, אָב, אָב, אָב.

VERBS QUIESCENT HAVING ' AND ' AS THEIR SECOND RADICALS.

PRETERITE OF KAL.

אָב.—With (־), as in אָב and אָב, as in אָב. Sometimes ' is supplied by א, as in אָב (Hos. 10:14), and in אָב from אָב (Zech. 14:10): twice it is found with (־) in אָב (Zech. 4:10), and in אָב (Isa. 44:18).

קָמָה, סָתָה, בָּרַשָׁה, and after the Chaldaic form בָּרַשָׁה (Ezek. 46:17), and once we have (־) for (־) in בָּרַשָׁה (Zech. 5:4).

קָמָה. Once (־) is changed for (־) in בָּרַשָׁה Mal. 3:20.

PARTICIPLE ACTIVE.

קָמָה.—There is no distinction as to form between the preterite and participle singular, masculine and feminine, except that in the singular feminine, the accent is put בָּרַשָׁה in the preterite, but בָּרַשָׁה in the participle.

INFINITIVE.

קָמָה and קָמָה.—The same is the case in the imperative mood.

קָמָה.—And from בָּרַשָׁה, בָּרַשָׁה. This is the only verb amongst the בָּרַשָׁה in which the letters בָּרַשָׁה have (־). We have sometimes ו instead of ב; as in בָּרַשָׁה.

PRETERITE OF NIPHAL.

בָּרַשָׁה.—Once with (־) for (־) in בָּרַשָׁה (Zech. 2:17), and irregularly בָּרַשָׁה, from בָּרַשָׁה.

PARTICIPLE.

בָּרַשָׁה.—Once (־) for ו in בָּרַשָׁה (Ex. 14:3).

PIEL AND PUAL.

As the second radical in these conjugations regularly requires a dagesh, which cannot take place in a quiescent ו and י, the deficiency thereof is compensated by doubling the last radical; as from בָּרַשָׁה, בָּרַשָׁה, and from בָּרַשָׁה, בָּרַשָׁה: this latter form is called by some grammarians *Pilpel*.

FUTURE TENSE.

בָּרַשָׁה.—And from בָּרַשָׁה, irregularly בָּרַשָׁה, for בָּרַשָׁה, and so likewise from בָּרַשָׁה, בָּרַשָׁה, for בָּרַשָׁה.

HIPHIL.

בָּרַשָׁה.—Throughout this conjugation we find that י is sometimes changed for (־); as in בָּרַשָׁה, and in a few instances into (־), as in בָּרַשָׁה; and sometimes, though rarely, into (־); as in בָּרַשָׁה from בָּרַשָׁה.

INFINITIVE MOOD.

הָקִים.—And with בָּכַלֵּם prefixed הָקִים. The following terms שֵׁית, עִיר, דִּין, נִיל, בִּין are considered by some grammarians to be of the Hiphil conjugation, ה being irregularly dropped, whilst others maintain that they belong to the conjugation of Kal. In the Hithpael conjugation, ה is in one instance omitted and compensated by a long vowel under the prefix; as in אִירוּם (Isa. 33:10) for אִתְרוּם.

QUIESCENT VERBS HAVING מ FOR THEIR LAST RADICAL.

Various verbs of this class sometimes assume the form of those quiescent in ה, as מָלַחְתִּי, מָלַחְתִּי, מָלַחְתִּי, and indeed מ is itself in the root already changed into ה; as from רָפָא *he healed*, we find רָפָה (Ps. 60:4), we also find וְרָפִי for נִרְפָּתָה; וְצָמִית for צָמַחְתָּ; וְחָמָא for חָמָא, וְחָמָא, וְחָמָא; וְצָבִיחָה for צָבִיחָה, and וְהִתְנַבֵּיחָה for מִהִתְנַבֵּיחָה.

PRETERITE OF KAL.

מָצָא.—Some verbs in מ have (־) under the second radical instead of (־); as, שָׁמַר, מָלַח, יָרָא.

מָצָאִי.—Once מָצָאִי (Numb. 11:11) without מ.

INFINITIVE MOOD.

מָצֹא.—But (1 Sam. 18:29) לִירָא for לִירָא or לִירָא.

FUTURE TENSE.

מָשָׁא.—(Jer. 9:17) וְהִשָּׁנָה from מָשָׁא.

VERBS QUIESCENT HAVING ה FOR THEIR LAST RADICAL.

PRETERITE OF KAL.

נָלָה.—The verb הָיָה is sometimes conjugated like those of the נָחַי, as קָם, which has קָם in the preterite third person singular masculine, and קָמָה for the feminine gender. Thus we read in (Gen. 5:5) וְאִשָּׁרָהּ חַיָּה, and (Exod. 1:16) וְהָיָה בָּת הָיָה וְהָיָה *and if it be a daughter she shall live*, for וְהָיָה. Kimchi, however, contends

that the root is ח״י. In the verb קרה *to happen*, we find that ה is sometimes changed into כ, as in קראני *terror happened to me* (Job 4:14).

קלה.—ה radical is changed into ת, as in nouns in the feminine gender when suffixes are subjoined, where ה is changed into ת. See Table of nouns and possessive pronouns. In some places ה is dropped; as in וקשר for וקשרה, and in קראת (Deut. 20:10). ה third radical is likewise in a few verbs changed into י; as in חקיה for חקיה; and ה is changed for כ in זכהא קוחו (Ezek. 31:5) *his height is exalted*.

קלי.—Here ה is changed into י; but we have instances where י is omitted; as in קנהה (1 Kings 9:3), and in one passage instead of י we have כ, רצייתי for רצייתי (Ezek. 43:27), and in Job 3:26, י is changed into ו, and its form is, as if derived from a verb regular, שליתי for שליתי.

קלי.—ה which is here dropped, is in some verbs changed into י; as in חסיי, חסיי; and in Is. 38:12, כ is irregularly added in the word אבנא. In 2 Sam. 21:12, ה is changed into כ in תלואם from תלה *to suspend*, but some copies read תלואם.

קלי.—(Jer. 3:22) אנהא from אנהא, after the form of אנהא.

PARTICIPLES.

קלי.—In Is. 38:12, י is found instead of ה, רעי for רעה; and in some verbs כ is used instead of ה, as in נשא, נשא; and some have י inserted for ה, as in פעטיה from פעטה, in בכיה, חמיה, פריה, and in אחיות from אחת *to come*.

קלי.—And without י, as in ופשו and ופשו (Job 15:22, and 41:25). Some have כ, as in ופשו, ופשו.

INFINITIVE MOOD.

קלי and קלי.—Sometimes ת is dropped, as in ראו, ראו; and in a few instances we have כ instead of ה, as in רצא, רצא.

IMPERATIVE MOOD.

קלי.—And under first radical guttural we have a compound

vowel, as in *הָיָה*, *עָלָה*; irregularly *אָמַד* (Exod. 16:23); sometimes with ' inserted, as in *בָּעִי*, *אָתִי* and *הָחִי*.

FUTURE TENSE.

אָנֹלָה.—Sometimes the last (־) is changed into (־); as, *וְאֶשְׁעָה*, *וְאֶחָדָה*. It is sometimes, though rarely, found with (־), as in *תַּעֲשֶׂהָ* (Gen. 26:29) but some copies read *תַּעֲשֶׂהָ*. Verbs of this class are the only ones which are used apocopated in the future tenses of every conjugation, Pual and Hophal excepted, and sometimes in the imperative mood. When ה is dropped the letters *אֵיתָן* have regularly (־) (except before *אָהַעַר*), and (־) is removed from the second to the first radical; as, *יָקַח*, *יָקַח*, *יָקַח*; but before a guttural, those four letters have for the most part (־), and the gutturals themselves have likewise (־); as, *וְאֶשְׁעָה*, *וְאֶחָדָה*; and with ח also; as, *וְיָחַד*, *וְיָחַד*. Sometimes we have (־) for (־); as in *וְאֶחָדָה*, *וְאֶחָדָה*, *וְאֶחָדָה* (Deut. 33:21), *וְאֶחָדָה* for *וְאֶחָדָה*, which is a transposition. When the second radical is one of the letters *כַּפֶּת*, *בְּנֵד*, the letters *אֵיתָן* have either (־) or (־), and both the two following radicals have (־); as *וְיָשָׁב*, *וְיָשָׁב*, *וְיָשָׁב*, *וְיָשָׁב*, and in the last case (־) is put for the sake of euphony, the consonant being ח.—*וְיָשָׁב* and *וְיָשָׁב* assume an irregular form, and *וְיָהִי* and *וְיָהִי* (Ezek. 31:7) are also anomalies. The verbs *הָיָה* and *הָיָה*, when used in apocopatum in the future tense, differ from the above; as, *אָהָה*, *תָּהָה*, *יָהָה*, *נָהָה*, *יָהָה*, and once (Ecc. 11:3) *יָהָה*.

PRETERITE OF HITHPAEL.

נִגְלִיתִי.—With (־), as in *נִגְלִיתִי*, and with ' for radical ה, as in *נִגְלִיתִי*; and נ instead of ה, as in *נִגְלִיתִי* for *נִגְלִיתִי*.

PARTICIPLE.

נִגְלִיתָה.—If the first radical be guttural, it takes the form of *נִגְלִיתָה*, and in the feminine is like *נִגְלִיתָה* or *נִגְלִיתָה*.

נִגְלִיתָה.—And from *יָנַח*, *נִגְלִיתָה*.

FUTURE TENSE.

יָנַח.—Before the gutturals, the letters *אֵיתָן* have (־) instead

of (־); as in יִשְׁלַח, יִשְׁלַח: we find likewise (־) under the first radical instead of (־); as in יִדְחוּ. The future tense in apocopated is the same, with the exception, that with the rejection of ה the preceding (־) is likewise omitted; as in וְאָמַר, וְאָמַר, וְאָמַר, וְאָמַר.

PRETERITE OF PIEL.

וָלֵךְ.—ה is changed for א, as in וָלֵךְ and וָלֵךְ.—וָלֵךְ and וָלֵךְ.

PARTICIPLE.

וָלֵךְ.—And in construction (־), as in וָלֵךְ, וָלֵךְ. ה is changed for א, as in וָלֵךְ. ה is also changed into ו, as in וָלֵךְ.

INFINITIVE MOOD.

וָלֵךְ.—From whence the form וָלֵךְ (Ps. 77:11). ה is changed for י, as in וָלֵךְ (Hos. 6:9).

וָלֵךְ.—And (־), as in וָלֵךְ (Judg. 9:29); sometimes ה is dropped, as in וָלֵךְ, וָלֵךְ, וָלֵךְ. ה is once changed for י; viz. in וָלֵךְ.

FUTURE TENSE.

וָלֵךְ.—Irregularly וָלֵךְ from וָלֵךְ; so וָלֵךְ; and וָלֵךְ from וָלֵךְ.

וָלֵךְ.—Sometimes with (־) and no Dagesh following, as in וָלֵךְ: and ה radical is changed into י, as in וָלֵךְ.

וָלֵךְ.—Irregularly וָלֵךְ for וָלֵךְ; ה is changed into א, as in וָלֵךְ from וָלֵךְ; and into י, as in וָלֵךְ from וָלֵךְ; and apocopated, וָלֵךְ, וָלֵךְ, וָלֵךְ, וָלֵךְ.

PRETERITE OF PUAL.

וָלֵךְ.—Where the dagesh is omitted in the second radical, the preceding vowel is ו; as in וָלֵךְ, וָלֵךְ; and once we find ו, viz. in וָלֵךְ (Ezek. 16:34). This omission is sometimes compensated by a preceding long vowel; as in וָלֵךְ; but not in every case; as for instance וָלֵךְ (Job 33:22). We find in some copies א is dageshed in this text, contrary to rule, and likewise the (־) is changed into (־), as in וָלֵךְ (Ps. 72:20) and וָלֵךְ (Ibid 80:11).

PARTICIPLE.

מְנַלֶּה and מְזוֹרֶה.—These words take this form owing to ר being incapable of dagesh, and so in the future יִזְרֶה; and in Ecc. 8:1, we have ה, the last radical, changed for מ; as יִשְׁמַח from שָׂחָה.

PRETERITE OF HIPHIL.

הִנָּלָה.—Before a guttural letter ה, as in הִנָּלָה, הִנָּלָה. In the latter case י is substituted for ה, and therefore the preceding vowel is (ִ); in some instances we have (ִ) for (ִ), as in הִנָּלָה, הִנָּלָה. In some few cases we even have ה without being followed by a guttural, as in הִנָּלָה (Est. 2:6).

הִנָּלָה.—And irregularly הִנָּלָה, הִנָּלָה, הִנָּלָה and הִנָּלָה. הִנָּלָה, and after the Chaldaic form הִנָּלָה.

INFINITIVE MOOD

לְהִנָּלָה.—With ל prefixed ה is dropped, as לְהִנָּלָה, for לְהִנָּלָה.

IMPERATIVE MOOD.

הִנָּלָה.—The last radical is sometimes dropped when the vowels are (ִ), or when with a guttural they are (ִ), as הִנָּלָה, הִנָּלָה, הִנָּלָה. הִנָּלָה occurs (Ps. 39:14), but irregularly, from הִנָּלָה.

FUTURE TENSE.

יִנָּלָה.—In this tense we find likewise several verbs in which the last radical ה is changed for מ; as in יִנָּלָה (Lev. 27:2), יִנָּלָה (Ps. 89:23), and יִנָּלָה (Ps. 45:16), and apocopated יִנָּלָה, יִנָּלָה, יִנָּלָה; and with a guttural for the first radical, יִנָּלָה, יִנָּלָה, יִנָּלָה.

PRETERITE OF HOPHAL.

הִנָּלָה.—When a guttural is the first radical, ה is changed into ה, as in הִנָּלָה, הִנָּלָה.

PRETERITE OF HITHPAEL.

הִתְנָלָה.—But from הִתְנָלָה the Hithpael is הִתְנָלָה, and in the participle מְתַנָּלָה. From הִתְנָלָה, י is inserted; as in הִתְנָלָה, and so in the participle מְתַנָּלָה; and מְתַנָּלָה (Ezek. 8:16) has the pronominal suffix like the participle Piel in Chaldee; and מְתַנָּלָה

(Prov. 27:13) is a compound of Niphal and Hithpaal:—This form is very frequently found in rabbinical writings.

INFINITIVE MOOD.

הַתְּנִיחַ, הַתְּנִיחַ. And without ה, as in הַתְּנִיחַ. Sometimes the characteristic ת is dropped, and compensated by dagesh in the first radical; as in הַתְּנִיחַ for הַתְּנִיחַ or rather הַתְּנִיחַ.

FUTURE TENSE.

הַתְּנִיחַ—And by rejecting ת, like הַתְּנִיחַ, הַתְּנִיחַ. sometimes (־) is changed into (־); as in הַתְּנִיחַ.

From הַתְּנִיחַ we have once הַתְּנִיחַ (Gen. 27:29). The following verbs are apocopated: הַתְּנִיחַ, הַתְּנִיחַ, הַתְּנִיחַ.

OBSERVATIONS ON VERBS DOUBLY DEFECTIVE.

In the Paradigm a scale of one class of doubly defective verbs has already been given, namely, הַתְּנִיחַ having נ at the beginning and at the end. As to the defective verbs in the first and second radical, which have נ for the first radical, and the last two radicals are the same, they occur but rarely, and are נִצַּח, נִסַּח, נִדַּח. All that is necessary to be remarked is, that both defects never occur at the same time; for in יִדַּח future of Kal the נ is rejected, but the ד is retained. In יִדַּח (Job 17:18) future of Hiphil, ד is rejected, but נ is retained; and so in יִדַּח in Hophal. נ only is rejected.

נִצַּח which is defective in the first radical and quiescent in the last, is consequently conjugated like נִצַּח and נִצַּח. Pret. נִצַּח, נִצַּח. Imp. נִצַּח, נִצַּח. Ps. 10:12, נִצַּח for נִצַּח. Future tense נִצַּח or נִצַּח and נִצַּח, נִצַּח, נִצַּח. Inf. נִצַּח, נִצַּח. Participle act. נִצַּח and pass. נִצַּח. Pret. of Niphal נִצַּח, נִצַּח. Imp. and inf. נִצַּח. Pret. of Hiph. נִצַּח. Inf. נִצַּח. Hoph. נִצַּח.

נִצַּח is conjugated like נִצַּח and נִצַּח except in the inf. and imp. moods, which are formed like the Pret. of Kal in regular verbs, (Ps. 73:2) נִצַּח for נִצַּח, נִצַּח, נִצַּח. Imp. נִצַּח. Fut. נִצַּח, נִצַּח. We find likewise a future apocopated, as in נִצַּח, נִצַּח.

and נָזַח from נָזַח. Pret. of Niph. נָזַחַה, נָזַחַה, נָזַחַה, plural נָזַחַי for נָזַחו. Imp. הִנָּזַח. Fut. אֶנָּזַח. Inf. הִנָּזֹחַ. Participle נָזַחַה. Pret. of Hiph. הִנָּזַחַה, הִנָּזַחַה. Imp. הִנָּזַח and הִנָּזַח. Fut. אֶנָּזַח and אֶנָּזַח. Participle הִנָּזַחַה. Inf. הִנָּזֹחַ. Hoph. הִנָּזַחַה and הִנָּזַח for הִנָּזַחַה (Ps. 102:4).

נָזַח and the like verbs which are quiescent in the first radical נ, and in the last radical ח, are conjugated in Kal like נָזַח, except that the letters נָזַח have cholem, as in נָזַח; and in the first person sing. נ radical is dropped. In Prov. 1:10, we have נָזַח for נָזַח, and 1 Sam. 28:24, נָזַחו. From נָזַח, נָזַח and by apocopatium נָזַח.

נָזַח or נָזַח may serve as examples to all verbs quiescent in ' first and נ last radical.

Pret. Kal נָזַחְתָּ or נָזַחְתָּ, נָזַחְתָּ, נָזַחְתָּ, נָזַחְתָּ. Imp. mood, &c. נָזַח. Fut. תִּנָּזַח. Inf. תִּנָּזֹחַ, and with ל prefixed לִנָּזֹחַ. Participle נָזַחְתָּ. Pret. of Niph. נָזַחְתָּ; the same in the Part., Imp., and Inf. moods, תִּנָּזַח: none of the other conjugations are used.

Pret. Kal, נָזַחְתָּ, נָזַחְתָּ, נָזַחְתָּ (Job 1:2). Imp. mood, נָזַח, נָזַח. Fut. תִּנָּזַח. Inf. תִּנָּזֹחַ, and when accompanied by a verb, נָזַח. Part. נָזַחְתָּ. Pret. of Hiph. הִנָּזַחְתָּ. Imp. הִנָּזַח. Fut. תִּנָּזַח. Pret. of Hoph. הִנָּזַחְתָּ. Participle, מִנָּזַחְתָּ.

נָזַח and all those verbs which are quiescent in ' first, and ח last radical, take the form of נָזַח and נָזַח.

נָזַח. Pret. Kal, נָזַחְתָּ, נָזַחְתָּ, נָזַחְתָּ, נָזַחְתָּ. Imp. נָזַח, נָזַח, נָזַח, נָזַח. Fut. תִּנָּזַח and with ה paragogic נָזַח. Inf. תִּנָּזֹחַ. Part. נָזַחְתָּ. Pret. of Hiph. הִנָּזַחְתָּ and הִנָּזַחְתָּ. Imp. הִנָּזַח, הִנָּזַח. Fut. תִּנָּזַח and with ו conversive תִּנָּזַח. Inf. תִּנָּזֹחַ. Part. מִנָּזַחְתָּ. Pret. of Hoph. הִנָּזַחְתָּ, הִנָּזַחְתָּ, הִנָּזַחְתָּ. Part. מִנָּזַחְתָּ.

Verbs of four radicals are few in number, and are seldom used. The following are the forms in which they occur: פָּרַשׁ (Job 26:9), usually פָּרַשׁ to expand; רָטַב (Ibid 33:25), usually רָטַב to be fresh; פָּתַח (Jer. 22:15) and פָּתַח (Jer. 12:5), from פָּתַח to cover over; פָּרַשׁ and פָּרַשׁ (Ps. 80:14) from פָּרַשׁ to waste; פָּרַשׁ.

(Dan. 3:21) and כְּרָבֵל (1 Chron. 15:27), from כָּרַבֵּל to cloak; also שָׁמָנָה and שָׁמָנָה to be quiet; and a few others.

In the following verbs the first and second radical letters are doubled, namely, הִשְׁתַּחֲשַׁע (Is. 29:9), from שָׂחַ to delight; הִתְעַשֵּׁר (Ps. 102:18), from עָרַה to lay waste; הִשְׁתַּחֲשִׁי (Is. 17:11), from שָׁנָה to increase; הִתְעַשְׂשָׁע (Gen. 27:12), from עָשָׂה to err; הִתְעַשְׂשָׁה (Exod. 12:39), from עָהָה to tarry; הִתְעַשְׂשָׁה (Prov. 26:18), from עָהָה to be mad; יָפִי (Ps. 45:3), from יָפָה handsome, fair. The conjugation is called in this case, Pilpel (for Piel), and Hithpael (for Hithpael): some derived from quiescent ו and י second radical take the same form; as from כָּוַל to maintain, כָּוַל (Zec. 11:16); from סָפַד to confound, סָפַד (Is. 9:10); from דָּנָה to dance, דָּנָה (2 Sam. 6:16); from שָׁבַח to break, שָׁבַח (Job 16:12); from שָׁנָה to shake, שָׁנָה (Ibid); from צָוַה to peep, צָוַה (Is. 8:20); from הָרַס to demolish, הָרַס (Ibid 22:5); from שָׁחַ to justle, שָׁחַ (Nahum 2:5). Some of the defective verbs called כְּפִילִים have the first radical doubled, thus, from חָרַח-חָרַח, from חָלַל-חָלַל, from סָלַל-סָלַל; and a few of the regular verbs double the second radical; thus, from חָסַר-חָסַר, from חָסַר-חָסַר.

Upon verbs with pronouns affixed, we have to observe—

I.—That sometimes the pronoun thus affixed is redundant, as in the Syriac; thus וַיִּשְׁנֵנוּ אֶת־מַעֲמָלוֹ (1 Sam. 21:13) he changed it, namely, his behaviour; וַיִּנְדְּבוּ אֶת־הָרָשָׁעִים his iniquities will catch him, the ungodly; וַיִּבֶז הָאֶחָד אֶת־הָאֶחָד and one smote one, the other; וַיִּהְיֶה חַיִּיתוֹ לֶחֶם his life abhorreth it, the bread; וַיִּשְׁאָר אֶת־בְּנוֹיֶיךָ נֶאֱמָר who shall not serve him, Nebuchadnezzar; and so forth.

II.—Sometimes the noun is used where in English a pronoun would be used; as in, וַיֹּאמֶר לְנָשָׁיו לְנִשְׁיֵי לָמֶךְ (Gen. 4:23) Lamech said to his wives—O wives of Lamech! instead of נִשְׁיֵי לָמֶךְ my wives; וַיֹּאמֶר מֹשֶׁה אֶל־יְהוָה (Exod. 24:1) and to Moses He said, Ascend to the Lord, for אֵלֵי to me.

III.—When pronouns are affixed to verbs, they generally express the accusative case of the persons, as stated above, yet in

a few instances, they stand for the dative case לִי *to me*, for ablative and comparative degree, and for עִמָּךְ *with*; as: נָתַתָּ לִי נַחֲמָנִי *thou hast given (to) me a dry land*, for לִי נָתַתָּ (יִרְלָחֵיוּ יְרָלָחֵיוּ *I have prevailed over him* (Ps. 13:5), for לוֹ תִּי *the river is mine, and I have made it for me*, 29:3) for לִי עָשִׂיתִי לוֹ; — וְתוֹכְלִי תוֹכְלָתִי *thou wast stronger t. didst prevail* (Jer. 20:7) for תוֹכְלָתִי מִמֶּנִּי; — בָּנֵי יִצְאָנִי (וְלִי *for* יִצְאָנִי *they are gone away from me*; בְּשֵׁלֶם הַבָּשָׂר — *the meat for them* (1 Kings 19:21) for בְּשֵׁל לָהֶם; — דָּרַע *does not dwell with thee* (Ps. 5:5) for יָגֹד עִמָּךְ; — יִמּוֹנִי 109:3) for וַיִּלָּחֲמוּ בִּי *they fought against me*.

FINIS.

	התפעל Hithpael.	הפעל Hophal.	An
Paragon Letters.		or ה	
	התלמד	למד	ל
	התלמדה	למדה	למדה
	התלמדו	למדו	למדו
ה			למדו
			למדו
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			למדו
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			למדו

אוצר לשון עברי וכשרי

HEBREW AND ENGLISH
DICTIONARY,

BIBLICAL AND RABBINICAL:

CONTAINING

THE HEBREW AND CHALDEE ROOTS OF THE OLD
TESTAMENT POST-BIBLICAL WRITINGS.

BY

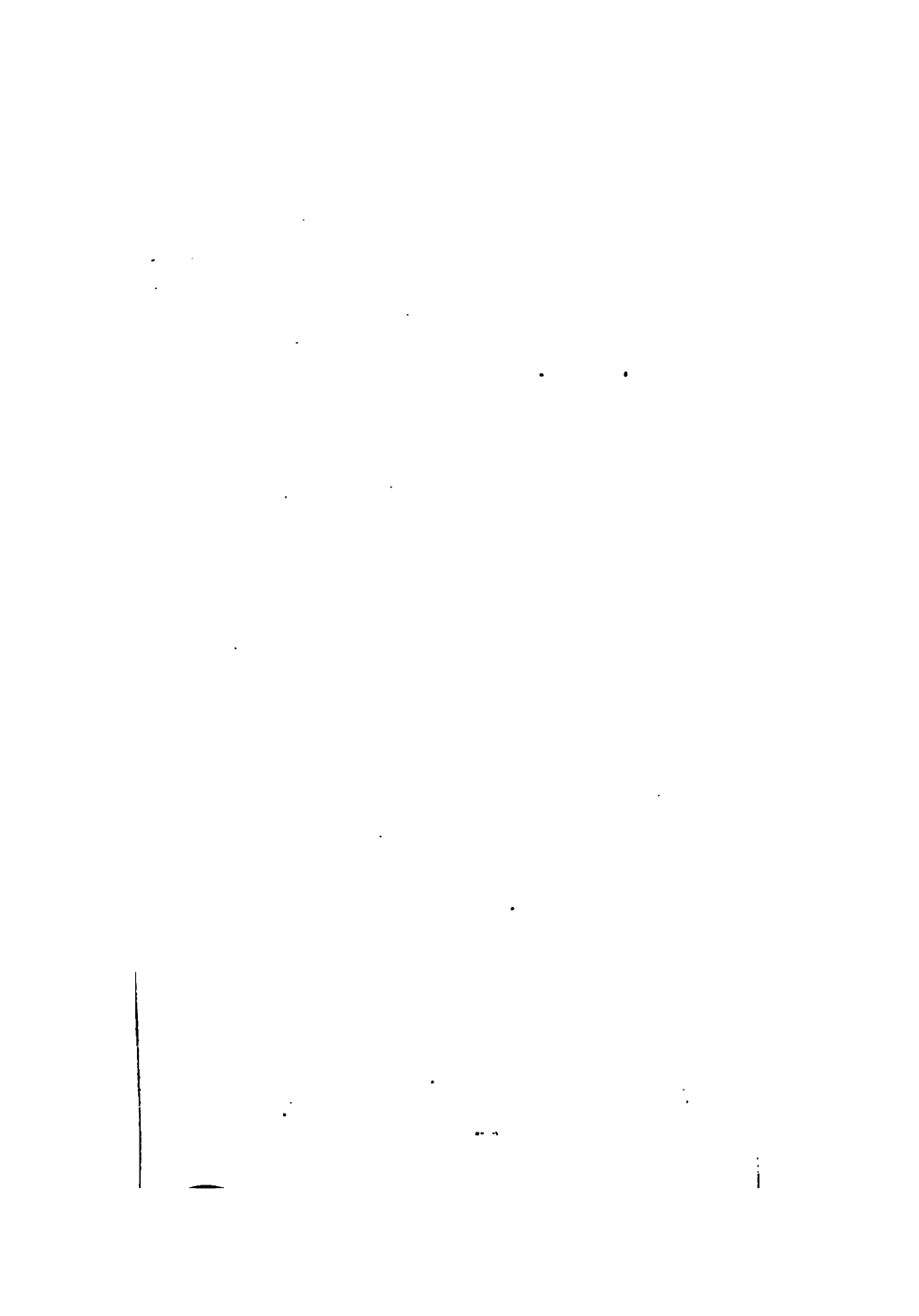
M. H. BRESSLAU,

PROFESSOR OF HEBREW, ETC.

LONDON:

JOHN WEALE, 59, HIGH HOLBORN.

M.DCCC.LV.



PREFACE.

ALTHOUGH there are several Hebrew Lexicons extant, some large and some small, some original and some translations or adaptations, it may be stated, without detracting in the least from the respective merits of the works which have hitherto appeared, that, as far as regards the Hebrew-English Dictionaries, the old ones are incompatible with the present approved system of modern study, whilst the modern, which were published with a view to cheapness, are incomplete and deficient. Some of them pretend to be translations from the best German works; but the originals have been, either from doctrinal motives or those of economy, shorn and cut down to that extent, that the term "mutilated" may be appropriated to them more fairly than "abridged."

In no language are found words and roots with so various, and not unfrequently opposite significations, as in the Hebrew, besides the peculiarities in that remarkable tongue arising from the various paradigms. It ought also to be remembered, that the great standard by which the principle of the language is judged rests upon the twenty-four books of the Old Testament Scriptures; by them we are guided in our estimate, valuation,

and classification of roots, and from them we derive our information as to the primitive and adopted significations of these roots. Hence the sense of several roots or words which occur once in Scripture, and for which we can find no analogous passage to guide us, must be rendered according to the context; and since this rendering is liable to different versions, the commentators and translators of the Bible differ in the interpretation. It is therefore the duty of the compiler of a Hebrew Lexicon to have his thoughts continually directed to the Sacred Scriptures, they being the fountain-head from whence all post-biblical works in the Hebrew language flow, and on the basis of which new words and terms have been formed to convey ideas and sentiments necessarily occurring in the large number of scientific, metaphysical and rabbinical works, with which the post-biblical literature of the Jews abounds. These latter works constituting by far the greatest portion of the Hebrew literature, it is no less the duty of a writer of a Lexicon to supply the words and terms of the derivatives from the original Hebrew, and to furnish their various graduations, developments, and significations. Both duties the compiler of the present Lexicon has made it his task, scrupulously and faithfully, to discharge, taking care, at the same time, to point out the primitive words, as well as those of later introduction, and carefully distinguishing the adopted offsprings from the mother-tongue.

Among all the Hebrew Lexicons published, both in England and on the Continent, there are none that can be compared for compactness, completeness, and cheapness, to the Hebrew and Chaldee Lexicon by Dr. Julius Fürst, the eminent Hebrew

PREFACE.

teacher of the University of Leipzig, which, therefore, has been selected as a model for this Dictionary. Meanwhile due regard has been had to the Authorised English Translation of the Bible, and its rendering of those scriptural passages in which it was found necessary to deviate therefrom. In the numerous quotations from Scripture given in this Lexicon, which will prove of incalculable advantage to the Biblical student, the Authorised English Version has been given, as well as the rendering adopted in this Lexicon, based on well-matured philological grounds.

It is only left now for the compiler to give a list of the abbreviations and an explanation of certain terms which are met with throughout this Work.

The term "Aram." signifies the Chaldee language, in which part of the Book of Daniel is composed, and which is interspersed with the Hebrew in both Talmuds, the Jerusalem as well as the Babylonian, the Book Zoar, the Medrashim, and many other post-biblical works.

The terms "later," "new Hebrew," and "modern," are applied to those words which have been introduced either subsequent to the Pentateuch or Prophets, or all post-biblical writings.

The term "not used" is applied in respect to the form of the word, such form not occurring in the Scriptures, but being found requisite to shew the root, from which branch out the different forms in use, accompanied by their various significations and modifications.

LONDON, *January*, 1855.

LIST OF ABBREVIATIONS.

Accus. or acc.	accusative	Ithp.	Ithpael
adj.	adjective	m. or masc.	masculine
adv.	adverb	neut.	neuter
Aph. or Af.	Aphal, Afal	Niph.	Niphal
apoc.	apocopated	Nith.	Nithpael
appell.	appellative	origin.	originally, original
Aram.	Aramaic	Pa.	Pael
author. vers.	authorised version	part.	particle
c. or const.	state of construction	part. or particip.	participle
caus.	causative	pass.	passive
coll.	collective	patron.	patronymic
com.	common	pers.	person
comp.	compare	Pers.	Persian or Persiac
conc.	concrete	Pi.	Piel
constr.	construed	pl. or plur.	plural
contr.	in contrast	p. n.	proper noun
dat.	dative	p. n. f.	proper noun feminine
def.	definite	p. n. m.	proper noun masculine
dem.	demonstrative	poet.	poetically [line
denom.	denominative	pref.	prefix
dim.	diminutive	prep.	preposition
equiv. to or =	equivalent to	pron. or pr.	pronoun
f. or fem.	feminine	pronom.	pronominal
fig. or figur.	figuratively	Pu.	Pual
fut.	future	Rab.	Rabbinical
gen.	genitive	reflec.	reflective
gent.	gentile	relat.	relative
Gr.	Greek	sing.	singular
Heb.	Hebrew	signif.	signification
Hiph.	Hiphil	subs.	substantive
Hith. or Hithp.	Hithpael	suff.	suffix
Hoph.	Hophal	syn.	synonymous
imp.	imperative	Tal.	Talmud
indef.	indefinite	Targ.	Targum
inf. or infin.	infinitive	transf. or trans.	transferred
inter.	interrogative	trans.	transitive
intrans.	intransitive		

HEBREW DICTIONARY,

Biblical and Rabbinical.

א

אב

א called אָלֶף (pl. אֲלָפִים) signifies as the name of a letter, either bull, and hence the old Phœnician figure of a bull's head of the mark of Alef; or (= אֶלֶף) chief or leader of the entire letter-group. As a numerical figure it signifies 1; but א 1000. The interchange of א with ה and ו is fully explained in the grammar.

א serves as a preformative to several substantives and adverbs whose first consonant is a fixed one, e.g. אֲרָבֹן (אֶרֶב), אֲנִי (אָנִי), אֲנִי (אָנִי); but such first syllables may be dropped, e.g. אֲנִי from אֲנִי.

א, א 1) a customary prefix to the formation of an adjective to express an intense and persevering qualification: e.g. אֲרָבֹב very deceiving. 2) the performative like אֲ to words beginning with the semi-vowel (*sheva*), e.g. אֲפָרָה young brood, hatch; אֲרָבֹב hare. In many particles the preformative changes א into אֶ: as אֶבֶן.

אֶ (c. אָבִי in Gen. 17: 5, אֶבֶן; in

p. n. אָבִי, אָבִי; with suff. אָבִי, אָבִי; pl. אֲבוֹת c. אֲבוֹת) m. father, the physical, or the spiritual, i.e. God. The following sub-significations have developed themselves from the above, retaining the characteristic of FATHER: 1) benefactor, provider, supporter; representing paternity, in external relation: 2) teacher, instructor, father in intellectual relations; therefore addressed to national teachers, old men, prophets, priests, viziers, kings; father of the king, i. e. vizier, אֶלֶף לְאָבִי to confer on one the dignity of vizier. In reference to paternal rights, expresses the idea of lord, possessor, (proprietor,) almost like אֶלֶף; this signification appears especially in compound proper nouns, and in other Semitic dialects. As founder of a family, a generation, or a tribe, אָב signifies: 1) the head of a family, tribe, (syn. אֶלֶף, אֲבוֹת, רִאשׁ בֵּית אָבִי), hence אֶלֶף, אֶלֶף, אֶלֶף, hence אֶלֶף בֵּית family-circle, family of

the head of a tribe; 2) ancestor, forefather; אָב אָדָם Adam; 3) ancestor of a guild, i.e. creator, inventor, the first composer or former. This noun is primitive, although it follows the analogy of the derivatives from אָבָה.

אָב (c. אָב, with suff. אָבִי, אָבִי, def. אָבִי, pl. אָבִי, def. אָבִי) Aram. the same.

אָב (with suff. אָבִי, pl. אָבִים, c. אָבִי) m. properly the shining of bloom; hence 1) time of blooming, age of blooming, also the bright verdure; 2) fruit, from which אָבִי Aram. month of fruit, i. e. August, and in Targum אָבִי often for אָבִי, אָבִי. Root אָבִי.

אָב (Talm. אָב def. אָבִי, with suff. אָבִי or with the י interpolated אָבִי, אָבִי) Aram. the same, but often fruit, hence:

אָבִי to yield fruit.

אָבִי (not used) to shine; next, to bloom, after a usual rendering: as אָבִי, אָבִי etc., derivatives אָבִי, אָבִי.

אָבִי (Persian) p. n. m. one beautifully formed, from *bag*, Pers. *beh*, beautiful, and *ta* = *tan*; Pers. *ten* body.

אָבִי fut. אָבִי (intrans.) originally, to be estranged, forsaken, (see אָבִי); hence 1) to err

about, to go astray in the desert or in solitude, אָבִי Ps. 119 176, a sheep wandering about in abandonment. The unstable life of the Nomades; as אָבִי wandering Aramite, Dent. 26 5; of the wandering about in foreign country, Isa. 27 : 13. אָבִי to lose oneself, to disappear, e. g. to lose courage (אָבִי); to lose all hope (אָבִי); part. אָבִי (seldom c. אָבִי) being a want of counsel, transferred to the sense of uselessness, in vain: e. g. refuge is vain (אָבִי), the vision (אָבִי) with אָבִי the person from whom something is in vain and useless; 3) to cease, to perish, of man, animals, etc., therefore אָבִי an unhappy one, here sometime the addition of אָבִי. פִּי אָבִי 1) to dismember, to scatter to disperse; אָבִי to squander property; 2) to destroy (things), to murder (human beings), deprive e. g. אָבִי the understanding. Hi phil, to cause to be ruined, destroy ed, annihilate, with the addition of אָבִי, אָבִי, for pers. fut., also stands the form אָבִי with a quiescent Alef which is subsequently dropped.

אָבִי fut. אָבִי Aram. the same affirm. אָבִי like Hiphil. Hophi

after a Hebraism, passive of Hiphil.

אָבַר m. 1) equiv. to אָבַד annihilation, destruction; 2) part. n. an unfortunate man.

אָבֵרָה f. 1) abyss, precipice, (as inf. n.); 2) a lost thing, (part. n.)

אָבֵרָה m. in Ketib for אָבֵרָה; the affix ה־, changes often with ו־, probably read in Ketib אָבֵרָה.

אָבֵרָה m. 1) annihilation; 2) place of destruction, the region of the dead.

אָבֵרָה also אָבֵרָה (אָבֵרָה) m. destruction, Est. 8:6, 9:5.

אָבֵרָה fut. אָבֵרָה (in relation with אָבֵרָה, אָבֵרָה, with the same root), to be fond of, to incline to; hence 1) to consent, to obey, with ל of the person; 2) the more active inclination, to incline, to be willing: with ל not willing, (unwilling), (like אָבֵרָה) with the accusative of the noun or of the infinitive, but always from readiness of inclination; 3) to will violently, to be anxious, to be eager, to lust after, to desire.

אָבֵרָה only in Job 9:26, probably a foreign word. According to some, a reed, rush, suitable to an Arabic analogy.

אָבֵרָה m. according to Abulwalid Ibn Canah, from אָבֵרָה, also a lust,

eagerness or distress, like אָבֵרָה. But more correct with Kischel equiv. to אָבֵרָה, wo, according to an Aram. analogy.

אָבֵרָה (for אָבֵרָה pl. אָבֵרָה) m. originally satisfying, feeding, hence crib, grate for the use of feeding; see אָבֵרָה.

אָבֵרָה see אָבֵרָה.

אָבֵרָה (not used) equiv. to אָבֵרָה שפאָר to slaughter, *spiritus*, changes into אָבֵרָה like אָבֵרָה (of אָבֵרָה) with אָבֵרָה.

אָבֵרָה (poetical. אָבֵרָה) f. slaughter, murder, Ezek. 21:20, LXX. שפאָר.

אָבֵרָה only pl. אָבֵרָה m. melon, Targ. אָבֵרָה i. e. *μηλοπίπων*, see אָבֵרָה II.

אָבֵרָה p. n. f. strong desire, longing, 2 Chr. 29:1, for which also אָבֵרָה.

אָבֵרָה אָבֵרָה p. n. m. (father of shame, a shamed one, a modest one); see אָבֵרָה 1 Chron. 11:32.

אָבֵרָה p. n. m. one who possesses godliness, a pious one.

אָבֵרָה אָבֵרָה p. n. m. father of an assembly, a gatherer.

אָבֵרָה m. (from אָבֵרָה time of bloom, (as אָבֵרָה, אָבֵרָה), hence time of ripe ears; אָבֵרָה חֹדֶשׁ month of ripe ears (like אָבֵרָה); next transferred to ear, fruit of ears.

אָבֵרָה p. n. f. (head of the group of dancers). See אָבֵרָה.

מְבִינָל p. n. f. the same.

מְבִינָן p. n. m. (father of judgment, judge). See מִיָּד.

מְבִינָע p. n. m. (father of knowledge, one that knows). See עֵד.

מְבִינָה 1) p. n. m. (God is provider); 2) p. n. f., see מְבִי.

מְבִיחָה p. n. m. the same.

מְבִיחָה p. n. m. (He, i. e. God is the father).

מְבִיחָה p. n. m. (possessor of fame) Πάρεσλος. See מְבִי.

מְבִיחָה 1) p. n. f. (the head of the singers), a songstress. See מְבִיחָה = מְבִיחָה; 2) p. n. m. (a variation of מְבִיחָה).

מְבִיחָה (from מְבִיחָה) adj. asking, begging, poor, needy; from which the subst. the poor one, the sufferer. מְבִיחָה the poor.

מְבִיחָה f. desire, longing, lust, Ecc. 12: 5, according to others, the means of desiring, specially strawberry. (מְבִיחָה berries.)

מְבִיחָה p. n. f. (father of valour, the valourous one.)

מְבִיחָה p. n. m. (father of goodness, the good one.)

מְבִיחָה p. n. f. (father of dew, the freshness of life.)

מְבִיחָה p. n. m. (father of the sea, navigator.)

מְבִיחָה p. n. m. (belonging to the tribe of Mahil.)

מְבִיחָה p. n. m. (father-king) king ly titles of the Philistines; as ale מְבִיחָה.

מְבִיחָה p. n. m. (father of noble-mindedness, the noble-minded one.)

מְבִיחָה p. n. m. (possessor of lovlieness, grace.)

מְבִיחָה p. n. m. (possessor of light luminary.)

מְבִיחָה p. n. m. = מְבִיחָה contractor from מְבִיחָה, which see.

מְבִיחָה p. n. m. (father of help) helper, patron. מְבִיחָה.

מְבִיחָה adj. and subst. m. helper, protector, hero, (from מְבִיחָה), only applied to God.

מְבִיחָה adj. m. very valorous, manly; hence the subst.: 1) a valiant one, courageous one, with the addition of מְבִיחָה; poetically, the daring bull, the bold horse; 2) the distinguished, the worthy, מְבִיחָה the most distinguished of the shepherds, מְבִיחָה bread of the superior (manna); 3) inflexible, hardened, stubborn, with מְבִיחָה (= מְבִיחָה).

מְבִיחָה p. n. m. (father of pride, the proud one.)

מְבִיחָה p. n. f. (female professor of agility, the agile one). See מְבִיחָה.

מְבִיחָה p. n. m. (father of luck, the fortunate one.) See מְבִיחָה.

מְבִיחָה p. n. m. (the father of me-

lody, singer). See שיר.

אָבִישׁ p. n. m. (the father of will, one who is strong in will). See זה.

אָבִישׁלום p. n. m. (father of friendship; friend, probably father of peace).

אָבִיתר p. n. m. (father of preference, the preferred one).

אָבִי (poetically) only Hithp. to rise as in a column, applied to smoke which curls in rising. Isa. 9:17.

אָבִל fut. אָבִל (poetic), originally to sink oneself, to fall together, to perish; hence 1) to wither, to parch, to mourn, used of grass, (related to אָבִל); 2) mourning, of man, originally the sinking of the head, (the bowing down). Hiph. caus. of Kal. Hith. (pros.) as Kal, with אָבִל, of the person for whom one is mourning.

אָבִל (not used) to dampen, related אָבִל to irrigate.

אָבִל (e. אָבִל, pl. אָבִלִי) adj. m. mourning, (syn. אָבִל, אָבִל). Root אָבִל.

אָבִל p. n. f. (fresh, verdant place, meadow, common, from אָבִל), name of a town, hence אָבִלִי; and with ה mobile אָבִלִי; more frequently in compound pp. nn. as:

אָבִל בֵּית מַשְׁכָּה, p. n. f. (meadow of Bet Maacha) city adjacent to אָבִל (which see) below Lebanon,

also אָבִל and אָבִל.

אָבִל הַשָּׁמַיִם p. n. f. (Acacia-place) a city in the plains of Moab.

אָבִל בְּרָמִים p. n. f. (vineyard) an Amonite village.

אָבִל חֲזוּלָה p. n. f. (place of the national dancers); town in the dominion of Issachar.

אָבִל מַיִם p. n. f. (meadow of water), city beneath Lebanon.

אָבִל מִצְרַיִם p. n. f. (meadow of the Egyptians), a place near Jordan.

אָבִל (with suff. אָבִלִי) m. mourning, אָבִל to institute a funeral procession; with ל of the person, of whose honor, etc.; 2) (poet.) voice of mourning, hence אָבִלִי mourning for the single branch.

אָבִל adj. and conj. 1) certainly, indeed, decidedly, in the golden age of the language; 2) (later) decidedly opposite, but, however; see אָבִל.

אָבִל or אָבִל (אָבִל in the latter period of the language, and rare), m. shore of the river, river-district, used for the shore of the Caspian Sea (אָבִל). Root אָבִל.

אָבִל (not used) equivalent to אָבִל to be firm, to be hard. Hence:—

אָבִל f. (m. only 1 Sam. 17:40), stone-rock, אָבִל hail-stone, אָבִל precious stone; figuratively weight.

אָבִל הַמֶּשֶׁבֶט weight of lead, lead for measurement; אָבִל the lead

of sounding (plummets); בָּרוֹחַ lead
of devastation; root אָבַן.

בָּרוֹחַ אָבַן; see בָּרוֹחַ.

אָבַן הַפְּדֻתָּה p. n. f. (stone of separation)
name of a place.

אָבַן הַזֵּבֶד p. n. f. (stone of victory),
name of a monument near Mispa.

אָבַן הַבְּרִית p. n. f. (firm foundation) name
of a river. See אָבַן הַבְּרִית.

אָבַן (= אָבֶן) m. only dual אָבִימֶן
(double mill-stones); 1) stool of de-
livery (labour), which consisted of
two stones; 2) stool of the potter,
the potter's mould, in the East con-
sisting of two stones; however, a cor-
recter view of אָבִימֶן is taking it for
אָבִימֶן, viz. a tool consisting of two
wheels, a pair of wheels or moulds,
from אָבֶן=אָבִי in the significa-
tion of mould, wheel.

אָבֶן m. girdle of a priest, girdle
of office, originally a tie, girding.
Aram. אָבֶן see אָבֶן.

אָבֶן p. n. m. See אָבֶן.

אָבֶן to nourish, to feed, of cattle,
but only part. pass. אָבֶן fed, fat-
tened.

אָבֶן f. blister of the skin, a swell-
ing boil. Root אָבֶן which see.

אָבֶן (not used) to glitter, to shine.

אָבֶן p. n. f. (glimmering) name of
a town in the dominion of the
tribe of Issachar.

אָבֶן p. n. m. full of brilliancy.

I. אָבֶן (not used) to swerve, vacil-
late, (Lat. *vacillare*) to move to
and fro.

II. אָבֶן a lighter form of the Root
אָבֶן, to fold one in another, but only
in Niph. אָבֶן to embrace; and
hence to struggle, to wrestle, there-
fore weaker than אָבֶן to destroy
one another, and synonymous with
אָבֶן.

אָבֶן a thin dust flying about. See
אָבֶן, אָבֶן.

אָבֶן (only const. אָבֶן) f. dust (of
spices), אָבֶן spice-dust of grocers.
Root אָבֶן I.

אָבֶן (not used) 1) to cover, to clothe,
to veil, wrap round; 2) to pro-
tect, to defend, to resist: hence to
act vigorously on the principle of
protecting, shielding. The strong-
er form is אָבֶן, אָבֶן.

אָבֶן m. pinion, wing, from אָבֶן,
likewise אָבֶן wing, from אָבֶן to
cover, אָבֶן from אָבֶן to veil.

אָבֶן (poetic.) f. wing, pinion.

אָבֶן p. n. m. father of many na-
tions as explained in Scripture.

אָבֶן from אָבֶן = אָבֶן equivalent
to אָבֶן, applied to the roar-
ing multitude, equivalent to אָבֶן
אָבֶן which is also etymologically
correct.

אָבֶן m. form of salutation of the
Egyptians to Joseph (Gen. 41:

43); probably a noun like אָבִירָה, viz. from אָבִיר to wish joy, to congratulate, to bless: hence blessing, hail! The form is like אָבִירָה; see אָבִירָה.

אָבִירָה p. n. m. (a contraction of אָבִירָה, father of Aramea, or patriarch of Aram), the former name subsequently called Abraham. The patriarch of Aram became, after the promise, the father of many nations.

אָבִירָה the same as אָבִירָה which see.

אָבִירָה the same as אָבִירָה for which see.

אָבִירָה (not used) after the Arabic, to flee, to run away.

אָבִירָה p. n. m. (fugitive).

אָבִירָה p. n. m. (with אָבִיר etymologically combined) the sovereign title of Amalekite princes, as אָבִירָה and אָבִירָה from which nouns gent.:

אָבִירָה of Haman, hence the tradition of his Amalekite descent.

אָבִירָה (not used) to bind, combine, synonym. with it is אָבִירָה, אָבִירָה.

אָבִירָה (formed from אָבִירָה f. 1) something bound together, a bundle, e.g. אָבִירָה אָבִירָה a hyssop-bunch; 2) band, troop; 3) a joining together, chained together, bound together: hence vaulted arch, more particularly, the horizontal arch, the sky. אָבִירָה (poetical, seldom used) m. nut.

אָבִירָה nut-garden. It seems that etymologically אָבִירָה is derived from אָבִירָה = אָבִירָה, where א is added. אָבִירָה p. n. m. (the accepted among the wise), the name of the author of the 30th chapter of Proverbs. Root אָבִירָה.

אָבִירָה f. berry, grain, bean, as the smallest weight of coin; hence small coin, originally something round that turns and rolls about, from אָבִירָה אָבִירָה = אָבִירָה.

אָבִירָה (not used) to roll (of water), to whirl, to swell, to spring, to be in form of waves, syn. with אָבִירָה.

אָבִירָה (only c. pl. אָבִירָה) m. drops, on account of the round form. Root אָבִירָה.

אָבִירָה p. n. of a city (double-fountain) in the territory of Moab, 24 miles from Areopolis.

אָבִירָה (not used), a lighter form of אָבִירָה, crooked, bent, to be mournful, hence אָבִירָה, אָבִירָה, אָבִירָה.

אָבִירָה adj. dejected, bowed down; אָבִירָה 'bent down in mind,' Isa. 19: 16.

אָבִירָה (not used), to gather, to flow together, (root אָבִירָה which see,) but not be rendered burn, or to be spoiled, or to have an aversion for anything. From which comes אָבִירָה and אָבִירָה.

אָבִירָה (c. אָבִירָה, also Isa. 35: 7, where אָבִירָה is omitted, pl. אָבִירָה c. how-

ever **אנ** the same as **אנ** (דבר), m.

1) place of the collecting of waters, pond, that which refreshes, Isa. 35 : 7, therefore never rendered a ditch, root **אנ**; 2) rush, a reed that bends; root **אנ**. The rush in ponds which prevented the crossing of enemies was frequently set on fire by the latter, Jer. 51 : 32.

אנ m. 1) equivalent to **אנ** pond, (therefore cannot be rendered 'a kettle,') **אנ** **אנ** a seething pot, Job 41 : 12, root **אנ**; 2) hook, from being bent or crooked, Job 40 : 26. Hence reed, rush, as **אנ**, hence a symbol of the humble, root **אנ**.

אנ (not used,) to hollow out, to excavate; hence the Aram. **אנ** a tub, **אנ** a pit.

אנ (c. **אנ**, pl. **אנ**) m. a basin, a bowl, a dish, from its being deepened out. **אנ** **אנ** a basin of roundness, a round bowl.

אנ (a branch; from **אנ**), only in pl. **אנ** m. wings. See **אנ**.

אנ fut. **אנ** 1) to gather, to collect, gather fruits, (syn. with **אנ**); 2) to gather, to receive in, (see **אנ**); 3) the same as **אנ** to form into waves, to be undulating, (see **אנ**) hence to roll, to roll together; root **אנ** = **אנ**, **אנ**.

אנ (c. **אנ**, def. **אנ**, pl. **אנ** def. **אנ**) Aram. f. roll, scroll, letter, (comp.) **אנ**. Root **אנ** 3.

אנ (later, c. pl. **אנ**) m. basin, a vessel for sprinkling. Alef is prosthetic, and **אנ** is a very old affix of nouns. Root **אנ**, which see.

אנ m. a clinched hand, fist; root **אנ**.

אנ (later, pl. **אנ**) f. roll, a roll of manuscript, (as **אנ**); hence a written letter, ban, edict, document. Root **אנ** 3.

אנ (after the form of **אנ**) m. wrapt up in a vapour or cloud, properly the covering, from **אנ** covering, wrapping, which see.

אנ (only the inf. Hiphil **אנ** for **אנ**) is transferred from **אנ** to faint, pine away. Hiphil, to trouble, afflict.

אנ p. n. m. (= **אנ** finger of God, sign of Omnipotence; Aram. **אנ**).

אנ (not used) to endure, last, continue.

אנ (for which is also **אנ**) p. n. m. era, space, duration, long-living.

אנ p. n. m.

אנ (c. **אנ**, pl. **אנ**) m. 1) a governor, lord, husband, God, etc.; particularly in addressing where the person addressed, if masc. calls

himself עָדָר, if fem. אֶמְדָּה; 2) steward, possessor. Peculiarities of this noun are: 1) that אֶדְוִין (seldom אֶדְוִן) is always used of God, as well as the superlative form אֶדְוִינִים only implies God; 2) that the plural is often only used as singular in signification and construction; root אֶדְוִן or דְּוִן.

אֶדְוִין m. the reigning one, governing one, only used of Jehovah, who calls himself so, and is so addressed. The affix ׀ is the ancient adjective form equiv. to the modern ׀, hence אֶדְוִי is to be taken as a denominative from אֶדְוִין. Compare the adjective אֶדְוִי from אֶדְוִן, which see.

אֶדְוִינִים p. n. f. (double habitation), a city in the dominion of the tribe of Judah.

אֶדְוִינִים p. n. m. abbrev. of אֶדְוִינִים. אֶדְוִי see אֶדְוִינִים.

אֶדְוִי Aram. adv. properly *ubi*, in the same place, related to אֶדְוִי *ubi*? from which its application to time, *tunc*; joined to a preposition the usual contraction takes place, as אֶדְוִי.

אֶדְוִי adj. m. properly, splendid, magnificent, from אֶדְוִי to beam, radiate, to glitter: hence 1) shining afar, celebrated, *illustris*, Ps. 16: 3; 2) eminent, noble, e. g.

אֶדְוִינִים כֶּסֶל אֶדְוִינִים vessel of the great, i. e. splendid vessel. אֶדְוִינִים the nobles of the sheep, i. e. the shepherds; 3) of physical power and greatness.

אֶדְוִינִים (Persian) p. n. m. perhaps equivalent to אֶדְוִי.

אֶדְוִי (demon. from אֶדְוִי) blood-red, to be blood coloured, from the shining red of the corals, (for other objects compare אֶדְוִי, אֶדְוִי, אֶדְוִי) Pual only part. אֶדְוִי, pl. אֶדְוִי red coloured. Hiph. (caus. of Kal) to show a shining red, of the eocetus colour. Hith. to become red coloured (the wine), *rutilare*.

אֶדְוִי (without flexion) m. 1) the name of the first man, *Adam*; hence always with the article אֶדְוִי, as אֶדְוִי of Eve, (compare אֶדְוִי, אֶדְוִי) with which may be connected the poetical expression אֶדְוִי or אֶדְוִי descendants of Adam, man, mortal being; also in prose, pl. אֶדְוִי is usually used for men; 2) man or collect. mankind in general, אֶדְוִי the poor of men = the poorest, Isa. 29: 19; אֶדְוִי wild ass of man, i. e. very wild man; אֶדְוִי the sacrificers among men; but especially common, low persons, in contrast to אֶדְוִי; also in contrast to

those already named; 3) man (like אֶרֶם) only Eccl. 7 : 28 where אֶרֶם follows in contrast; 4) p. n. f. name of a city on the Jordan as אֶרֶם, אֶרֶם.

אֶרֶם (from אֶרֶם) adj. m., אֶרֶם f., pl., אֶרֶם m. glittering red, red, e. g. of blood colour, of the chestnut horse, of the youthful fresh colour of the cheeks, etc., etc.

אֶרֶם (otherwise אֶרֶם) 1) p. n. m. twin brother of Jacob, who was oftener called אֶרֶם; thence as the national name of his descendants, who possessed and governed a mountainous country, full of rocks and clefts, on the south-eastern border of Palestine, hence אֶרֶם, אֶרֶם; 2) p. n. f. name of the land Idumea אֶרֶם, אֶרֶם. אֶרֶם. See אֶרֶם.

אֶרֶם (from אֶרֶם) f. a red precious stone, (Targ. אֶרֶם the red one, which is also the derivation of *σάραβδος* and carnelian.)

אֶרֶם (redoubled form) adj. m. אֶרֶם f; pl. אֶרֶם here and there red, red striped, mixed with red. The Alef of the root disappears in the middle of the reduplication, like אֶרֶם in אֶרֶם.

אֶרֶם (primitive, not from אֶרֶם; with suff. אֶרֶם, pl. אֶרֶם) f. properly, the firm hard terrestrial

body; hence 1) the firm earth or the building ground, arable land; אֶרֶם man of the arable land, i.e. a tiller of the ground; אֶרֶם one who is devoted to agriculture, hence taken in the sense of fruit of the arable land; 2) arable land, country, region, as אֶרֶם הַקֶּלֶשׁ אֶרֶם hence אֶרֶם (only in Ps. 49 : 12,) countries, lands; 3) terrestrial globe, ball of the earth; 4) p. n. f. of a city in the dominion of Naphtali. For the etymology compare the denom. אֶרֶם, (Rab.) to pull down to the ground. אֶרֶם Aram. the same; אֶרֶם the ground firmly trodden over, floor.

אֶרֶם p. n. f. (fruit-ground) name of a city in the circuit of Sodom.

אֶרֶם adj. m. 1) red of the hair; 2) the red flesh, youthful colour of the cheeks.

אֶרֶם p. n. f. (arable land, arable field,) a city in the dominion of Naphtali.

אֶרֶם (from אֶרֶם) adj. m., pl. f. אֶרֶם Edomitish.

אֶרֶם (Pera.) p. n. m.

אֶרֶם (not used) to pierce, impress, to press in, synonym. with אֶרֶם; transferred to rule, to manage, forbid, prevent, resist.

אֶרֶם a master, see אֶרֶם.

אֶרֶם (also אֶרֶם) p. n. m. perh. = אֶרֶם.

מִסְכָּנִים, c. אֶרֶץ) m. fundal base, the steadfast, strong tal; hence base of a column, used to be laid under in walls, etc. Root מִסְכָּן.

מִסְכָּנִי.

found in combination with r names as a Canaanite

מִסְכָּן p. n. m. (ruler of Besek,) מִסְכָּן.

מִסְכָּנִי p. n. m. (worship-Jehovah), מִסְכָּנִי the same as Sometimes substituted by מִסְכָּן.

מִסְכָּן p. n. m. (worshipper of anet Jupiter), title of a Cate ruler.

p. n. m. (the Lord stands), also for מִסְכָּנִי.

(see מִסְכָּן) p. n. m. (a ruler gh rank.) In contraction, same appears in מִסְכָּן, for also is substituted מִסְכָּן.

not used in Kal) properly to r, glimmer; hence 1) to be bright, magnificent; 2) to mous, shining far; 3) to be guished, noble, mighty, to reat in general. Compare t. Niph. to show oneself

l, brilliant. Hiph. to glorify make brilliant, Isa. 42 : 21.

name of the last month of

the ecclesiastical year, (about the month of March), but in the reckoning of the civil year Ellul is the 12th month.

מִסְכָּן (magnificence), see מִסְכָּן (magnificent court), p. n.

מִסְכָּן m. 1) ornament, set of jewels, hence מִסְכָּן הַיָּקָר the valuable ornament; 2) = מִסְכָּן full dress, splendid dress, the ornamental, tunica.

מִסְכָּן (def. מִסְכָּן, pl. c. מִסְכָּן, def. מִסְכָּן) Aram. f. a great open place that is raised and stamped fast, forming in the East a thrashing-floor. Root מִסְכָּן (not מִסְכָּן) to make great. (Compare מִסְכָּן 3.)

מִסְכָּן only pl. def. מִסְכָּן Aram. m. a certain officer or bailiwick in the Babylonian empire, which is not distinguished even by the context. Rashi supposes it to be the name of a nation. Saadia is of opinion that it signifies 'magnates,' but, at all events, the etymology of this noun is as little to be sought for in the Semitic as that of מִסְכָּן.

מִסְכָּן Aram. adv. right, correct, exact, just. It is like מִסְכָּן non-semitic.

מִסְכָּן (pl. מִסְכָּנִים, and also מִסְכָּן) m. a golden Persian royal coin, of the value of a drachm

χρυσός; (about 13s. 9d. English money,) in contrast to the metal pieces in use with merchants. Derived from *Dara*, a king, and *Kaman*, a bow, because an archer was stamped on it; the כ is sometimes dropped; see דָּרָכְמוֹן.

דָּרָכְמוֹן the original form yet to be found in MSS.; whence דָּרָכְמוֹן is a contraction. The א is, as above, performative.

דָּרָכְמוֹן = דָּרָכְמוֹן p. n. m. (probably the glory of Moloch), 1) a deity of the Sefarvians, who were transplanted as colonists to Samaria; 2) p. n. m. son and murderer of the king Sennacherib of Assyria. Respecting its form, compare דָּרָכְמוֹן, דָּרָכְמוֹן.

דָּרָכְמוֹן (= דָּרָכְמוֹן) Aram. f. properly, arm: hence power, strength, like the Hebrew דָּרָכְמוֹן. The א is performative.

דָּרָכְמוֹן p. n. f. (a place or field which is sown, a plantation); 1) a city in Batanea (Bashan), LXX. 'Εδεαίν, 'Εδεαίν, Eus. 'Αδεαί, Ptol. Αδεα; 2) city within the dominion of Naphtali. Root דָּרָכְמוֹן = דָּרָכְמוֹן to sow, to plant.

דָּרָכְמוֹן (from the m. דָּרָכְמוֹן = דָּרָכְמוֹן with suff. דָּרָכְמוֹן, f. magnificent, splendid, superior, grand:

e. g. אָדָּר; 2) as a noun, the splendour, superiority, splendid dress, or cloak; e.g. אָדָּר, אָדָּר.

The root אָדָּר is equivalent to דָּרָכְמוֹן (only inf. abs. Isa. 28: 28) to thrash, to tread. Syn. with דָּרָכְמוֹן and אָדָּר (hence אָדָּר; אָדָּר; אָדָּר; אָדָּר fut. אָדָּר; אָדָּר; אָדָּר 1 pers. אָדָּר and אָדָּר; inf. frequently אָדָּר) to love, partly physical, equivalent to desire; partly spiritual, equivalent to be fond of; hence to do anything with pleasure. The modifications of this idea appear in the construction:—with the accusative of the person or the object, to love; with ל to love somebody, to manifest love towards somebody; with א to be attached to, to cleave to, (as אָדָּר); with ל before the inf. to do something with pleasure; with א in a concluding sentence, to rejoice that—, etc.; part. m. אָדָּר, f. אָדָּר, in const. sometimes אָדָּר friend, beloved one, female friend, female beloved, always in a high degree of friendship; hence more than אָדָּר. Niph. (only part.) to be lovely, charming. Pi. (only part. אָדָּר paramour) to love passionately. אָדָּר f. 1) the loving, (inf. nom. hence with the accus. of the ob-

ject or the person); 2) love (abst.); 3) the beloved one, (אָהַב as it were fem.; like מַלְכָּה from מֶלֶךְ) or the object of love.

אָהַבְּהָב (redoubled form) to love greatly, occurs but once (Hos. 4 : 18), אָהַבְּהָבִי = אָהַבְּהָבִי they love greatly, where, however, the flexible affixes of the person are repeated; compare מְפַלְחֵינִי from פָּלַח.

אָהַבִּים m. pl. (from אָהַב) intercourse of love, love-affair, never concrete for paramour.

אָהַבִּים m. pl. from אָהַב Rab.; 1) wooing, love, love-affairs; 2) love-liness, gracefulness.

אָהַב (not used) equivalent to אָהַב to be strong, vigorous.

אָהַב p. n. m. (the power, for the powerful) from אָהַב.

אָהַב interj. a lament; an exclamation; wo! alas! The אָ is preformative. See אָהַב.

אָהַבִּים (= אָהַבִּים like אָהַבִּים energy, instead of energetic) p. n. m. name of a Jewish judge, LXX. 'Αῶδ, 'Ιούδης, 'Ηούδης. See אָהַב.

אָהַבִּים p. n. m. (a river-district, river, stream), is a river between Babylon and Jerusalem, where Ezra rested with the Jews that returned from captivity; hence אָהַבִּים נָהַר and אָהַבִּים הַנָּהָר the *Ahava river*, in

which another river (הַנָּהָר) flows, which is not far from אָהַבִּים a country on the Caspian mountains north-east of Media. Whether it is to be read אָהַבִּים, to signify the river Adiava in Assyria (Ammian, Mar. 23 : 20) or whether it is to be taken as a non-Semitic appellation of the Euphrates cannot be substantiated for want of proof. As an appellative אָהַבִּים signifies river (water).

אָהַבִּים (from אָהַב and אָהַב prosth.) adv. where? where then? (only in Hos.) אָהַבִּים מַלְכָּה where now is thy king? the pronominal root is here אָהַב, and אָהַב preformative as in אָהַבִּים, אָהַבִּים etc.

אָהַב (= אָהַב) 1) to be light, clear, glitter, to shine (not used); Hip-hil, to spread abroad brightness, light, to give light, only in Job 25 : 5 : אָהַבִּים לֹא 'it shineth not,' i. e. is not pure, not spotless.

אָהַב (with suff. אָהַבִּים, אָהַבִּים, in pause אָהַבִּים, also אָהַבִּים, אָהַבִּים and אָהַבִּים; with ה mobile אָהַבִּים, pl. אָהַבִּים and אָהַבִּים, c. אָהַבִּים, with suff. אָהַבִּים. אָהַבִּים m.; 1) tent of Beduins and Nomades, but also the Tabernacle, e.g. אָהַבִּים מוֹעֵד, אָהַבִּים significations of the tabernacle, for which also אָהַבִּים (compare אָהַבִּים, אָהַבִּים) oc-

curs. Therefore in the distinction for מִשְׁכָּן the round tent covering, hawning, and also the outside of a tent; so also the poet. מִשְׁכָּן the tent covering of my dwelling; 2) dwelling, residence, temple in general, hence also castle; 3) p. n. m. (dwellers in tents, Nomades), from which the denom. verb:—

מִשְׁכָּן (only in the fut. tense מִשְׁכְּנוּ) to pitch a tent, i. e. to erect a tent, or to journey with tents. Piel fut. יָהַל instead of מִשְׁכְּנוּ (comp. הָלַךְ for הִלָּךְ).

מִשְׁכָּנָה (fem. form, from מִשְׁכָּן) p. n. f. a symbolic name for Samaria, used for a woman that is not virtuous. See מִשְׁכָּנָה .

מִשְׁכְּנוֹת p. n. m.

מִשְׁכְּנוֹת p. n. f. a symbolic name for Jerusalem.

מִשְׁכְּנוֹת p. n. f. (a mountain-family, mountain nations); 1) the name of a tribe of the Edomites; 2) name of a female.

מִשְׁכָּנוֹת (only pl.) f. aloe-trees, which, on account of their fragrance were planted in magnificent orchards, between spikenards and myrtles, etc., but:—

מִשְׁכָּנוֹת pl. m. aloes-wood, $\xi\upsilon\lambda\lambda\omicron\gamma$ ($\alpha\lambda\omicron\eta$ John 19: 40) otherwise $\alpha\gamma\alpha\lambda\lambda\text{-}\lambda\omicron\gamma\omicron\upsilon$; this distinction is

not always correct. This the Hebrews got from India, besides other appellatives also called 'aghil' when omitting the mere vowel of the aspirated g (אֶהֱלֵה) e מִשְׁכָּנוֹת p. n. m. (the enlighten לִינִי Lucinius), the first priest, Aaron, the brother of as ancestor of the priest by מִשְׁכָּנוֹת , מִשְׁכָּנוֹת priests in are understood. The root = מִשְׁכָּנוֹת or מִשְׁכָּנוֹת .

מִשְׁכָּנוֹת (pronominal root) conj. inclusive and exclusive 'or, vel and aut; hence probably to מִשְׁכָּנוֹת , מִשְׁכָּנוֹת , e. g. (מִשְׁכָּנוֹת) 'also the Latin *vel* (or) is leaved from *ve*, 'and.' But, if separates two objects, and fixes the free choice between without distinguishing them, the connecting מִשְׁכָּנוֹת is parent; for instance, in the tion מִשְׁכָּנוֹת either—or, but this course is abandoned, following gradations take place 'or rather' confirming, as in the preceding, e. g. מִשְׁכָּנוֹת 'or rather since many yes 'or (that)' where this relation no more extends the ing, but entirely superfluous hence it may be translated

then, that,' and the copulative character becomes partly lost; 3) 'or if,' ellipt. for 'אִם, which signification is, however, not required if the strict connection of sentences is dispensed with.

א (pronominal root) conj. when, if, *si, si*, (in אִם-לִי, אִם-לָךְ), differs from אִם, where the disjunctive element prevails, and from אִם which expresses the pure condition, without regard whether the action is imagined as taking place or not, and differs also from לִי, which is generally used to express hope. Compare לִי, אִם.

א (Ketib Prov. 31 : 4) adv. = אָ where? compare אָן and אָן.

אָ perhaps a contraction from אָבִי (compare אָבִי) p. n. m.

אָ (not used) equivalent to אָב to be hollow (in אָבִי flute).

אָ (pl. אָבוֹת) m. 1) water-bottle, leather pipes for water; 2) the hollow belly (of the conjurers of the dead) in which the conjuring spirit (πνεῦμα) dwells, and speaks hollow, as if out of the ground; hence translated sometimes the demon, sometimes the conjurer *εγγαστριμυθος*; 3) necromancer in general, who wakes the dead out of the earth to unveil the future, from which אָבִי magician, wizard

(necromancer).

אָבוֹת p. n. (canals, excavations,) encampment of the Israelites in the Arabian desert.

אָבִי p. u. m. captain of the camels of David.

אָבִי and אָבִי stream, river, (only Dan.) Root אָבִי.

אָבִי (not used) turning; hence transferred to signify powerful, to be strong, as in אָבִי, אָבִי, etc. synonymous with אָבִי. Another signification is found in אָבִי.

אָבִי (pl. אָבִי) m. *autabulum*, kitchen-jack, poker, a smoking fire-brand. Root אָבִי.

אָבוֹת pl. f. coll. causes, reasons, motives, circumstances, occasion, only 2 Sa. 13:16, אָבוֹת there is no cause, etc., otherwise in combination: e.g. אָבוֹת על account of, אָבוֹתִיךָ for thy sake, concerning thee, אָבוֹתִיךָ, therefore, because. Root אָבִי to turn, as אָבוֹת cause, from אָבִי to turn.

I. אָבִי only Piel, to wish sincerely, (vehemently) desire, request, to aspire, (usually joined with אָבִי mind, soul). Hith. אָבִי; fut. apoc. אָבִי to long, to yearn, to show oneself longing, desirous, with לִי for something, with the accus. to lust after some.

abs. to have a desire **אֶחָדָה** **אֶחָדָה**
cupidinem cupere, i. e. to be lust-
ing. Root **אָחָד** is a modification
in the sound from **אָחָד**.

II. **אָחָד** only Hith. **אֶחָדָה** **אֶחָדָה** you shall
measure off, or point out for your-
self (see Deut. 34 : 10), where
אָחָד ought to be = **אָחָד**; but per-
haps it may be a corrupted form
for **אֶחָדָה** = **אֶחָדָה**; but by
no means is **אָחָד** token, derived
therefrom.

אָחָד (o. **אָחָד**) f. desire, lust, longing,
usually joined with **אָחָד** (the
inward motion, affection).

אָחָד p. n. m.

אָחָד p. n. m. name of a Joktanite,
who subsequently became progeni-
tor of the Arabs, in Usal (in the
Greek called *Ausar*), at present
Sanaa.

אָחָד p. n. m. (the crier, one that wails,
= **אָחָד** derived from the interj. **אָחָד**)
of a king's son of Midian.

אָחָד (= **אָחָד**) interj.; 1) exclamation
of wailing or threatening, con-
structed with the dat. and acc.;
comp. the Greek *ai*. 2) noun for
wailing, wo.

אָחָד the same, and with the dative.

The **אָחָד** is enclitical, hence quiescent,
as in the pronominal roots **אָחָד**,
אָחָד, **אָחָד**, and in nouns and verbs.
אָחָד (pl. **אָחָדִים** and **אָחָדִים**) m. (chiefly

in the Prov.) originally, the slack
one, the withered one: hence 1)
a fool, like **אָחָד**, inasmuch as
weakness signifies folly, and power
signifies virtue (compare **אָחָד** *vir-*
tus, desert), connective therewith is
the adjective foolish; 2) wicked,
infidel, inasmuch as infidelity is
associated with vice.

אָחָד **אָחָד** p. n. m. a ruler in Ba-
bylon, son and successor of Nebu-
chadnezzar, who, after two year's
rule, (Joseph. 18) was murdered
by Neriglessar, his brother-in-law.
See etymology under **אָחָד**.

אָחָד (not used) to be slack, to be
withered. Related to **אָחָד**.

אָחָד (poet). m. belly, only Ps. 73 : 4,
so called on account of its round
form. The root is **אָחָד** = **אָחָד**
and **אָחָד** in **אָחָד**, **אָחָד** related to
אָחָד, **אָחָד** (*εἰλίσσω, εἰλίσσω*) to turn
to roll, hence, to be round bellied,
(compare **אָחָד**, **אָחָד**, **אָחָד**), to which
belong **אָחָד**, **אָחָד**, and others, of
the same root, inasmuch as the
idea of rolling (as **אָחָד**, **אָחָד**) gra-
dually merges into that of strength.
Vide **אָחָד**.

אָחָד adj. m. foolish (rare), formed
from **אָחָד**.

אָחָד p. n. m. name of a river near
Susa in Persia, Greek *Ελλάσιος*,
later *Χόασις* (comp. Plin. H.

N. 6, 27), it is now called *Kerah*. Compare Curt. 5, 2, *delicatam vehens aquam*.

אל and אל (compound) adv. from אל = *et*; in its conditional sense, 'or if,' 'if but,' and אל 'not,' therefore, 'if not;' *et, et*; next, 'whether not,' which stands for 'perhaps,' it is therefore applied to fear, doubt, and hope, quite as much as the elements of the composition render it possible.

אלים (only c. אל Ketib) pl. m. the mighty, the distinguished, princes. The root is אל in the sense of being strong, in the Keri it is therefore אל, from אל.

אל or אל (for אל; pl. אלים, c. אל) m. that which is arched, the vaulted; hence, a vault, a hall, as אל העמודים the vaulted pillars, hall of pillars; אל הדין hall of justice, etc. Hence LXX. frequently *υαός*. The root is אל to bind, from binding, and making fast the roof, (compare אל) as אל a vault, from אל to bind; compare אלמנות citadels, likewise from אל.

אל (comp. like אל) adv. (adversative), but, however it next merges into: but, not, the less, according as the context demands it. The second part of the com-

position אל is from אל, as אל is from אל, and אל is in אל. אל p. n. m. (the lonely one, from אל to be lonely).

אל (with suff. אל) f. slackness, hence: 1) foolishness; 2) infidelity. Root אל.

אל p. n. m. (from אל of prominent statue, tall).

אל (not used): 1) to breathe, like אל, and then transferred to nothingness and vanity; 2) to effect by work, to take pains, as אל; and from these two principal significations all the deriv. may be explained.

I. אל and אל (with suff. אל, אל, and in the pl. אל) m. breath, *αἶμα*; hence 1) nothingness, vanity, (compare אל breath, and next, nothingness, vanity). Hence the wicked, the bad, or that which is sinful generally, unworthiness, badness; e. g. אל, אל, אל; falseness, deception, hypocrisy, backsliding; e. g. אל; אל; hence אל (town of idols) not identical with אל; אל (valley of idols, etc., likewise אל (Ezek. 30: 17) for אל (Heliopolis), with the sub-signification: town of idolatry.

II. אל (pl. אל) and אל m. the

exerting of power, originally that which is attained by labour and pains; fatigue, trouble, difficulty, strait, (comp. אֵלָה); e. g. אֵלִי son of my affliction, אֵלִים bread of affliction; (comp. אֵלִים) bread of affliction; אֵלִים under constraint, comp. אֵלִים. The sense of tribulation and suffering is also concentrated in אֵלִים; 2) that which it attained by labour, fruit of labour, compare אֵלִים, אֵלִים, and of exertion of power (for which אֵלִים is used), hence property, strength.

אֵלִים and אֵלִים (Egyptian), p. n. f. a town in lower Egypt on the eastern shore of the Nile, which is also called the same in the Coptic. The signification is 'sun' which was worshipped there, hence the Greeks called it Heliopolis; the Hebrews also called it אֵלִים, poetically אֵלִים, the Arabs אֵלִים (fountain of the sun).

אֵלִים p. n. f. (the powerful one, the rich one; the termination אֵלִים, as in אֵלִים, is not a suff., but belongs to the formation of the word for אֵלִים) name of the city.

אֵלִים pl. in Ketib for אֵלִים, it seems to be a participle form like אֵלִים, אֵלִים.

אֵלִים p. n. m. (from אֵלִים vigour, with the termination אֵלִים).

אֵלִים p. n. m. (the same, with the termination אֵלִים).

אֵלִים p. n. name of a gold region, whence אֵלִים (a pure Semitic word) and אֵלִים were obtained. If the appellation is Hebrew, it is composed of אֵלִים = אֵלִים land, coast, and אֵלִים gold, hence, gold coast; at all events it does not appear identical with אֵלִים.

אֵלִים (also אֵלִים, אֵלִים) p. n. of a gold region, like אֵלִים, whence Solomon's ships, conjointly with Phœnician navigators obtained the following products: gold (אֵלִים), brazil-wood (almug) אֵלִים, mocha, pearls (אֵלִים); precious stones, אֵלִים; silver אֵלִים; ivory (אֵלִים); apes אֵלִים; peacocks (אֵלִים); (Joshaphat's ships of Tarshish fitted out for an expedition to that country foundered not far from Berezice, the present אֵלִים). Hence generally אֵלִים אֵלִים Ophir gold, and Ophir pearls; also אֵלִים alone. Whether this region is to be sought for in Arabia or India has not yet been ascertained.

אֵלִים (c. אֵלִים, pl. אֵלִים) m. (equiv. to אֵלִים which see).

אֵלִים 1) inter. to be crowded together, to be pressed together; 2) trans. and reflex. to crowd, to press;

hence to press one's self, to hasten away, e. g. **אֵץ בְּדַבָּרִים** he that hastens in speaking; with **קָן** to push away, to withdraw. Hiph. to press in somebody, with **בָּ**.

אֹרֶץ (c. **אֹרֶץ**, pl. **אֹרְצוֹת**) m. that which encloses (comp. **חֹתָם**, **עוֹלָם**), hence 1) a store, magazine, place for storing silver and gold, (2 Chron. 32 : 27), etc.; 2) that which is treasured up in the magazine: stores, treasure. Root **אָרַץ**.

אֹר to burn, flame: hence brighten, enlighten, illuminate, intrans. to be light, to become light, e. g. of the eyes, of the morning. **אֹר** impers. it grows light. Niph. **אֹרַר**, fut. **אֹרֵר**, to be made light, to be made enlightened, to be illuminated, **אֹרֵר**=**אֹרֵר** part. illuminated, brightened, effulgent. Hiph. **אֹרַר** f. apoc. **אֹרַר** caus.: 1) to cause a thing to burn, to kindle: e. g. **קִיְוָה**; 2) to make light, to make bright: e. g. the eyes, equivalent to revive, to rouse; the countenance, equivalent to make cheerful, of the Deity with or without adding **בְּנִים**, and with **אֵל**, **עַל**, **בָּ**, **ל**, **אֵת** to look upon one graciously; the understanding, equivalent to instruct, etc.; 3) to spread light.

אֹר (pl. once only **אֹרִים**) m. (f.

only Job 36 : 32) col. light: as light of the sun, not however the appellation of an illuminated body (**אֹרֶץ**), hence light of day,—lightning,—sun,—morning; next, for morning, lightning, etc. generally. As a figure of speech, or is applied in **אֵל** **נִי** light of life, or **אֵל** **נִי** cheerfulness, mildness of countenance, or **אֵל** **נִי** etc., for instructors, benefactors, where **אֹר** also frequently occurs alone.

Root **אָר**.

אֹר m. 1) flame, hence **אֹר** flame of fire; 2) fire, hence **אֹר** **בְּדֶקֶת**; 3) = **אֹר** only pl. **אֹרִים**, region of light, orient; 4) figuratively, light of faith, revelation, (LXX. **ἀποκάλυψις**), which name is generally joined with **אֱמֶת** revelation and truth, (**אֱמֶת**) signifies the personifying figures in the breast-plate (**חֹשֶׁן**) of the high-priest, see **אֱמֶת**. The superior judge in Egypt also wore an outward symbol of truth. 5) p. n. name of a city of the Chaldees in Mesopotamia (see **בְּשָׁרִים**) which name a Persian castle yet bore at the time of Ammian.; 6) p. n. m. comp. **אֹר** and the later **אֹר**, **אֹר**.

אֹרֶךְ f. equiv. to **אֹר** light; fig. fortune, like **אֹר**.

אָרֹחַ (later אָרוֹחַ) pl. f. penn, stable, from אָרַח.

אָרִי p. n. m. comp. Φαρισε; formed from אָרַח through the adjective ending יָ

אֲרִיִּל p. n. m. (the enlightened of the Lord). The יָ serves for the connecting of words in many compounds of proper nouns.

אֲרִיָּה p. n. m. (the same).

אֲרִיָּהוּ p. n. m. (the same).

אֹרֶת and אֲרֹת (only pl.) f. verdant, blooming plants, herbs; אֶלֶף refreshing dew of herbs. From אָרַח to shine, transferred to blooming: as יָרַח, אֶלֶף, אֶלֶף and others; comp. אֶלֶף spring month; equiv. to יָ, see אָרַח to shine.

אִישׁ (אִישׁ) Aram. אִישׁ, see אִישׁ, אִישׁ; comp. אִישׁ.

אִישׁ see אִישׁ, אִישׁ.

I. אִישׁ (not used) to engrave, to curb in, related to אִישׁ which is the same. See אִישׁ.

אִישׁ (pl. אִישׁוֹת) m. that which is engraved, a token (a letter); hence transferred, 1) a marking, distinguishing sign, a sign of example, proof, e. g. the Sabbath, circumcision, sacrifices, as tokens of covenants (symbols), mentioned between Jehovah and Israel; 2) field marks of single tribes, standards, trans. to signs of the times

(לְאִישׁוֹת אִישׁוֹת); 3) in the most manifold significations, as a token of remembrance, a warning, omen, of truth, of miracle; next, monument, warning, miracle, (related אִישׁוֹת). The root is אִישׁ. The form אִישׁ is like אִישׁ and the א is radical. To the same root belongs also אִישׁ, pl. אִישׁוֹת (like אִישׁ) an instrument for engraving, curbing, cutting, a hatchet, a ploughshare, thus: like אִישׁ belongs to אִישׁ, the iron cutting, graving, pencil. See אִישׁ, אִישׁ.

II. אִישׁ = אִישׁ, אִישׁ (only fut. אִישׁ, אִישׁ) with ה, אִישׁ, like אִישׁ from אִישׁ, to come, to come together, to come to an agreement; hence to consent, to be unanimous, with ל of the person, to consent to, to agree with somebody. This form אִישׁ is older than the lengthened אִישׁ.

אִישׁ (pron. root) adv. dem. abridged from אִישׁ, originally *ubi*, related with אִישׁ *ubi*? next transferred to time, 'then,' as well in reference to the past, 'at that time,' as also in reference to the future, 'then'; but אִישׁ never stands pleonastically, as אִישׁ אִישׁ = אִישׁ since then, since, and also never causal. אִישׁ, (absolute) from (since that time), like אִישׁ of the past: hence

formerly, previous to this before this; next, (relat.) from the starting point of the past, hence succeeded by the n. inf. or inf. verb, which may often be translated 'from—until.'

נִנְּ (part. 2 **נִנְּ** = **נִנְּ**, inf. **נִנְּ**,
with suff. **נִנְּ**, Aram. to kindle,
to heat, radically related to **נִנְּ**,
hence **נִנְּ** fire.

נִצָּח (not used) equiv. to נִצָּח the root of which signifies 'to shine,' which is finally transferred to blooming.

אֲנִי *adj.* (from **אָנא**) *p. n. m.* (**אָנא**
like **אָנא**, the one of shining ap-
pearance).

תָּנִי Aram. only part. f. **תָּנִי**, confirmed, concluded, unalterably decided upon, as the talmudical **תָּנִי** **תָּנִי** fixed, framed according to his opinion. The root is **תָּנִי** to fasten; hence entirely distinct from **תָּנִי**.

חֹסֶם (= חֹסֶם) m. *ḥossos*, hyssop, a spice root, which tied up in a (חֹסֶם) bundle was used at the sprinklings of purification. The root is חֹסֶם.

אָזֹר (= אָזֹר) m. 1) band, fetter,
2) tie, girdle; hence the phrases
אָזֹר = אָזֹר, רֶבֶק, אָזֹר, פֶּתַח אֵל

𐤊 (pron. root) 𐤌, Aram. 𐤌𐤊𐤍,
related to 𐤊, only poet. adv. dem.

originally *ibi*, but almost generally transferred to time: 'then'; by retaining of the *ŋ*, arose *ŋi*, both however connected with *ŋi*.

זָכַרְתָּ (with suff. זָכַרְתָּהּ) f. in speaking of sacrifices: the meat-offering of memorial, *μνηστικός, memoriale*, which causes the offerers to be mercifully remembered by God, or which causes the glory of the Deity to be remembered by the offerers. See **זָכַר**.

לָנָס (poet. fut. לִנְסֵי, לִנְסֵי, לִנְסֵי)
to move to and fro, to rock : hence
1) moving one thing through another, spinning ; only part. Pu.
לִנְסֵי, that which is twisted, that
which is spun. From לָנָס ; 2)
to remove oneself, to roll away ;
3 pers. fut. לִנְסֵי = לִנְסֵי ; transferred,
to dry up (of water), vanish (of help), exhaust (means
of life), etc.

לָלַךְ Aram. imp. לָלַךְ = לָלַךְ, לָלַךְ to
go, to go away, to go to some
place.

לָּמָּ m. the going away, departure ;
hence p. n. לָּמָּ לָּמָּ, stone of
separation.

אָן (Dual אָנִים, p. n. אָנוֹת from
אָן primitive, f. ear. So in the
phrases: 'שם בָּא', 'דער בָּא';

הַקְּבִיר, פָּתַח, בָּרַךְ, וְנָלָה, הַפֶּה א'
the announcing הַשְׁמָעוֹת אֲנִיִּים

relating in the ears of somebody.
From which the dem. —

חָנָה Hiph. to listen attentively, originally, to incline the ear, with acc. and dat. of the object, and with חָנָה, חָנָה and חָנָה of the person. Used of the Deity, signifies to hear, to hearken; of man, to obey. See חָנָה Hiph. to which belongs 1 pers. fut. חָנָה, and part. חָנָה.

חָנָה only Pi. חָנָה, to consider, to probe, to weigh, (only Ecc.) The root is חָנָה *pendere, suspendere*. Arab. *wasan*.

חָנָה Aram. equivalent to חָנָה. See חָנָה, חָנָה.

חָנָה (only once before suff. חָנָה) m. pointed weapon, vessel, tool; the root is חָנָה equivalent to חָנָה, חָנָה to point.

חָנָה or חָנָה (that which is pointed) p. n. of a place which a daughter of Ephraim, חָנָה, had built.

חָנָה p. n. f. (the ridges of the Tabor), town in the dominion of Naphthali. חָנָה is formed from חָנָה (ear) ridge.

חָנָה (as חָנָה, חָנָה) adj. m. dried up, exhausted, from חָנָה (see the verb), from which is the denom.

חָנָה Hiph. to cause to be exhausted, for instance חָנָה.

חָנָה (adj. from חָנָה) p. n. m. one that hearkens.

חָנָה p. n. m. (heard of G) likewise from חָנָה.

חָנָה (from sing. חָנָה) pl. ters, bonds, the חָנָה is perfor For the root, see under חָנָה

חָנָה (fut. חָנָה, with suff. equiv. to חָנָה to bind, round: hence gird, with the e. g. חָנָה the loins = to Like all verbs signifying ds therefore also with the ac the garment חָנָה חָנָה gird a girdle. Niph. part. חָנָה חָנָה const., to gird oneself, girded. Pi. to gird round, with double accus. חָנָה חָנָה Hith. to equip oneself the accus.

חָנָה (a rare form for חָנָה) part of the arm, arm, the חָנָה formative; comp. Aram. See חָנָה.

חָנָה (const. חָנָה only sing 1) native, a denizen, חָנָה springs forth in the place he exists; transferred hea native tree not transplanted another country (exotic); חָנָה a p. n. m. = חָנָה, חָנָה p. n. the descendant חָנָה, i. e. חָנָה. Used of and Heman. The root חָנָה see.

חָנָה (const. חָנָה in proper nom

no matter whether of both parents or a step brother; a closer definition is only met with when the degree of relationship is the object, pl. אחים, const. אחי) m. brother, e. g. בן-אח, דוד-אח, חתן-אח, אב-אח. אח is transferred to more meanings, like בן, e. g. to a friend, in reference to mental brotherhood, in more enlarged fraternization to brother of a family, brother of the tribe, brother of the country, equiv. to cousin, relative, of the same tribe, a countryman; in reference to other nations and people: confederate, fellow-man, neighbour, and on the last signification is founded the use with שי preceding, for *alter—alter*, even of inanimate things, if only mas. e. g. יחיד אחד קטן אחד one from the other, i. e. to separate one from another; אחד-אחד שי one to another, i. e. approximation from one to another. In reference to the etymology, the noun is primitive, like אח, אח.

אח (only sing. and rare), f. fire, next, fire-oven, viz. the fire-basin which, in the East, is used for heating the rooms inhabited in winter. The root is אח to glow, to burn.

אח interj. ah! oh! cry of wailing,

const. with the dat. · Ezek. 6: 11.

אח (Aram.) pl. m. suff. אחיך m. brother = אח.

אח (only pl. אחים once), m. owl, screech-owl, derived from אח ah!

אחא p. n. m. (father's brother, uncle,) name of one of the kings who reigned in Israel, in 918-897, before the Christian era.

אחיך p. n. m. (the amiable one), from אחא = אחא, to love, comp. the harder form as it appears in אחא.

אח (const. אח, pl. אחים), numerical, m. 1) one, *unus*; which however in calculations of time is used for 'first' as יום אחד לחדש, שבת אחד לחדש on the first (day) of the month; if it occur two or three times it expresses either *unus*, *alter*, *tertius*; or a division, the—the; the same also as an indefinite article, 'one'; 2) any one, some one, where it stands either absolute, like אח, אחים, אחים, אחים or constructive אח אחד of the people, hence 'אין, 'אין, 'אין nobody; 3) where the numerical makes one of the mass prominent and distinguished, hence, the same, solely, as also אחים. The signification of the pl. is besides: single ones, *aliquot*; seldom, however for the

singular only, e. g. לְאַחֲרֵיהֶם they have become one. With prep. בְּאַחֶךָ like one = together, like בְּאַשְׁשֵׁי אֶחָד; further must be noticed אַחֶר אַחֶר one after the other. Considering its derivation it has no verbal root as a numerical, but is primitive. From this is formed the denom. הִתְאַחֵר (once only) to unite within oneself (in vigour), to concentrate within oneself.

אַחִי (LXX. ἀχί, αχι, Copt. *piachi*, here only sing.) m. that which grows near the water, in the marsh, grass, reed.

אַחִיד (= אַחִיד) p. n. m. soleness = the only one, for which also אַחִי, which see.

I. אֶחָדָה (poet. formed as אֶחָדָה) f. announcement, declaration. The root is אָחַד *in-qua-m*, to say, which see.

II. אֶחָוָה (poet.) f. fraternization, fraternity, derived from אָח.

אֶחָוִי p. n. m. fraternization, also אֶחָוִי, אֶחָוִי.

אֶחָוִי (Aram.) f. equiv. to אֶחָוִי from אָחַד.

אַחִיכִּי p. n. m. (swarth, sun-burnt, from אָחִי).

אַחֲרִי (pl. אַחֲרִים) m. 1) return, back part, *tergum*, distinguished from the pl. which expresses the

collective of such back ground; hence on the back part, (in contrast to אֶחָד, אֶחָד, front, fore part), behind, or in reply to the question whither? backward, back: e. g. אָחֶר, אָחֶר, אָחֶר. With prep. לְאַחֶר retro., or with the face turned away; אֶחָד *a tergo*, from behind; אֶחָד like אֶחָד in reply to the question where? 2) transferred to the western side, which the Semites considered as being in the back, (in contrast to אֶחָד), hence also adv. towards the west, western; 3) future, e. g. אֶחָד in future, in contrast to אֶחָד past. Root אָחַד.

אֶחָד (Aram. אָחַד; const. אֶחָד m. s. אֶחָד; once אֶחָד; pl. אֶחָד, with suff. אֶחָד) f. sister, likewise in the remotest sense like אָח brother; fig. it is used for relatives, cities, countries, etc. With אָח preceding it, as אֶחָד אֶחָד it signifies *altera—altera*, as אֶחָד אֶחָד *alter—alter*. From אֶחָד where *o = au*, as frequently occurs is the feminine termination, with the additional ת, like many nouns terminating with a vowel. See אָח.

אֶחָד (fut. אֶחָד, seldom אֶחָד from the rare form אֶחָד, where $\frac{a}{u} = \frac{a}{u}$ =

אָ, & is changed into 6; fut. 1 pers. with אָדֶם. אָחֻזָּה, אָחֻזָּה; imp. אָחֻזָּה, אָחֻזָּה, אָחֻזָּה) originally to seize, hasten after, reach, (comp. אָחֻזָּה); hence 1) apprehend, to seize = lay hold of, (in contrast to אָחֻזָּה Ecc. 1: 18), partly with the accus. of the pers. or subject, partly with אָ before the word signifying the member by which it is seized; but it is always transitive, though it may sometimes be rendered intransitive: e. g. to be seized with shuddering, with pain. Likewise to catch: as, for instance, אָחֻזָּה, אָחֻזָּה, or, to detain, with the accus. אָ, e. g. אָחֻזָּה אָמֶלֶךְ *amplexus gladium*; 2) to comprehend together, connect, to insert: e. g. אָחֻזָּה in the wall, hence also vaults, the connecting of beams (comp. אָחֻזָּה, אָחֻזָּה), and: joined together, close together, close, e. g. אָחֻזָּה; 3) to take out = seize (by lots), hence with אָ. See אָחֻזָּה. Niph. אָחֻזָּה to be seized, to be taken prisoner, to be retained, אָחֻזָּה is however the denom. of אָחֻזָּה (that which is taken possession of), to make oneself possessed of. Pi. אָחֻזָּה (only in Job) to enclose, to surround with arches: e. g. אָחֻזָּה. Hof. only part.

אָחֻזָּה to bind together.

אָחֻזָּה p. n. m. (*amplexus sc. gladium*, warrior). LXX. 'Αχάζ, Joseph. 'Αχάζης, a king of Judea, 743-728 before the Christian era.

אָחֻזָּה (= אָחֻזָּה) f., orig. seizure, e. g. אָחֻזָּה, אָחֻזָּה which is often added to it; next possession of moveable or immoveable property.

The root is אָחֻזָּה.

אָחֻזָּה p. n. m. (with an adj. ending, with its signification like אָחֻזָּה.)

אָחֻזָּה p. n. m. (the warrior of Jah).

אָחֻזָּה p. n. m. (the same), LXX. 'Οχοζίας.

אָחֻזָּה p. n. m. (the warrior; *am* is suffix).

אָחֻזָּה p. n. m. (*at* is suffix).

אָחֻזָּה p. n. m. (= אָחֻזָּה the fraternal one, the united one).

אָחֻזָּה p. n. m. (the same, אָ adj. terminates, formed from אָחֻזָּה).

אָחֻזָּה p. n. m. (uncle, on the maternal side, אָחֻזָּה equivalent to אָחֻזָּה).

אָחֻזָּה (Aram. pl. אָחֻזָּה) f. equiv. to the Hebrew אָחֻזָּה that which is knotted together, that which is enclosed, a riddle. Root אָחֻזָּה.

אָחֻזָּה p. n. m. (a friend of Jah, or God-like, for in proper nouns, אָחֻזָּה expresses also similarity).

אָחֻזָּה p. n. m. (the same).

אָחֻזָּה p. n. m. (comp. אָחֻזָּה, one who appears blooming, the blooming one).

אָחֻזָּה p. n. m. (the fraternal one, the

ם is abridged from םה, as in (ש'למה).

חֲבִירָא p. n. m. (the friend of privacy, faithful to a secret; see חדר).

חֲבִירָא p. n. m. (the good friend, the good one; see חבב).

חֲבִירָא p. n. m. (friend of the Lydians; see לוד).

חֲבִירָא p. n. m. (affinity, originally relationship, comp. חב) in the parallel passages חֲבִירָא = חֲבִירָא likewise from חב.

חֲבִירָא p. n. m. (the royal relative).

חֲבִירָא p. n. m. (friend, adorers of חגי, Venus, comp. חֲבִירָא adorers of God), name of a heathen.

חֲבִירָא p. n. m. (friend of anger, the angry one).

חֲבִירָא p. n. m. (the brotherly one, formed from חב).

חֲבִירָא p. n. m. (comp. חֲבִירָא the friend of honesty, the honest-hearted-one).

חֲבִירָא p. n. f. (comp. חֲבִירָא the one attached to gracefulness, the gracious one). See חב.

חֲבִירָא p. n. m. (friend of support, the supporter).

חֲבִירָא p. n. m. (friend of help, the helper; comp. חֲבִירָא).

חֲבִירָא p. n. m. (companion of assistance, the helping friend). See חב.

חב.

חֲבִירָא p. n. m. (= חֲבִירָא the noble

born). Comp. חֲבִירָא, which see.

חֲבִירָא p. n. m. (friend of the unfortunate, comforter).

חֲבִירָא p. n. m. (companion of the morning-dawn, the beauteous one).

חֲבִירָא p. n. m. (companion of commerce). See חב.

חֲבִירָא p. n. m. (companion of duplicity, the dissembler).

חֲבִירָא p. n. f. (from חב; fruitful district. Comp. חֲבִירָא), a place in the territory of Asher. For this adjectival formation, compare חֲבִירָא, חֲבִירָא, and others.

חֲבִירָא (compound from חב oh! and חב related to חב) particle expressing a wish, would that! oh that! alone, or with the dative.

חֲבִירָא (from חב and חב) the same. For חב see חב.

חֲבִירָא p. n. m. (the rich in adornment, from חב to adorn).

חֲבִירָא (the ח at the end is quiescent, as in חֲבִירָא) f. name of a precious stone, LXX. ἀμύδωρος; and ἀμύδωρος. Comp. Apoc. 21 : 20. If the etymology is Semitic, then חֲבִירָא and חֲבִירָא are adjectival formations from חב to be strong, to be hard, like חב.

חֲבִירָא (read 'Achmēt'ā for חֲבִירָא 'achmāt'an), p. n. f. thus is called the capital of Media, חֲבִירָא

at — before ; **בְּאַחֲרֵי** as : **הַחֲגִית** with the spear from behind. (D.) conj. generally with **אַחֲשֶׁר**, **אַחֲרָה** and **אַחֲרֵי** after which also **בְּאַחֲרֵי** the same.

אַחֲרֹן (from **אַחֲרֵי** behind) adj. m.

אַחֲרֹנָה f. the hinder one, the one behind (contrast to **בְּרִמּוֹן** from **קָדֵם** with all its derivatives) as, 1) *posterus*, **יָוֵם**, **דְּיוֹר**, the subsequent, the following, the later day, the generation : hence, **אַחֲרֵינִים** *posteri*; 2) westward (vide **אַחֲוֹר**), e. g. **הַיָּם הָאַחֲרֹן** the western sea,

i. e. the Mediterranean ; the eastern sea is the Dead Sea. As an adv. **אַחֲרֵנָה** *postea*, the last **אַחֲרֵנָה** *tandem*.

אַחֲרָה p. n. m. (= **אַחֲרָה** ; constr. after the form **אַחֲבָה** the bald-headed one. Comp. **לָחָה**).

אַחֲרָהֶל p. n. m. (= **אַחֲרָהֶל** the quarrelsome one. Comp. **יָרִיב**).

אַחֲרֵי p. n. m. (Aram. only abs.) f. the result, end, consequence, formed from **אַחֲרָה**. Comp. **אַחֲרֵן**, **אַחֲרָה**, and others.

אַחֲרֵי, const. **אַחֲרֵי**, f. Aram. the same.

אַחֲרֵי (contracted **אַחֲרֵי**, **Keri** **אַחֲרֵי** pl. Aram. the ends, only in the form : **לְ עַד** to the ends, at last.

אַחֲרֵי f. the latter, hence : end of *time, futurity* (contrast **רֵשִׁית**) e. g.

אַחֲרֵי ; next, the time **אַחֲרֵי** transferred as a coascendant, originally descendant posterity.

אַחֲרֵי Aram. adj. m. equiv.

Hebrew **אַחֲרֵי**, abbrev.

אַחֲרֵי.

אַחֲרֵי (originally f., from **אַחֲרֵי** comp. **קָדֵרְנִית** adv. back backways ; seldom an a form.

אַחֲרֵי (const. **אַחֲרֵי** Pers pl. only in Esther where it

fies satraps, or statholder.

sing. is : **אַחֲרֵי** 'a-k'

pa-n = k's 'adra-pan, which

fies according to von Bohlen

trap of the military power ; as

ing to De Sacy *custos provi*

also of the ancient P

kschetr, territory, and

custos. Both interpretations,

ever, do not agree with the

orthography, since the first

ber of the composition is

(kh'sa), as it is clear from

other compositions with this

as **אַחֲרֵי**, **אַחֲרֵי**, **אַחֲרֵי**

ks'atr = province, is im

to be applied. The composi

more correctly from *kh's'a* (the

ancient Persian *ksahya* for a

the modern *shah*, king,

darpan, ancient Persian,

holder, originally *regia anla*, hence statholder of the king.

שחששחש (def. שחש m. pl.) Aram. (the same).

שחששחש (= שחששחש) once in the Ketib, שחששחש = שחששחש p. n. m. title of the Persian kings, like שחש, hence from *ṣṣṣṣ*, *Καμβύσης* (Exr. 4:6) and *Astages* (Dan. 9:1); respecting the etymology, the first member of the composition is like in שחששחש above, *Kas'a* (שחש) = *csaya*, modern Persian *shah*, king, which also exists in the Greek *Ἀεταξίας* (*magnus rex*) names of Armenian princes; the other member of the composition: שחש Ketib שחש agrees orthographically with the name *ṣ* as found in *mumismatics*, *ks'her's'e* (= *ks'ehrs'e*) or *ks'wers'e*, where also like here the fluctuation of the *v* (1), shows itself and since the ancient Persian *k's'* frequently appears like the Greek *ξ*, Hebrew ש, the Greek letter is, at least in the old style of writing, (*Apra-*) *ṣṣṣṣ* is quite the same name. What, however: *'serōs'* or *'swērōs'*, *k's'ehrs* or *K's'wers'e*, *ṣṣṣṣ* or *ṣṣṣṣ* as an appell. signifies, is more difficult to ascertain than the formal composition.

שחששחש (see שחששחש) only in Ketib.

שחששחש p. n. m. (adj. from שחששחש).

שחששחש (= שחששחש); only pl. שחש) m. an animal to ride on, in connection with שחש, שחש, which the Persian riding mails made use of and which is called שחששחש. According to the rabbis who translate it dromedary it would be from *shutur* (Pers.) camel (comp. *dromades cameli*, Curt. 5:2) and שחש, where שחש is the adjective termination, hence *dromades regii*; if it signifies mule, it is *astēra aṣwatara*, mule, hence *regii muli*.

שחש (from שחש in pause שחש), numeral f. one, seldom the first; as usual this numeral can often be translated *unica, alia, altera, aliqua, eadem*. By the omission of שחש time, שחש becomes an adv.; 1) once, e. g. שחש שחש once a year, שחש שחש שחש once in three years, שחש שחש *semel huc, semel illuc*; 2) like the Aram. שחש solely = certainly, especially in short affirmative sentences. See שחש.

שחש (= שחש, as שחש, שחש and שחש) m. concealment, secrecy, hiding, from שחש = שחש (שחש) *λᾰθᾰω, la-*

teo, hiding, but only as an adv. : hid, unnoticed, lightly ; also in a complete form אָמַדְתָּ soft, flow smoothly, of the Siloa ; אָמַדְתִּי, I will lead on softly, for which however, אָמַד is once used, comp. אָמַדְתָּ, אָמַדְתִּי, secret, softly. Root אָמַד.

אָמַד (not used) to pierce, to penetrate, to fasten in. Related to אָמַדְתָּ which see.

אָמַד m. buck-thorn (*rhaninus paliurus*, Lin.) from אָמַד = אָמַדְתָּ, אָמַדְתִּי p. n. of a place, buck-thorn place. See אָמַד.

אָמַד (= אָמַד after the form אָמַדְתָּ, rare) m. twisted, entwined, hence yarn, thread, as אָמַדְתָּ thread of Egypt.

אָמַד (= אָמַד adj. from אָמַד Gen. 28 : 14) adj. m. only pl. אָמַד (= אָמַד) the concealing one, the secret one, the mysterious ones ; hence sorcerer. Compare אָמַדְתָּ = אָמַד, the mysterious one, the sorcerer.

אָמַד (part. אָמַד) well to close, well to lock up, as the mouth, ears, not to speak or not to hear ; then used of windows by lattices, e. g. אָמַדְתָּ חלונות, Hip. only fut. apoc.

אָמַד, as in Kal.

אָמַד (not used) = אָמַד to twist, to

bind, to plait, originally to extend. Comp. the Greek *δέδωκεν*, *δέδωκεν*, Lat. *tenuo*.

אָמַד (fut. אָמַד) to enclose, to shut up, with אָמַד.

אָמַד p. n. m. (one who encloses, participle form from אָמַד).

אָמַד adj. lame, originally bound, as אָמַדְתָּ his right hand was tied.

אָ (pronominal root) adv. interr.

where there? related to אָ here, but only interjectional ; 1) = when, e. g. nowhere ! hence in several compounds as formal negation : אָמַדְתָּ unclean = guilty ;

אָמַדְתָּ p. n. *δύσμορος* ; אָמַדְתָּ p. n. *δύσμορος* ; אָמַדְתָּ p. n. not high = small. Comp. אָמַד ; 2) already an interj. אָמַדְתָּ woe

to thee, land, properly not for thee, land ! when, etc. אָמַד (Ecc. 4 : 10, if this reading is correct) woe to him ! probably not for him !

אָ (pronom. root) adv. interrog. where? related to אָ (אָ) but only used before the suff. in this form : as, אָמַד where is he? אָמַד where art thou? אָמַד, or separated אָמַד, where are they? and in the lengthened form אָמַד, אָמַד. More frequently occurs the contracted form :—

אָ adv. interrog. *ubi*? related to אָ = אָ *ubi*, like the lengthened

form: **הָיָה** (where there != not) related to **הָיָה** here there. This occurs with **הָיָה** never with suff., and has also like the former (Prov. 31: 4) the signification of *non*. In connection with pron. and adv. it gives them an interrog. power, as **הָיָה** or **הָיָה** which see; **הָיָה**; **הָיָה**; **הָיָה**; **הָיָה**; **הָיָה**; **הָיָה**.

הָיָה (pl. **הָיָה**, once **הָיָה**, const. **הָיָה**) m. 1) coast, coast-land, e. g. of Tyre, Ashdod; in pl. therefore generally denoting far off coast-countries; 2) shore-country, e. g. dry inhabited land, in contrast to river and sea: hence **הָיָה** the distant shore-lands, partly of the islands of the Mediterranean Sea, and partly of the Indian isles and coasts; 3) isle, as, **הָיָה** Kaphtor island (Crete); etymological **הָיָה** probably = **הָיָה** that which is inhabited, from **הָיָה** to inhabit, hence, contrasted to **הָיָה**. See **הָיָה**.

הָיָה (not used) to violate = **הָיָה** to asperse, cover with shame.

הָיָה in **הָיָה** f. female enemy, with suff. **הָיָה**, **הָיָה**, pl. **הָיָה** const. f. **הָיָה**, with the accus., constr. as the common particip. **הָיָה** **הָיָה** entering into hostilities with David.

הָיָה (denom. only once **הָיָה**) to act as an enemy (**הָיָה**).

אִנְיָה (const. אִנְיָה) f. enmity, hatred.
 אִנְיָ (contracted from אִנְיָה, as לִילִי
 from לִילִי, אִנְיָ) m. turn of
 fate, fate, (equivalent to אִנְיָה)
 hence, misfortune. The root is
 אִנְיָ to turn, to twist (like קָבַע)
 comp. אִנְיָה.

תִּנְיָ f. : 1) name of a bird of prey, unclean for the Israelites, according to LXX. *תניב*, Vulg. *vultur*, according to others, hawk; it hardly signifies a single bird, but rather the whole family of the birds of prey. The etymology appears the same as in תִּנְיָ, taken from the peculiar cry, תִּנְיָ, תִּנְיָ; 2) p. n. m.

וְהִנֵּה (from וְ pronominal root) Jer.
37 : 19, Ketib וְהִנֵּה, interr. adv. ;
1) where ? where there ? (related
to הִנֵּה here there). As with וְ
it generally expresses the nega-
tive. וְהִנֵּה הֵנָּה or where ? וְהִנֵּה
הֵנָּה where now ? 2) indef. ubi-
cunque (Job 15 : 23) everywhere
to, but where it closes a sentence.
Comp. Neh. 8 : 17.

יְהוֹנָדָב p. n. m. (the greatly afflicted one, after the form (יְבוֹר) Job, the renowned hero, after whom the book is called. LXX. 'Ιωβ.

אִיזְבֵּל p. n. f. (one that had not co-
habited, ἀλσχος = chaste, from
זָבַל to cohabit, and אִי non-),

Jezebel, queen of Israel, 917-897
before the Christian Era.

אִיָּה (or אִיָּהּ) 1) adv. interr. where
here? where there? generally not
written as one word; 2) an adj.
of interrogation, which? e. g.
אִיָּהּ הַדֶּרֶךְ which way? 3) in-
def. which there? in connection
with כִּן, the word אִי only is
used, as אִי כִיָּה from which?
See אִי.

אִיִּים (poetically) m. pl. the jackals,
orig. the criers. The form need
not be contracted from אִי nor אִי,
but from אִי the cry peculiar to
these animals. See אִי.

אִי (from אִיָּה, pronominal root)
adv.; 1) how? the comparative
element lies in כ, and אִי gives
the interrogative power; 2)
without interrogation: *πῶς*; 3)
like אִי interject. how! Oh how!
4) ironically, with a secondary
idea of negation, hence may be
dissolved into a simple negative
sentence.

אִי־כבוד p. n. m. (*ἄτιμος*. See אִי.)

אִי־כָּה (pronominal root) adv.: 1)
like אִי how? and without in-
terrogation: alike, with all varia-
tions of the same; 2) like אִי,
only: where? but where בָּה expresses
pointing to a thing: where
there. See בָּה, אִי.

אִי־כָּה (Keri אִי־כָּה once) *ubi?* See
בָּה, בָּה.

אִי־כָּה (from אִי־כָּה) adv. how?
always with the future.

אִי (not used) turning, rolling,
Greek *ἰσλαω* (*islaō, islaō*); comp.
גִּיל, חֵיל transferred from thence
to strength, to be girded, to be
fortified. (Comp. חֵיל).

אִי־כָּה (after the form אִי־כָּה; pl. אִי־כָּה)
originally *epic*, later m. properly
a gradative noun from אִי a
ram, (אִי־כָּה) therefore: the
strong, wild ram; afterwards more
defined: stag, buck, hind. For
the feminine subsequently was
formed אִי־כָּה, אִי־כָּה. The root is
אִי.

אִי־כָּה const. אִי, pl. אִי־כָּה once אִי־כָּה
const. אִי the strong one, the
powerful one, (from אִי): hence
1) a mighty one, a distinguished
one: e. g. אִי־כָּה הָאָרֶץ (Keri) the
distinguished of the land. Thus
frequently אִי־כָּה or אִי־כָּה, אִי־כָּה,
אִי; 2) tall, strong tree, (*δρῦς*,
robur), hence used of the oak,
terebinth, palm, especially in the
pl. See אִי־כָּה, אִי־כָּה, אִי־כָּה;
3) ram,
so called on account of the strength
of his horns (*aries*); 4) a techni-
cal expression in architecture;
either so called from its being

formed like a ram, or from its strength and firmness. Aqu. *κρίω-μα* otherwise *κρίος*; hence sometimes: pillar, post, (of the ancients), sometimes frize, ornamental inlaying of a door, generally: prominent part in the front of a building. More correct according to the context: entrance-wall, wall front, so called from its prominence. See אֵלֶם.

אֵלֶם m. (once) strength, *vis*. From אֵלֶם, as אֵלֶם from אֵלֶם.

אֵלֶם (const. אֵלֶם pl. אֵלֶם const. אֵלֶם) f. stag, hind, אֵלֶם אֵלֶם the hind of the field, the hind on account of her gracefulness is used figuratively of women. See אֵלֶם formed from אֵלֶם by the fem. termination —

אֵלֶם p. n. having stags, territory of stags. A Levitical town in the territory of Dan; 2) in the territory of Zebulun.

אֵלֶם p. n. (oaken district, from אֵלֶם): 1) a city in the territory of Dan. LXX. 'Ελῶν; 2) p. n. m. LXX. Αἰλῶμ, 'Ελῶμ.

אֵלֶם see אֵלֶם.

אֵלֶם (from אֵלֶם) f. (once only) *vires*. Distinct from אֵלֶם like אֵלֶם *jus*, אֵלֶם *justitia*.

אֵלֶם (pl. אֵלֶם, אֵלֶם and אֵלֶם) m. generally connected with אֵלֶם

a technical expression in architecture, and either a secondary form of אֵלֶם, or from אֵלֶם. The root is אֵלֶם, and אם is the suffix, like om in אֵלֶם.

אֵלֶם (with ה dem. אֵלֶם) p. n. place of encampment of the Israelites in the desert.

אֵלֶם (Aram. def. אֵלֶם) m. tree; comp. אֵלֶם. The root is אֵלֶם with an suffix.

אֵלֶם and אֵלֶם (probably = אֵלֶם) p. n. an Edumean port-town (sea-gulf) on the eastern inlet of the Arabian gulf, LXX. Αἰλῶν, Αἰλῶθ; Joseph. Αἰλανή.

אֵלֶם אֵלֶם p. n. of an instrument, or of a method of song. It signifies the hind of the morning dawn, symbolical for: morning.

אֵם (not used) equivalent to אֵם to roar strongly, violently, to be terrific, probably related to אֵם to be violently excited, to roar.

אֵם adj. m. אֵם f. (poetically) terrible, frightful.

אֵם (like אֵם; only pl. אֵם): 1) terrors, dismay; 2) objects of which one ought to be in terror, idol, comp. אֵם from אֵם; אֵם in Targ. from אֵם; 3) אֵם p. n. m. (the strong ones, giants). The original inhabitants

of the shore of the Arnon (the pre-

sent Mug'ab) in the vicinity of
Areopolis (the present Rabba);
the Moabites drove them out.
They belong to the very ancient
tribes of giants of the Canaanites,
מִגְאָבִים, מִגְאָבִים, מִגְאָבִים.

מִגְאָבִים (const. מִגְאָבִים with a dem. מִגְאָבִים
pl. מִגְאָבִים) f. terror, fear, which one
imposes, but not that which one
feels: e. g. מִגְאָבִים אֶל־ fear imposed
by a king. The root is מִגְאָבִים.

מִגְאָבִים equivalent to מִגְאָבִים where? מִגְאָבִים
מִגְאָבִים where is here? (only once).
The י is appended to מִגְאָבִים.

מִגְאָבִים (equiv. to מִגְאָבִים) 1) where? related
to מִגְאָבִים = מִגְאָבִים here there, only with
pref. מִגְאָבִים (talmud. מִגְאָבִים whence?
and also without its being an in-
terrogative, from whence; 2) as
the simple forms מִגְאָבִים, מִגְאָבִים only more
frequently a negative, where? =
nowhere; hence not, מִגְאָבִים if not,
and substantively: nothing. It
thus stands like מִגְאָבִים to express the
idea of negation, and only with
nouns where it follows the non-
contracted form, e. g. מִגְאָבִים, מִגְאָבִים,
מִגְאָבִים, מִגְאָבִים, i. e. without water,
strength, rain, preference = im-
potent, unpreferred, etc.; see מִגְאָבִים.
It is only once found as a nega-
tion before the preterite. (Job
35: 15) מִגְאָבִים מִגְאָבִים 'his wroth did not
extend to him, he visited him not.

—With pref. מִגְאָבִים (a) as m
like מִגְאָבִים into nothing; (
nothing, i. e. nothing short, =
(= מִגְאָבִים) מִגְאָבִים besides w
under; 1) (a) without, מִגְאָבִים
without anything like it
from nothing, worse than m
In connection with partic
מִגְאָבִים not besides, orig. wh
sides? מִגְאָבִים מִגְאָבִים the same.

מִגְאָבִים (contracted from מִגְאָבִים like מִגְאָבִים
מִגְאָבִים) adv. always negative,
nally however, interrogati
absolute, not like מִגְאָבִים
47: 13); 2) constructive
indefinite nouns, signifying
out: מִגְאָבִים מִגְאָבִים without a faith
for the participle signifying
no one, not: מִגְאָבִים, מִגְאָבִים, '
מִגְאָבִים; before the inf.
fying without, nobody: מִגְאָבִים
מִגְאָבִים without being unde
without being matched, v
comparison, or with לֵב beft
inf.; 3) with including מִגְאָבִים
'to be' = מִגְאָבִים, as a m
entirely by itself, especiall
suff. מִגְאָבִים I am not, מִגְאָבִים
מִגְאָבִים, מִגְאָבִים, מִגְאָבִים, מִגְאָבִים;
ically מִגְאָבִים. The negative
idea may be translated som
not; personally, nobody;
times, without, sometimes m
hence מִגְאָבִים מִגְאָבִים nobody; מִגְאָבִים

no one; אֵין כְּאֵין nothing; אֵין לֹא nothing at all. It always is of considerable importance with the other particles, as: אֵין בְּלֵתִי, אֵין זִלְתִּי besides me, אֵין עִמָּדִי not with me; it only remains without any signification when joined to other negatives: as אֵין לֹא not; with prepos. אֵין is generally equivalent to לֹא, only that it precedes the noun to which it gives the idea of negation: as אֵין בְּלֵתִי without a wall; אֵין אֱלֵיךְ to the strengthless; אֵין יוֹשֵׁב uninhabited, without inhabitant, but אֵין אֵלֶּיךְ also: in as much as was not, here; אֵין לִי to whom there is nothing, i. e. with addition of the verb to be. All these words אֵין, לֹא, אֵין, אֵלֶּיךְ, are pronom. roots and have nothing in common with a verb.

אֵין p. n. m. equivalent to אֵין אֵין, for which it also stands, patron. אֵין. It belongs to the rare cases where א in the orthography vanishes. Comp. אֵין.

אֵין f. a corn measure, according to Joseph. equivalent μέτρος 48 χοίνας (= 1 bushel), or equivalent אֵין (amphora), the same, a measure for fluids, 10 אֵין and one tenth אֵין אֵין. Thus: אֵין, אֵין small (meagre),

אֵין אֵין full (sound) ephah; אֵין אֵין two sorts of ephah.

אֵין (אֵין) adv. interr.; 1) where there? אֵין? 2) how there? in which manner?

אֵין adv. dem. so, thus, from אֵין, where the א, as frequently occurs, is the demonstrative element; hence it is not bad orthography to spell the word אֵין. See אֵין, אֵין.

אֵין (from אֵין; hence אֵין const. in pp. n.n. The pl. later, and poetically אֵין, commonly אֵין, poetically אֵין, const. אֵין) m.; 1) man, entirely nominal, and (a) in reference to strength, courage, and valour, vir; (b) in reference to manly age; (c) in reference to the signification of the mas. gender, hence even used of male children, and of husbands; (d) human being, man, as far as according to oriental notions, the same manifests itself in man. Thus, man, an individual; collectively, mankind, in contrast to God, and in contrast to beast; hence also, where no reference is made neither to gender, strength, nor age: for instance, of inhabitants, citizens, warriors, inferiors, associates, relatives, where אֵין also

collectively signifies people, men ;
 אִישׁ לֶחֶם אֲנָשִׁים meal of relatives,
 mourning meal ; (e) signifying
 the possessor, the origin, the de-
 scent ; hence, in connection with
 neutral nouns, to replace the
 want of adjectives ; as, אִישׁ חוֹמֶר,
 אִישׁ דְּבָרִים (*formosus, facundus*),
 אִישׁ מָקוֹם, תּוֹכָחוֹת, אִישׁ חֶסֶד, אִישׁ
 מִתְנַחֵם, אִישׁ מִתְנַחֵם, אִישׁ מִתְנַחֵם,
 חֵלֶל, לֶשׁוֹן שֹׁפְטִים, שִׁיבָה, אִישׁוֹת,
 אֲחֵרִים and אֲחֵרִים, רִיב, מְדֻבָּרִים, דְּבָרִים
 others ; 2) with gradual dropping
 of its nominal character : (a) in
 contrast to אִישׁ, עֲמִית, רֵעַ, e. g.
 אִישׁ—אִישׁ the one, the other. (b)
 any one, some one, LXX. *τις*, sel-
 dom as used in this sense אִישׁ
 אֲנָשִׁים, אֲנָשִׁים, compare *δευτερος*
 אִישׁ אִישׁ any one, hence also : one,
 i. e. every one, or every body. (c)
 every one, every man, may be con-
 nected with (b). The reciprocal
 form derived from אִישׁ is אִישׁוֹת
 to conduct oneself manly, sensibly,
 valourous.

אִישׁ-בִּישׁ p. n. m. (idol champion),
 LXX. *Ἰεσσαθῆ*, Joseph. *Ἰεσσαθῆς*,
 Saul's son, who was also called
 אִישׁ-בִּישׁ.

אִישׁ-הוֹדוֹ p. n. m. (a man of bloom-
 ing appearance.) Also : אִישׁ הוֹדוֹ,
 אִישׁ-הוֹדוֹ.

אִישׁוֹן (*dimin. from* אִישׁ, like אִישׁוֹן),

אִישׁוֹן m. ; 1) the little man, the
 apple of the eye, the pupil, (comp.
κόρη, κορμαστωρ, κορμασθιστωρ, Latin,
pupa, pupula, pupilla), generally
 in connection with עֵינִי, or it is fol-
 lowed by בַּת עֵינִי the daughter of
 the eye ; 2) figure of speech, sig-
 nifying the midst, the deepest, the
 highest point ; as, אִישׁ חֹשֶׁךְ, לַיְלָה,
 pupil of darkness, night = the
 middle, the depth, etc.

אִישׁ p. n. m. the manly one, the
 valourous, generally יָשִׁי, LXX.
ἰσσεαί.

אִית (Aram.) def. אִיתָא (Talmud.)
 pl. אִיתִי (the old form) m. being,
 existence ; hence, possession, *ουσια*
 equivalent to יָשׁ, but always
 adverb as the copula term 'for
 being,' it is, it was, etc. With
 suff. אִיתִי I am. In biblical Ara-
 maism the pl. is always אִיתִי,
 as אִיתִי לָךְ, אִיתִי בִי
 with suff. אִיתָךְ thou art, אִיתָהּ
 he is, אִיתָנָּה we are, אִיתָנָּה you
 are. Before the part. it para-
 phrases the verb, like יָשׁ. The
 form is like דִּין, as יָשׁ is after the
 form גָּר ; the root is אִית, Heb.
 יָשׁ (יִישׁ) to be. See יָשׁ.

אִיתוֹן (Keri, after the form תִּיכוֹן,
 תִּיכוֹן) adj. m. *ingressus*, apper-
 taining to entrance : hence שַׁעַר
 שַׁעַר door of entrance, like שַׁעַר

הַרְאִינִי. The Ketib **אֵיתִי** is not clear, perhaps = **אֵיתִי** after the form **יִשְׁכֹּן**. The root is **אֵית**.

אֵיתִי p. n. m. (adj. from **אֵית**, the being, the living one, the vigorous one). Comp. **אֵישׁ**.

אֵיתֵיאל p. n. m. (the possession, property of God), from **אֵית** possession in the genitive form.

אֵיתֵיךָ p. n. m. (not high = small). See **אֵי**.

אֵיתֵי (from **אֵיתֵי**, **אֵי** in **אֵיתֵי** contracted, seldom **אֵיתֵי**, pl. **אֵיתֵיִם**, adj. very extensive, lasting: hence 1) of time, continuous, duration, **אֵיתֵיִךְ** continual strife; stubborn, uninterrupted, of brooks, streams, i. e. always flowing, (in contrast to **אֵיתֵי**) as **אֵיתֵי** **נָחַל**, hence figurat. of flowing brooks, pl. **אֵיתֵיִם** month of the flowing brooks (perhaps = **אֵיתֵיִם** from **אֵיתֵי** flowing, rolling), November; 2) strong, firm, durable, hence **אֵיתֵי** a strong valourous people, **אֵיתֵיִם** (a) the mighty, distinguished ones; (b) the rocks: hence **אֵיתֵי** **נֶחֱלִים** rocky habitation. The root is **אֵיתֵי** to extend, from which forms itself **אֵיתֵי** like **אֵיתֵי**.

אֵיתֵי p. n. m. (the persevering one), poet, singer, and sage in the time of David. LXX. *Althum*.

אֵיתֵי (pronominal root) adv.; 1) properly like **אֵי**, originally, relative conj. *ut*, quod, hence preceding sentences which are dependent upon, and governed by others: e. g. 'and I thought that (**אֵיתֵי**) he was torn to pieces,' (Gen. 44:28); 'I thought that (**אֵיתֵי**) thou wouldst fear me,' (Zeph. 3:7); for which reason it remains untranslated, like **אֵי** preceding a direct speech, or like **אֵי** stands as an assurance: certainly! yes! indeed! 2) expression of contrast: hence = but, except, however, like **אֵי** signifying the same, e. g. he said: they are nevertheless (**אֵיתֵי**) my people; herewith is connected the idea of restriction, *tantum*, only, in the largest acceptance of the term: e. g. before the preterite to which it gives the sense of the pluperfect; before nouns and adjectives, where it must be translated according to the context, just as much, scarcely, *tantum quod*, entirely, as only (**אֵיתֵי**) this once; only joyful; only (entire) darkness; before imperatives: only be to me = I beg you be to me; only hearken, etc.; 3) equiv. to **אֵי** as a sign of conclusion: so, then, as for instance, so shall you on the first day remove the leaven (Exod. 12:15), (**אֵי**)

॥) 'only alone;' properly an
emphatic 'only.'

נָקַף (not used) equiv. to **נָקַף** to
bind, to entwine one in another;
related to **נָקַף**.

72B p. n. (fortress, from 72B = 72B
a town in Babylon.) LXX.
'Aq'ad (72B which Bochart
compares with the river 'Aq'adus
in the country Sittacene.) Eph-
raim the Syrian reads 72B (Acro)
and explains it Nisibis.

בִּזְיוֹן adj. m. very deceiving, lying,
(from **בִּזְּ** after the form **אֲכִיז**),
hence applied to a brook: ex-
hausted, failing, (contrast to **אֲרִיז**)
where **בִּזְיוֹן** stands for **אֲרִיז**.
See **בִּזְּ**.

צִיב p. n.; 1) equiv. to צִיב a town in the territory of Judah; 2) maritime town in Galilee, Greek "Ευδοκία (צִיב) Talm. צִיב, now called Zib. The צ is preformative.

אָקּוּ adj. m. strong, firm, = girded :
1) valorous, courageous, bold,
and in a bad sense, hard ; 2) ter-
rific, destructive, also of poison.
The root is **קוּר** = **קָשָׁר** which see.

אַכְזָרִי adj. m. from the preceding
אַכְזָר signifying the same, origi-
nally, cruel-like.

אַבְרִיּוּת f. from **אַבְרָר** savageness,
cruel-like, the abstract termina-

tion **חַת** is generally formed
adject. (comp. **חַתּוּתָא**,
חַתּוּתָא from **חַת**, **חַתּוּתָא**
חַתּוּתָא f. (originally coll.
vianda.

אֶרֶשׁ p. n. m. (probably from
after the form אֶרֶשׁ) a Ph
king.

אָכּל (*fut.* יאכל, יאכל, once
יאכל originally to annihilate,
devour, destroy; hence, to
eat, with אָ, פֿ, קָ, and accusative
food, with significations of
considerable gradations; part.
the eater, used of the lion.

atively of the sword, fire, and
plague, all which devour ; and
who devour the sacrifice

Wherewith may be connected phrases to eat the harvest, the fruit ; to eat bread, to hold a feast ; with a ne signifies fasting ; to eat at body's table, i. e. to be sustained by some one ; to God, i. e. to partake of sacrifices ; to eat ashes like i. e. to be plunged in grief ; to eat his own flesh, i. e. to eat away ; to eat the flesh of body, i. e. to proceed against some one, to malign ; to eat words, i. e. eagerly receive them ; to eat the poor

to suck them; to eat the judges, i. e. to kill them; to eat the people, i. e. to destroy them; the beams eat (אכלו) used of upper rooms, i. e. they absorb the space; eating used of love, i. e. to abuse it, to be profligate; אָסַף to enjoy the good. אֶמְאָלָהּ = אֶמְאָלָהּ from אָכַל Niph. pass. from Kal. Pual to be devoured, by fire, sword. Hiph. הִאָּכִיל, future הִאָּכִיל inf. once הִאָּכִיל for הִאָּכִיל to cause to be eaten, to cause to be devoured, to give to eat, to enjoy. אָכַל (fut. אֶמְאָל) Aram. the same.

Respecting אָכַל, see אָכַל.

אָכַל (with suff. אֶמְאָל) m. 1) food, especially of fruits, and of grain, figuratively food of the fire (fuel), of animals; 2) the eating, the action itself: hence אָכַל אֶפְסִי according to his eating.

אָכַל or אֶמְאָל p. n. m. to pine away, languish, to be eaten up with grief.

אָכַל (as אֶמְאָל) f. equivalent to אָכַל food.

אָכַל (from אָכַל, with the 3 dem.) adv. equiv. to Aram. אֶמְאָל so much, so great as, *tantum*; hence 1) assuring (Targ. אֶמְאָל), certainly, only; 2) restricting or qualifying, as *tantum*, but, indeed, however. See אָכַל.

אָכַל to thrust, to smite; hence to

drive on, to incite, only Prov. 16:26, אָכַל אֶמְאָלָהּ 'for his mouth smites at him,' drives him on.

אָכַל m. a blow, only Job 33:7; 'my blow (אָכַל) shall not fall heavy upon him.' The LXX. reads אָכַל. The root is אָכַל which see.

אָכַל m. Acre, so Ephraim the Syrian reads for אָכַל. See אָכַל.

אָכַל (pl. אֶמְאָלִים, const. אֶמְאָלִי with suff. אֶמְאָלִי), m. one who occupies himself with the plough, a ploughman. It is a noun of gradation from אָכַל = אָכַל, *ager*, *acre*, (as אָכַל from אָכַל sea), and related to אָכַל pasture-ground, *grass-plot*, אָכַל fruit-land.

אָכַל p. n. m. a town in the territory of Asher.

אל const. אל or אל; 1) dem. pron. a slow pointing, and giving prominence to a thing, and weaker than הָא, may be translated: that one, equiv. to הָא, אל, hence the gradation to an article in Arab., and in Heb., only exceptional in אֶמְאָלִים; אֶמְאָלִי; אֶמְאָלִי; אֶמְאָלִי; אֶמְאָלִי and others; 2) adv. and conj. of negation, and starting from pointing to a distance (a) of the verb: as *ne*, only negative according to the sense of the speaker; hence with

the imperfect when it is *jussive* or *cohortative*, (א') however is equiv. to *ούκ*, *non*, more an objective command), e. g. **אֵל הָעָלָה יְהוָה**, *אל* always entreating, not commanding, and negating the whole sentence, (b) not before the verb, but negating an imaginary or demonstrative sentence: e. g. **אֵלֹהֵי** not, I pray thee (also, comp. *μή = μή τοῦτο*); **לֹא** *εἰς μηδέν τιθίσαι*, to make to nothing; **אֵלֹהֵי בָנוֹתֵי** not so, my daughters. Seldom forming a nominal sentence **אֵלֹהֵי קָוָה** *τὸ μή θνησκουσιν*; 'neither dew nor rain (be)' (2 Sam. 1: 21); **אֵלֹהֵי דָרוֹת** not because; 3) equiv. to *μή* questioning, where a negative answer is expected, only 1 Sam. 27: 10, 'whither have you made a road to-day?'

𐤀𐤏𐤍 Aram. the same.

אֶל (const. אֵל, אֱלִי in p.p. n.n. with suff. אֱלִי, pl. אֱלִים, const. אֲלִי m.; 1) equiv. to אֶל, const. אֱלִי the strong one, the vigorous one, hero, e. g. the hero (אֶל) of nations, of Nebuchadnezzar; the strongest (אֲלִי) of heroes; comp. the comp. אֶל-אַבְרָם. אֶל is principally used in the signification: God, synonym. with אֱלֹהִים וַיהוָה, mostly with epithets: חַי, אֱלֹהֵינוּ, עולם, יְשׁוּעַ, שְׁלוֹמֵנוּ the living, the

highest, the Omnipotent, eternal God, but in poetry also without epithets. Of Jehovah, יהוה with the article is used, אלהים אלהים, אלהי ישראל, אלהי אלהים, of the deities of other people אלה is also used, but generally with the addition of נֶכֶד, זָר, אֲחֵר the strange, or לֹא־אֱלֹהִים non-god, etc., herewith are connected the figurative symbols: mountains, cedars of God, for: elevated, high, exalted. The pl. אֱלֹהִים also of Jehovah: hence אֱלֹהִים בְּנֵי sons of gods = angels; 2) abstr. strength, originally that which is strong, in the phrase יָשׁ לְאֵלַי I have (not) the power in the hand; comp. אֲבִיָּעָל p. n. Etymologically אֵל is derived from אָל = אֵלָה. אֵל, complete בִּית־אֵל p. n. of a town, formerly: לֵחַ. (LXX. Βασιλεύς, Joseph. Βηθούλα).

אֵל (const. אֵל with 8 dem. אֵלֶּה
const. אֵלֶּי with suff. אֵלַי, אֵלֶיךָ,
אֵלֶיהֶם, אֵלֵינוּ, אֵלֵיכֶם, אֵלֵיהֶם, once
אֵלֵיהֶם, poetically אֵלֵיהֶם, dem. pron. equiv. to
הֵל, a widely branched out pronom.
root, signifying a slow pointing
to a thing, like : 1) אֵל with the
article הָאֵל this one, that one, only
in the pl. and only in the Pentateuch,
from whence it is used in Chron-

אֶלֶּה with suff. אֶלְהִי, pl. אֱלֹהִים f. the swearing, oath, denunciation, curse, hence; 1) oath, cursing, אָבָה, אָבָה, אֶלְהִי to enter into an oath, i. e. to swear, to administer an oath, to cause to swear; אֶלְהִי, אָבָה, אָבָה to become a curse, to make a thing a curse: אֶלֶּה-אֶלֶּה-אֶלֶּה oath of cursing; 2) that which is attested on oath, as covenant, etc.

אֶלֶּה (rare) f. oak, originally that which is strong, the root is אָל, for אֶלֶּה is a mere modification of אָל.

אֶלֶּה f. equiv. to אֶלֶּה but more frequent, and signifying a terebinth, which resembles an oak, like *deŭr*.

אֱלֹהִים (def. אֱלֹהִים, pl. אֱלֹהִים) Aram. m. God, equiv. to the Hebrew אֱלֹהִים and also of gods: אֱלֹהִים-אֱלֹהִים son of gods = angel, as in the Hebrew.

אֶלֶּה (pronominal root) see אָל, from which it is elongated.

אֱלֹהִים see אֱלֹהִים.

אֶלֶּה (pronominal root) Aram. dem. pron. formed from אָל, but always interjectional, there! see there! related to אֶלֶּה, which is also formed from a demonstrative.

אֶלֶּה (later) conj. if, when; contracted from אֶלֶּה-אֶלֶּה combining a *wish* and a *condition*.

אֱלֹהִים (with prefix אֱלֹהִים and אֱלֹהִים) m. God, especially of Jehovah, seldom of other gods; figuratively: he carries God in the hand, i. e. the hand is a god to him; his power is his god; the sing. use of it is only introduced later, or poetically, the ancient and original form is the plural אֱלֹהִים, because in ancient times the idea of God was a concentration of unlimited powers, like in the same sense אֱלֹהִים, אֱלֹהִים, אֱלֹהִים form themselves. The plural may also be construed with the singular as a *unity* of this idea; with adjectives, however, more frequently with the plural, but in no case can a plural be formed from this form, if gods are to be designated; hence the use of the word for male or female deities. Of representatives of God, such as judges, priests; but with the article (אֱלֹהִים) only of Jehovah. The most important paraphrases are (a) the constructive form where אֱלֹהִים expresses sometimes possession, e. g. God of Jacob; sometimes the ordaining, e. g. God of heaven. (b) It follows in certain connections where the manifold relations are expressed, such as, sons of God (angels, kings); ser-

vant, spirit of God, man of God (of angels, prophets, saints); prince of God (of Abraham), where, however, in conjunction with אלה , the tetragramaton יהוה always occurs; (c) Divine, e. g. אלהיך thy throne is a throne of God; glorious, great, e. g. mountain, river, fire of God (lightning); (d) אלה through God, e. g. a city great through God; the root אל is denom.

אלה m. properly, gathering, hence time of ingathering, the gathering month, September; from אלה to gather in, to reap harvest = אלה ; Aram. אל corn. The form is passive, like אלה , אלה .

אלה equiv. to אלה in Ketib.

אלה adj. m. the strong one, hence oak. Also used, as with us, to signify a place, e. g. אלה p. n. oak of sorcerers, אלה p. n. oak of Tabor; אלה oaks of Mamreh, etc.

אלה m. 1) the same. It is a secondary form of אלה like אלה from אלה , without being of the separate root אלה . 2) p. n. m. (the strong one).

אלה (or אלה) adj. m. properly signifying continual following, attachment, hence; 1) the friend

who attaches himself to one; 2) tame, tender, attaching to, and pending on one, as אלה very domestic lamb, which is much attached to its master; 3) equiv. to אלה large cattle, originally the very tame one; 4) dem. from אלה (friendship, family, originally attachment), head of a family, chief of a tribe, to whom the members are bound by allegiance, $\phi\upsilon\lambda\alpha\sigma\epsilon\chi\omicron\varsigma$. See אלה .

אלה p. n. f. (encampment for wild beasts), אלה equiv. to אלה lion, $\lambda\iota\varsigma$, place of encampment of the Israelites in the desert.

אלה p. n. m. (gift of God $\Theta\epsilon\omicron\delta\omicron\tau\epsilon\omicron\varsigma$). Comp. אלה .

אלה (related with אלה) originally, to be obscured, to be dirty, but only in Niph. אלה to become withered, destroyed, dirty, also in a moral sense; see אלה .

אלה p. n. m. (bounty of God).

אלה p. n. m. (God the preserver).

אלה p. n. m. (God the mighty one).

אלה p. n. m. (God of consolation), אלה equiv. to אלה .

אלה p. n. m. (equiv. to אלה).

אלה p. n. m. (equiv. to אלה).

For which also אלה .

אלה f. fat-tailed, of eastern sheep, where the tail is used as a sacri-

fiat. The root is אֱלִי to be stout,
fat.

אֱלִי or אֱלִיהוּ p. n. m. (Jehovah is
God), a renowned prophet, LXX.

Ἡλίας.

אֱלִיהוּ p. n. m. (the same).

אֱלִיהוּ p. n. m. (the same).

אֱלִיהוּ p. n. m.

אֱלִיהוּ p. n. m.

אֱלִיהוּ p. n. m. (God the protector).

אֱלִיהוּ p. n. m. (God of the age
of manhood).

אֱלִי (once Ketib אֱלִי; pl. אֱלִיִּים)

adj. m. null and void, formed from

אֱלִי 'nothing,' hence subst. אֱלִיִּים

the void ones, idols; רִפְאֵי־אֱלִי

the healer of nothing, i. e. unskil-
ful physician.

אֱלִי p. n. m. (God is king).

אֱלִי, אֱלִי (pronominal root), Aram.

dem. pron. these, from the un-
usual sing. אֱלִי, this one, with the
plural termination אֱלִי as in אֱלִי,
דָּבָר, הָגִין.

אֱלִי p. n. m. (God is the multi-
plier).

אֱלִי p. n. m. (God is the help).

אֱלִי p. n. m. (equiv. to אֱלִיִּים).

אֱלִי p. n. m. (God of a family
union), for which also אֱלִי.

אֱלִי p. n. m. (God of gold, riches).

אֱלִי p. n. m. (God of strength;

אֱלִי = אֱלִי, אֱלִי, *elephas*, figure of
strength).

אֱלִי p. n. m. (God disting
him. See אֱלִי).

אֱלִי p. n. m. (God of a
ance). For which also אֱלִי

אֱלִי p. n. m. (God the roc

אֱלִי p. n. m. (God the pres

אֱלִי p. n. m. (God is the str

אֱלִי = אֱלִי strength).

אֱלִי p. n. m. (God the rais

For which also, אֱלִי.

אֱלִי p. n. f. (God of the
nant). LXX. Ἐλισάβετ,

beth.

אֱלִי (Samar. אֱלִי) p. n.

western tribe, hence also

country on the coasts of the

teranean Sea, from whence

was obtained, and which

is also mentioned as deas

of Javan (Ἰάωες, Iawes), i

nection with Tarsis, citium

Ῥόδιον, therefore probably

or lengthened Hellas, becau

purple shell was very abu

in Laconica and other]

See אֱלִי.

אֱלִי p. n. m. (God is the l

אֱלִי p. n. m. (God is the r

penser).

אֱלִי p. n. m. (God is the he

אֱלִי p. n. m. (God the nobl

prophet in 896—825 beth

Christian era.

אֱלִי p. n. m. (God is jud

אַלְיָה secondary form of אֲלִיָּה.

אֲלִי (pronom. root) dem. pron. equiv.

to אֲלִי from אל; the י is an

abbreviation of another pronom.

root א, like in אֵל, etc.

אָלָל doubled form (from אָלָל) to

lament, bewail, likewise the same

root ἀλαλέω (related to אָלָל).

אָלָל interj. alas! יֵ is a pronomi-
nal suffix in many particles.

אַלֵּם to bind, (see אֲלָמָה), hence (a)

of the binding and arching of a

building, (see אָלָם), like אָנֵךְ;

(b) of the binding, tying of the

tongue, (אַלֵּם, אָלָם); (c) of the

lame, of the dumb, and of all

who are deprived of the mainten-

ance requisite for life = to be iso-

lated, unmarried, widowed; only

in the derivatives. Niph. אֲלָמָה

to be tongue-tied. (Comp. δεσμός

της γλώσσης), hence to be dumb,

to be mute, to be silent. Pi.

אַלֵּם to bind fast, to tie together;

graduation of the Kal.

אַלֵּם (rare) m. 1) to be dumb, to be

mute, to be silent; אָנֵךְ אֲלֵּם to be

silent of, to conceal, righteousness,

i. e. the mute righteousness; 2)

name of a system of chaunting

אָלָם אֲלֵּם יוֹנֵת (lit. the dove

who conceals that which is dis-

tant), which method of song is no

more traceable.

אַלֵּם (pl. אֲלָמִים) to be tongue-tied,

dumb, as a bodily incurable effect,

hence its intensive form.

אַלֵּם secondary form of אֲלָמָה, which

see.

אַלֵּם see אֲלָמָה.

אַלֵּם see אֲלָמִים, אֲלָמִים.

אַלֵּם see אֲלָמִים (p. n.).

אַלֵּם (from אֲלָמָה, pl. אֲלָמִים, f.)

that which is bound, hence a

bundle of corn, a sheaf, (related

to אֲלָמָה, אֲלָמִים).

אַלֵּם p. n. f. town in the dominion

of Asher, (probably = אֲלָמָה

royal oak).

אַלֵּם adj. m. אֲלָמָה f. *viduus*, a,

lonely, widowed. אֲלָמָה always

concrete; widow, as also an an-

archal state is called on account

of its being unprotected like an

orphan.

אַלֵּם m. widowed, widowed-state.

אַלֵּם see אֲלָמָה.

אַלֵּם only pl. f. castles, palaces.

The root אֲלָם to bind, to arch.

Comp. אֲלָם hall.

אַלֵּם (with suffix אֲלָמָה, pl.

אֲלָמִים) f. widowed, symbol of

the exiled Jewish nation, it is

formed from אֲלָמָה.

אַלֵּם adj. m. to be secluded, es-

tranged, only joined with אֲלָמָה:

yonder distant one, anonymous,

concealed one. Hence pronomi-

nally a certain one, *δ δεινός*.

ל see ל.

ל p. n. m. (God of grace).

ל equivalent to ל.

ל p. n. m. (God the giver) ל after the form ל.

ל (equiv. to ל) p. n. of an east Asiatic or a Syriac Babylonian country, but which can no more be traced. The Jerusalem Targum paraphrases it ל, ל (which see), an Assyrian province mentioned elsewhere, so that ל (oak), ל (hill), are only additions to the original ל, ל. In endeavouring therefore to trace the country, we have only to look to the last two words.

ל p. n. m. (God the protector).

See ל.

ל p. n. m. (diadem of God).

ל p. n. m. (hero of God), *ai* is the adj. termination of ל.

ל p. n. m. (God the helper), LXX.

Ελεάζαρ, later Αεζαρος.

ל see ל.

ל p. n. m. (God the Creator).

ל fut. ל to spread over, *αλειφω*; hence 1) to slip over a thing, as frequently in Heb. the ideas of slipping, sliding, and spreading, are inseparably connected; from this *signification arises* 2) to slip, to

glide, to slide, to draw oneself, hence accustoming oneself in learning a thing; learning, in general, attachment to, and of, confidants and friends; of the tame cattle attaching itself to man, etc.—Pi. to teach, with double accus.; to instruct, with accus. of the person; part. ל = ל. Hiph. see ל.

ל 1) only pl. ל epic. the tame, trained (cattle), only of the heifer and cow; 2) *Seš*, signifying the highest value, hence round, highest, overwhelming number; next 1000, dual ל 2000, pl. ל thousands. The noun follows in sing. number, later, often *vice versa*. Herefrom Hiph. part. ל making thousands, i. e. producing much; 3) a juncture of thousands, i. e. of a large number; hence sometimes equiv. to ל division of family, tribe, nation; 4) p. n. f.; a city in the territory of Benjamin, perhaps signifying abundance of people = the populous one).

ל Aram. equiv. to ל in Hebrew.

ל see ל and ל.

ל p. n. m. (God the worker), see ל.

ל to press together, only Piel, to press sorely on some one.

אַלְצֶמֶן see אֶלְיָצֶמֶן and יָצֶמֶן.

קוים see אלקוים

אלקנה p. n. m. (God the Creator).

קִשׁוּי see **קִשׁוּי**.

אַלְתוֹלָה see **תּוֹלָה**.

תִּבְקָה, see תִּבְקָה.

אַלְתִּיקוֹן see **תִּיקוֹן**.

מִנְיָן (not used) f. mother, nurse
equiv. to מִנְיָן only in p. n. מִנְיָן
which see.

אָמָא (primitive, with suff. אָמָא, pl. אָמוֹת) f. is like אָמ the first articulation of the child : ämm ; hence mother. The signification merges into various branches like in אָמָא ; it also signifies stepmother, grandmother, female ancestor, female progenitor ; figur. benefactress, possessor, from thence transferred to mother earth, to people, mother-town, i. e. capital, as a mother, maintaining the inhabitants, hence אָמָא, אָמָא, אָמָא, אָמָא are generally considered feminine. אָמָא parents ; אָמָא mother of the road, i. e. cross road.

𐤀 (pronominal root, properly 𐤀𐤍 like the Aram. ܐܢܐ equiv. to 𐤀, 𐤍); 1) interr. adv. (a) *um? an?* like 𐤁 in the simple question independent of another sentence; (b) in the indirect question *u, whether, if, therefore*

dependent on a preceding sentence, generally after verbs of questioning, inquiring, doubting, looking on; (c) in the disjunctive question, where **אִם**, carries on the point of interrogation. The opposite, double questioning parts are kept together **וְאִם, אִם, וְאִם** (*sive*), **אִם-אִם, אִם!-אִם**; if the interrogation continues, the singleness of the pointings, question, and a variety of subjects, we may also use : **וְאִם-אִם!-וְאִם** or joined: **וְאִם-אִם-אִם!-וְאִם**. Herewith is connected: 2) the expression of negation which is manifested by this word, especially with declarations and oaths, e. g. never (**אִם**) will I do this! never (**אִם**) will I forsake thee! comp. **אִם, אִם, אִם, אִם**, etc., which also merge from the interrogative signification into that of negation. This explanation of the negation, arising from the interrogation seems the more probable, since the negation often appears where even no connection or oath exists: 3) conjunctive, if, in conditional sentences, **אִם-אִם** if not, with the future, but also with the prosth. as *future exactum* of the Latin : **אִם אִם אִם si fecero, אִם אִם אִם donec fecero**, or before the part.

as *fut. instans*. To this also belongs מִמָּוֶה in describing repeated circumstances where it may be translated, when, as often as when; when—when מִמָּוֶה מִמָּוֶה *sive—sive*.

In circumstantial sentences, where the subject precedes the condition; after a negative sentence where it is joined to 'פֿ: but if, or without preceding negation: if only, only; in wishes: if only, where it is also joined with מִמָּוֶה, etc.; 4) it appears in the most ancient, demonstrative, and original sense, as its whole formation, and relationship of sense (מִמָּוֶה, מִמָּוֶה) are originally demonstratives and thus it is = מִמָּוֶה there! e. g. I hope there for hell as for my house, (Authorised Vers. 'If I wait, the grave is in mine house.' Job 17: 13). Compound: מִמָּוֶה מִמָּוֶה (a) *nonne?* (b) if not; (c) = *ei μή, nisi*, Aram. מִמָּוֶה מִמָּוֶה if not, that; except it be, that.

מִמָּוֶה (with suff. מִמָּוֶה pl. מִמָּוֶה, construct מִמָּוֶה, with suff. מִמָּוֶה, f. hand-maid, maid-servant, female-slave, hence מִמָּוֶה 'מִמָּוֶה son of a female slave = slave. It is also used of women to express subjection. The root is elongated from מִמָּוֶה which see.

מִמָּוֶה (from מִמָּוֶה) f.; 1) mother. capi-

tal town, *metropolis*, thus in the phrase: 'and David took the edge of the mother town. (*Metheg-amma*) out of the hands of the Philistines,' (2 Sam. 8: 1) i. e. he subjugated the town; 2) mother of a threshold, i. e. foundation basis; 3) mother of the arm, i. e. the lower part of the arm; hence used to designate a measure: ell, cubit; dual מִמָּוֶה pl. מִמָּוֶה, figurat. מִמָּוֶה מִמָּוֶה the measure of thy covetousness (Jer. 51: 13); 5) p. n. of a hill (perhaps mother hill, i. e. chief hill).

מִמָּוֶה (pl. מִמָּוֶה) Aram. the same.

מִמָּוֶה equiv. to מִמָּוֶה; see מִמָּוֶה.

מִמָּוֶה (from מִמָּוֶה, comp. מִמָּוֶה f. people, originally, union, connection. In pl. מִמָּוֶה, מִמָּוֶה; see מִמָּוֶה and מִמָּוֶה.

מִמָּוֶה Aram. the same.

מִמָּוֶה p. n. of an Egyptian deity, Amon, in the ancient Egyptian, *Amn*; complete *Amn-Re*, i. e. the sun of Amon, he was especially worshipped in Thebes, (מִמָּוֶה, Greek *Διόσπολις*). Amon also signifies, according to Champollion: eminence, greatness.

מִמָּוֶה m.; 1) work-master, work-mistress, hence also used of the wisdom of the creation, as: work-mistress, where it has yet no feminine form; 2) p. n. m.

king of Judea, (641-639 before the Christian era); 3) once only dialect. for מן which see.

אָמֵן (מן=אָמֵן, pl. אָמֵנִים, אָמֵנִים, const. אָמֵן) m. originally supported, confirmed; hence firmness, support, reliance, truth. אָמֵן ל' truthlessness. The plural signifies (a) collectively abst. sureness, truth; b) concrete: that on which you may rely, you may be sure of. אָמֵן (from אָמֵן, pl. אָמֵנִים) f. sureness, firmness, truth, security, e. g. his hands were steady, (i. e. sure). Exod. 17: 12.

אָמֵן p. n. m. (the courageous, valourous one), father of the prophet Isaiah.

אָמֵן p. n. m. for which elsewhere stands אָמֵן which see.

אָמֵן stands for אָמֵן. See אָמֵן, אָמֵן.

אָמֵן p. n. m. for אָמֵן; the interpolation of ' is considered a diminutive form, for which, however, there is no example in Hebrew. See אָמֵן.

אָמֵן adj. m. vigorous, strong, אָמֵן strong in power; אָמֵן very firm connection, conspiracy.

אָמֵן (after the form of אָמֵן) m. that which is prominently shewing itself, or that which is made prominent, *cacumen*, hence (a) *summit*

of the mountain; (b) top of a tree, אָמֵן אָמֵן above, at the top of the tree. Root אָמֵן.

אָמֵן to fall together, to wither, to waste, to languish, only particip. אָמֵן ל' how languishing (weak) is thy heart, (Ezek. 16: 30), from passion. Duplicate form passive, אָמֵן, אָמֵן אָמֵן, אָמֵן, אָמֵן, withered, (of plants) wasted away, pining away, to be downcast.

אָמֵן (pl. אָמֵן) adj. m. withering away, weak, duplicate form from אָמֵן; the א becomes harder from the original intrans. sense. See אָמֵן.

אָמֵן (not used) to join, to connect. This idea of union is evidently impressed by *emm*, mother, origin. she who unites tribes or families; *ama* is a lengthened root, and expresses the state of being connected or united, hence אָמֵן, she who belongs to, or is connected with a family, like אָמֵן, she who is added to a family; hence of the unity of a people, like: אָמֵן, אָמֵן people, etc. See אָמֵן, אָמֵן and others.

אָמֵן p. n. f. (place of assembly), city in the territory of Judah. See אָמֵן.

אָמֵן to make firm, to be firm, hence

1) to found, to prop, to build ; or Lat. *sustentare*, to sustain, to nourish, i. e. to support ; סמך part. nurser, cherisher, sustainer, maintainer, f. סמך ; 2) to be founded, confirmed, hence to be sure, true ; סמך, the faithful one, which signification may also be conceived transitively, since only the particip. pass. occurs. Niph. (a) to be firm, סמך סמך firm, sure place, (Isa. 22 : 23 and 25), סמך סמך 'ye shall not be sure, ye shall not be believed,' (Isa. 7 : 9) ; (b) to be durable, firm, constant : סמך סמך an uninterrupted house (generation), 1 Sam. 2 : 35 ; but it is also used of a lasting sickness, also of an uninterrupted flowing of the water, etc. ; (c) to be nursed, to be carried, used of a child ; (d) to be reliable, sure, unfailing, applied to God, a servant, a messenger, a witness, an artificer, etc. Hiph. to maintain firmly, with סמך to keep to any thing steadily, hence to trust upon something, to believe in something, (סמך, in God) ; but also to cause anything to stand still, used of the horse.

סמך Aram. Af. סמך the same as Hiphil.

סמך (= סמך) m. properly, to he

exercised, skilful, expert, hence work-master, artificer.

סמך adj. m. sure, true, firm ; hence (a) n. truth, faithfulness ; (b) adv. surely, truly, certainly, especially occurs as a confirmation, either once or repeated twice at the conclusion of sentences.

סמך m. surety, truth, faithfulness.

סמך f. 1) (from סמך) that which is fixed (of reward, wages), firmness (of a covenant) ; 2) p. n. of the back of the mountain of Anti-Lebanon (Talm. סמך) ; hence the name of a river now called Baradi (Gr. Chrysorroas), because it flows down from Amana. The Ketib is סמך (by interchanging m and b) ; the signification is firm ground, strength.

סמך (only pl.) f. pillar, post, column, originally part. f. Kal, that which supports, the column which props.

סמך (from סמך) f. 1) sustenance, nourishment ; 2) = סמך as adv. indeed, in truth, from which it appears in a mutilated form.

סמך p. n. m. (the sure one, one on whom you may rely, from סמך) ; a secondary form is סמך derived from סמך, סמך.

סמך, סמך (from סמך) adv. truly, certainly.

אָמַר fut. **אָמַר** imp. **אָמַר**; 1) to be sharp, especially of the sharp, light dazzling colour of the deep scarlet, as *ὄξυς* is also used, hence **אָמַר** scarlet; 2) the idea of sharpness transferred and applied to the mind, to be sharp, vehement, bold, strong, with **בָּן** to overwhelm somebody. Pi.: 1) to make hard, i. e. stubborn, inflexible, e. g. **בָּן** the heart; to make hard or firm, applied to a body, e. g. house, heaven; to make courageous, bold, by affording succour; 2) to make firm, select, distinguished, e. g. **בָּן** the son of man, with **בָּן**, selecting from among others. Hiph. to act courageously, bravely, to exercise strength. Hithph. to shew oneself bold, strong, hence of the rash act, of the firm resolution, of encouraging oneself.

אָמַר (pl. **אָמַרִים**) adj. m. deep red, as the colour of horses: hence LXX. *κυρροί*. Respecting this form comp. the usual distinction of colours **אָמַר**, **אָמַר**, **אָמַר**.

אָמַר (poet.) valour, strength.

אָמַר (from **אָמַר**) f. the same, (poet.) The masc. **אָמַר** occurs in modern Hebrew.

אָמַר p. n. m. (the valorous one, formed from **אָמַר**).

אָמַר p. n. m. (God is the strength), a king of Judea (840—11 before the Christian era), LXX. *'Αμωσας*, *'Αμωσας*.

אָמַר fut. **אָמַר**, pause **אָמַר** inf. cons. **אָמַר**, **אָמַר**, **אָמַר** (= **אָמַר**);

1) physically, to stare, to shew forth prominently, to extend, only used in the word **אָמַר** that which shews forth prominently, top of a tree, summit. Hith. **אָמַר** to make oneself prominent, great, to boast, with which may be compared **אָמַר**, **אָמַר**, **אָמַר**; 2) spiritually, to say, originally to raise the voice, to produce tones, to sound forth from within; it is therefore used of the non-regulated sounds of the horse, Job 39: 15. Different from **אָמַר**, to join words together, pre-supposing a combination; hence **אָמַר** as insufficient in itself, is always succeeded by what is said, which **אָמַר** does not require, e. g. speak to Israel, and tell them (the following). Thus **אָמַר** to say = 'namely,' or viz. is used as the form for quoting, where the very words spoken must follow; or the accus. of what is said follows, which, however, often appears to be omitted: e. g. 'Cain said (it)', Gen. 4: 8. The signification

merges into four branches: (a) to say, plainly with ל; לֵאמֹר to say to, or of some one; (b) to name, with ל, hence אָמַר named; (c) to think, properly elliptical for לֵאמֹר בְּלִבְךָ to say in the heart, (comp. *φημι* in Homer), which often follows it; (d) various changes in the signification according to the context; to exhort, to predict, to praise, to point out, to command, which, however, all meet in the primary sense. Niph. to be said, לָ, לֵאמֹר to somebody; with ל to be called; קרוֹשׁ יֵאָמֵר 'holy he shall be called.' יֵאָמֵר (impersonal) it is said, it is understood, especially before a quotation.—Hiph. to cause to say, with the accus. e. g. 'thou hast caused it to be said to Jehovah,' i. e. thou hast solemnly dedicated thyself, etc. (Auth. Vers. avouched), Deut. 26: 17, 18.

אָמַר fut. יֵאָמֵר inf. לֵאמֹר, אָמַר. Aram. 1) to say, verbally or in writing; part. pl. אֹמְרִין one says, people say; 2) to command. The root is like in Hebrew.

אָמַר (with suff. אָמַרְי, pl. אָמַרִּים const. אֹמְרִי) m. equiv. to אָמַר, (poet.) 1) speech, word, sentence, אֱלֹהֵי אָמַרִּי the divine sentences; נָתַן אָמַרִּי 'goodly speech,'

(words), Gen. 49: 21; poetical effusions, i. e. to make a speech, thus: אָמַרְי שְׁמִי, נֵעַם, אָמַרְי אָמַרְי, בִּינָה, דְּעֵת, 2) sentence = decision, lot, fate: אֱלֹהֵי אָמַרְי, the lot appointed him by God.

אָמַר pl. אֹמְרִין Aram. m. lamb, properly for אֱלֹהֵי אָמַרְי *laniger*, from אָמַר wool.

אָמַר p. n. m. (high of stature). See אָמַר.

אָמַר (poet.) m. 1) speech, poetical address, song; 2) prediction; 3) equiv. to דָּבָר matter, *res*, hence for: something.

אָמַרָה (const. דָּר, pl. אֹמְרוֹת) f. speech, poetical address, sentence.

אָמַרָה f. the same.

אָמַרִי p. n. m. (properly the one who inhabits the summit, the top), a Canaanite tribe on that which was subsequently a mountain of Judah. LXX. 'Αμορραῖος; their land, according to Joseph. 'Αμορραῖος, 'Αμορρα (var. 'Αμορραλα, 'Αμορραλα). Perhaps from אָמַר No. 1, the gigantic, high-stature people. Comp. אָמַרִּים.

אָמַרִי p. n. m. (from אָמַר eloquent.)

אָמַרִיָּה p. n. m. (the boon of God.)

אָמַרִיָּה p. n. m. the same.

אָמַרְפֶּל p. n. m. (equiv. to אָמַרְפֶּל, probably אָמַרְפֶּל is the diminutive termination, and אָמַרְפֶּל equiv. to

אֲרָרְךָ with ו interpolated; comp. 'Αβρααρχίτις, territory of the northren Assyrian, and אֲרָרְךָ־שֵׁנָר as a p. n. of a Semitic), king of Shinear.

אֲרָרְךָ m. originally that which is departed, passed; 1) the night before (Arab yesterday), shortly, but only as an adverb: yesterday, contrast to אֲרָרְךָ־מָחָר, that which is later, that which follows, i. e. tomorrow; 2) night in general, only Job 30: 3. אֲרָרְךָ־שֵׁנָר night, (grey of night), of the wilderness = nightly desert, as Kimchi, Raahi, and Rabb explain this passage. The root is אֲרָרְךָ־שֵׁנָר = אֲרָרְךָ־שֵׁנָר to depart, to vanish.

אֲרָרְךָ (with suff. אֲרָרְךָ־מִי, for אֲרָרְךָ־מִי) contrac. from אֲרָרְךָ־מִי f. firmness, constancy, from אֲרָרְךָ־מִי to make firm; hence 1) durability, surety, certainty; 2) faithfulness, truth, especially of religious truth; honest, true mind, generally connected with אֲרָרְךָ־שֵׁנָר. See אֲרָרְךָ־שֵׁנָר.

אֲרָרְךָ־מִי (only const., and with suff. אֲרָרְךָ־מִי), pl. const. אֲרָרְךָ־מִי f. only in Gen., prob. cloth, from אֲרָרְךָ־מִי to extend, like אֲרָרְךָ־מִי, kerchief, from אֲרָרְךָ־מִי, but generally sack, joined to אֲרָרְךָ־מִי.

אֲרָרְךָ־מִי p. n. m. (the honest-minded one).

אֲרָרְךָ־מִי adj. m. אֲרָרְךָ־מִי const. אֲרָרְךָ־מִי f. (Aram.) strong, robust, originally, well or strongly loined, from אֲרָרְךָ־מִי, the loins, because in them was the seat of strength according to the Semitic doctrines.

אֲרָרְךָ־מִי interrog. adv. where? in Targ. for אֲרָרְךָ־מִי contracted from אֲרָרְךָ־מִי; (comp. אֲרָרְךָ־מִי and אֲרָרְךָ־מִי), hence אֲרָרְךָ־מִי wherefrom? אֲרָרְךָ־מִי whereeto? till when? till where? how long? seldom for אֲרָרְךָ־מִי.

אֲרָרְךָ־מִי. See אֲרָרְךָ־מִי.

אֲרָרְךָ־מִי or אֲרָרְךָ־מִי (pronom. root) Aram. equiv. to the Hebrew אֲרָרְךָ־מִי I. In this word like אֲרָרְךָ־מִי, an is additional to אֲרָרְךָ־מִי; אֲרָרְךָ־מִי (I) I, an addition like most other personal pronouns have.

אֲרָרְךָ־מִי (pronom. root = אֲרָרְךָ־מִי) a word signifying prayer, imploring: O that! in the beginning where the merely enclitic אֲרָרְךָ־מִי (only, however,) cannot stand. In very pressing requests the syllable אֲרָרְךָ־מִי may follow.

אֲרָרְךָ־מִי interrog. adv. whereto? (formed from אֲרָרְךָ־מִי with אֲרָרְךָ־מִי of motion), in double questions, אֲרָרְךָ־מִי אֲרָרְךָ־מִי, wherefrom and whereto? אֲרָרְךָ־מִי אֲרָרְךָ־מִי whereto and wherefrom? אֲרָרְךָ־מִי till when, how long? Seldom

אָנָה f. moaning, wailing, Greek *αῖνα*. Root אָנָה.

אָנָה p. n. m.

אָנָה (not used), to be pointed, to be sharp, or whatever else is connected with this idea, related to אָנָה, from which אָנָה hook, harpoon.

אָנָה m. properly, the being pointed, point; as a tool for building: pointed-hook, (measure-hook, square-rule), thorn, nail, used for tearing things asunder, (related to אָנָה); hence the LXX. and Symmach. correctly render it *αἰμάριον* (pointed iron), for the use of engraving. Comp. Aram. אָנָה *ānā*.—Only in Amos (four times) 'I will set a plumb-line (of devastation) in the midst of my people Israel,' Amos, 7: 8. 'The Lord stood upon a wall made by a plumb-line with a plumb-line in his hand,' Amos, 7: 7.

אָנָה pause אָנָה, (pronominal root) pers. pron. equiv. to אָנָה I, but only belongs to the ancient period of the language; hence in Ezek. Eccl., and Chron. אָנָה. According to the etymology it is composed from the usual *an*, demonstr. syllable, and the general form *āchi*, I, also like the Coptic *anok*, is composed.

אָנָה (אָנָה) equiv. to אָנָה; 1) only Hith. to complain, (related to אָנָה.)

אָנָה (Aram. אָנָה) properly to make anything compressed, or to press; only in Esther.

אָנָה fut. אָנָה, originally, panting, gasping for something, *inhare*; gasping, snorting with passion; hence to be wroth, with אָנָה against somebody. Hith. to put oneself in a passion. The original idea of breathing; whence the secondary one of snorting with passion and lust is developed, lies in אָנָה, where the א is interpolated.

אָנָה (def. אָנָה pl. אָנָה) Aram. m. equiv. to the Hebrew אָנָה.

אָנָה f. parrot, (after the Arabic translation), so called from its irritability, the LXX. strand-snipe, (*χαραπίος*). Others class this bird with the eagle-kind, identical with *αετταία* in Homer.

אָנָה to groan, to complain, to wail, of the wounded; comp. Scandiv. *anken*. Niph. to complain, to sigh.

אָנָה (const. אָנָה) f. 1) groaning, complaint, (related to אָנָה); 2) a sound like that of a lizard, of a moaning nature.

אָנָה (only part. pass. אָנָה), to be mortal, malignant, injurious, dangerous, of incurable wounds,

of dangerous pain ; figuratively of a day of grief. Niph. to become dangerously, fatally ill.

שָׁנָה Aram. equiv. to שָׁנָה.

שָׁנָה see שָׁנָה, שָׁנָה.

שָׁנָה properly שָׁנָה (pronominal root), Aram. thou, (from שָׁנָה and שָׁנָה, see שָׁנָה) from which is abbreviated שָׁנָה.

שָׁנָה p. n. m. a king of Judah, 955-914 before the Christian era. LXX. 'Asá.

שָׁנָה m. anointing vessel, שָׁנָה is here of the same use as the שָׁנָה in שָׁנָה from שָׁנָה; if שָׁנָה is the root; probably it is related to שָׁנָה; שָׁנָה, שָׁנָה is here to be taken as the root.

שָׁנָה m. hurt, disaster, from שָׁנָה = שָׁנָה *laedere*.

שָׁנָה = שָׁנָה, (pl. שָׁנָה) m. incarceration, fetter; שָׁנָה שָׁנָה, house of fetters, prison. See שָׁנָה.

שָׁנָה Aram. m. the same.

שָׁנָה m. equiv. to שָׁנָה, the being gathered (of fruit), gathering time of fruit = harvest, from שָׁנָה. Comp. שָׁנָה, שָׁנָה, שָׁנָה, שָׁנָה.

שָׁנָה (and שָׁנָה) m. prisoner, one that is fettered; שָׁנָה, however more as a participle.

שָׁנָה (not used) equiv. to שָׁנָה, to put, to lay down; שָׁנָה is here preformative, like in many verba.

שָׁנָה m. place where something is laid down, warehouse, store; (comp. שָׁנָה, שָׁנָה).

שָׁנָה p. n. m. (hating very much), after the form שָׁנָה, if the etymology is the Hebrew form.

שָׁנָה p. n. m. Assy. satrap. The Assyrian appell. signification is not clear.

שָׁנָה p. n. f. daughter of the Egyptian priest, Pôt-i-Fera, Joseph's wife; LXX. 'Assið, 'Assið. In the extraction שָׁנָה (= שָׁנָה) Neit,—(Pallas) is the only one to be ascribed.

שָׁנָה fut. שָׁנָה (שָׁנָה, שָׁנָה, שָׁנָה, with שָׁנָה); to take, draw, join together, hence: 1) to gather (fruit), equiv. to gather in, to lay in store; the people, equiv. assemble; שָׁנָה, שָׁנָה to gather, or to put in some place, (e. g. in prison); 2) to draw together, or to draw back, e. g. to draw the feet back on the couch; to withdraw the hand; the stars withdraw their brilliancy; 3) to gather in, to receive, e. g. in the town. Hence of leprosy, to take it away, i. e. by which the one cured is received into society. To close a procession; 4) to gather in, of God, i. e. to take away, e. g. 'thou gatherest their

life in,' i. e. they die; 'God gathers my shame,' i. e. he takes it away. Niph. inf. **הִתְקַבֵּץ**; 1) to gather themselves, with **לְ**, **לְ** to assemble at, or to repair to some place; with **עַל** to assemble against somebody; 2) to be gathered = to die, in figurative speech; to be gathered to (**לְ**) his people; to be gathered to his ancestors, i. e. in the region of death; hence also to cease, to vanish, to perish; 3) to be received, of the leprous; 4) to withdraw oneself, to draw out, of the sword.—Pi. to gather with zeal, to receive (to oneself), to keep the procession together.—Pu. to be gathered, to be taken together.—Hith. to gather themselves together.

הַקָּבֵץ p. n. m. (gatherer) a bard and poet in the time of David, whose descendants were yet singers in the time of Nehemiah.

הִתְקַבֵּץ (only pl. **הִתְקַבְּצוּ** const. **הִתְקַבְּצוּ**) m. **הִתְקַבְּצוּ** (pl. **הִתְקַבְּצוּ**) f. to be gathered, **הִתְקַבְּצוּ** **בְּבֵית** or **בְּבֵית** **הַ** house of provisions gathered; **הִתְקַבְּצוּ** assembly (of wisdom); **הִתְקַבְּצוּ** **עַל** members of assemblies.

הִתְקַבֵּץ m. gathering, gathering of fruit. Comp. **הִתְקַבֵּץ**.

הִתְקַבֵּץ (from **הִתְקַבֵּץ**) f. gathering. A very rare form.

הִתְקַבְּצוּ m. multitude of people gathered here and there, with the article, the rabble, mob. It is a doubled form, and **הִתְקַבְּצוּ** like **הִתְקַבְּצוּ**, **הִתְקַבְּצוּ**.

הִתְקַבְּצוּ Aram. adv. zealous, careful, LXX. *ἐτοίμως, επιμελῶς, ἐπιδεδίκοις*. The derivation is uncertain.

הִתְקַבְּצוּ (Persian) p. n. m. (comp. *Ἀσπαδάτας, Ασπάδας*, as a Persian name, Diod. S. II. 33.) i. e. of the horse, an appellation for the heathen deity Behram, in the figure of a horse, from the Persian *esp, equis*, and the usual *dât*, there.

הִתְקַבֵּץ (fut. **הִתְקַבֵּץ**, **הִתְקַבֵּץ** inf. with **לְ**; **הִתְקַבֵּץ**, **הִתְקַבֵּץ**, participle pass. **הִתְקַבֵּץ** = **הִתְקַבֵּץ**); 1) to bind together, to fetter, and imprisoning generally; even without fetters; fig. of the fetters of love; **הִתְקַבֵּץ** prisoner; 2) to tie on; e.g. the fold, the vine; to harness, e.g. calves to the waggon, hence generally: harnessing (a waggon); fig. **הִתְקַבֵּץ** **בְּ** **הַ** to entangle in dispute, i. e. to commence it; 3) to bind, to impose a bond upon oneself, to make a vow, in the emphatic form, **הִתְקַבֵּץ** **עַל** **הַ** **הַ**, to impose a fetter on the soul, i. e. to

enter into an obligation of a vow of abstemiousness, (contrast כח, to vow) ; comp. Aram. כח, (to bind), prohibit, כח (to solve), to permit.—Niph. pass.—Pual to be taken prisoner.

כח, כח m. vowing to abstain, a vow of abstemiousness, from כח.

כח Aram. m. commandment of prohibition or denial.

כח p. n. m. (LXX. Eus. 'Ασπεδαν, Tob. 1: 21, Σαχσδονός, Alex. Σαχσδων, Joseph. 'Ασασαχσδδας, Ναχσδδας), a king of Assyria after Senacherib.

כח (Persian) p. n. f. (= כח, Persian, *sitarah*, Greek α-σθη, star, asterisk ; comp. כח, consort of Xerxes (Ahasuerus), who was formerly called כח, (myrtle). LXX. 'Εσθηρ.

כח Aram. m. equiv. to Heb. כח, wood, since often in the Aramaic that כ=כ and כ=כ.

כח (pronom. root) prepos. at, on, and the prepos. expression of approximation, either stable or moving ; to, thereto, before, hither, since both ideas are interwoven in all languages ; hence conjunctive when it signifies the moving to a place or near it, as 1) likewise, also, e. g. כח, also after him, i. e. near, close to him,

differs from כח, which has only a tendency of augmenting ; 2) besides, e. g. ' besides God will not do wickedly,' (Job 84: 12) ; 3) to, (being a prepos.) ' I have let the matter known to thee,' (כח) ; 4) and, indeed, expressed with or without gradation, e. g. ' to thee, O Lord, belongs the day, and even the night.' (Ps. 74: 16). ' Thou art beautiful, my beloved, and even (yea) pleasant.' (Song of Sol. 1: 16) ; ' even (yea) thou castest off fear,' etc. (Job, 15: 4). Compounds : כח, even, truly ; in the first part of the sentence : even indeed, כח, besides also, כח, besides that, according to the context ; how much more, how much less ; כח is it now also (true) ? כח כח has he said indeed ? = כח is it even that ?

כח Aram. the same as in the Hebrew.

כח (= anf. with suff. כח ; dual כח) m. a snorter, hence nose, anger. The dual כח ; 1) properly nostrils, but transferred to snorting with anger ; hence the form, long or short suffering, i. e. enduring ; 2) the whole face, e. g. כח, the face to the ground, (ellipsis) turned ; כח

דָּוִד before the face of David ; (comp. דָּבַר = דָּבַר, Aram. as before the face); 3) like דָּבַר, *πρόσωπον*, for person ; דָּבַר, also two persons, דָּבַר דָּבַר one gift for two persons, i. e. double ; 4) p. n. m. The root is דָּבַר, which see.

דָּבַר (fut. דָּבַר) to bind, to bind round, to gird round.

דָּבַר (adj. m. only f. דָּבַר const. דָּבַר); 1) to be bound round, to be girded round ; hence, דָּבַר דָּבַר, the girdle bound, or girded on ; 2) the tying round the garment thrown over a person. The root is דָּבַר, which see.

דָּבַר see דָּבַר.

דָּבַר (later with suff. דָּבַר), m. castle, palace, burgh. The root is probably דָּבַר, to bind, to make fast, to arch ; (compare דָּבַר, דָּבַר), and formed after the method of דָּבַר, from דָּבַר.

דָּבַר (fut. דָּבַר; once דָּבַר), to bake, with two accus. ; דָּבַר, דָּבַר m. and f. baker ; שֹׁר דָּבַר chief of the bakers.—Niph. Pass.

דָּבַר, דָּבַר (pronom. root) demonstr. adv. ; 1) properly here there, but always in reference to time : now then, *τοῦτε*, then, in the emphatic speech, e. g. 'then do this (דָּבַר) my son,' (Gen. 27 : 8), now then,

(דָּבַר), 'who is he?' (Gen. 27 : 38), what then ? (דָּבַר); 2) in the original signification similar to דָּבַר, e. g. if not, then (דָּבַר), strengthened by דָּבַר : as דָּבַר דָּבַר if it be thus then. It is composed from *da* dem. and *ba*=*ba*.

דָּבַר (דָּבַר c. דָּבַר), m. 1) to wrap round, dressing, especially of the high priest, or royal garments, ephod, *ἱματίς*, made from purple, blue, or purple, scarlet, and gold fringes, and made like the garments now used by the Catholic Priests at the Mass, chasuble ; 2) that which is wrapped up, heathen idols.

דָּבַר p. n. m. from דָּבַר = דָּבַר (the oppressed one, the one who is snubbed at).

דָּבַר adj. m. דָּבַר, f. weak in the stem, drooping in the stem, unripe, tender in the stem ; derived from דָּבַר, which see.

דָּבַר p. n. m. (double person, double pieced). See דָּבַר.

דָּבַר adj. m. 1) strong, vigorous, originally to set in motion, to press, to conquer ; hence subst. דָּבַר, the strong ones ; 2) to move, to flow ; hence subst. brook, a vale with a brook ; next, water-tube, spout, the bed of a river, etc., always derived from

running, flowing The root is **DEM**, which see.

DEM see **DEM**.

DEM to fall; hence, 1) to descend, to sink, to set, of the sun, to become dark; 2) to fall, to sink oneself, to sink the stem; hence to be tender, weak in the stem, to be pliable, always proceeding from its original signification.

DEM adj. m. dark, without sun, of days, (related to **DEM**).

DEM m. setting of the sun, sun-set, darkness; fig. of misfortunes, reverse.

DEM (from **DEM**) f. the same, however more collective.

DEM p. n. m. (very tender, weak, redoubled form from **DEM**).

DEM (not used) to turn in a circuit, to twist.

DEM (pl. **DEM** and **DEM**, const. **DEM**, pl. **DEM**) m. circumference; hence a wheel; **DEM** **DEM**, 'wheel of his chariots'; **DEM** **DEM**, axle of the wheels; fig. of a speech moving in its own sphere, **DEM** **DEM** a speech spoken in its sphere, i. e. measured.

DEM see **DEM**.

DEM equiv. to **DEM**, vanish, cease; (comp. **DEM**).

DEM (dual **DEM**; const. **DEM**) m.

the vanishing; hence: end, **DEM** **DEM** i. e. remote lands; **DEM**, the two ends of the feet, pair of soles, **DEM** **DEM** water that reaches up to the soles, i. e. shallow; (comp. **DEM**, **DEM**); 2) adv. and conj. not, besides, except, originally nothing, e. g. all their princes are nothing (**DEM**); 'is any one else, or besides, with thee? and he said, no one (**DEM**) none; not, e. g. not (**DEM**); from me, except: nothing further except (**DEM**) God; hence **DEM** = **DEM** without; **DEM**, an *non*? **DEM** from nothing = like a nothing, next to **DEM**; **DEM** **DEM** till then, that not; **DEM**, except that; hence also, only that, but, however; **DEM** = **DEM**, formed like **DEM**.

DEM see **DEM**.

DEM (not used) to breathe, to blow, related to **DEM**, **DEM**, **DEM**. From which **DEM**, **DEM**.

DEM (pause **DEM**) m. equiv. to **DEM**, a breath; hence **DEM** = **DEM**, from a breath, from nothing. The root is **DEM**, which see.

DEM generally f., originally the breathing one, the hissing one; hence, venomous serpent, from **DEM**, to breathe, to hiss. The termination **DEM** is shortened from **DEM**.

Comp. תנח, תנח and others.

תנח (poetically) to circumferate, to turn, to twist, related to תנח; hence to surround, to encompass, with acc. Ps. 18 : 14, and with על Ps. 40 : 13.

תנח (not used); 1) to move, to flow, hence תנח brook. The root is תנח related to תנח, תנח to weigh; 2) trans. to set in motion, to push, to press, to conquer, hence תנח strong, powerful. Only Hith. 1) to force oneself, to make oneself courageous, daring, תנח, תנח 'I forced myself, therefore, and offered a burnt-offering,' (1 Sam. 13 : 12); 2) to force oneself to take courage, to refrain from something, to curb oneself, e. g. 'the sounding of thy bowels and of thy mercies, are they restrained?' (Isa. 63 : 15).

תנח and תנח p. n. f. (city of a canal) name of a town. See תנח.

תנח p. n. f. (the same) name of a town. See תנח.

תנח (not used); 1) equiv. to תנח, תנח, crumbled, to be broken in pieces; 2) equiv. to תנח to cover, where נ is softened into תנח.

תנח m. 1) dust, originally, to scatter into dust. Comp. תנח dust, from תנח to be beaten small, to

pulverise; hence תנח 'proverbs or songs like dust,' i. e. vain songs (Job 18 : 12); תנח 'he who feedeth on ashes,' i. e. 'who hunts after vanity,' (Isa. 44 : 20); תנח, תנח 'earth and dust,' figure of transience (Gen. 18 : 27); 2) ashes from wood, different from תנח ashes of the sacrifices.

תנח m. covering, especially covering of the head; (comp. Aram. תנח the same; תנח turban). The root is תנח = תנח which see. תנח (pl. תנח) m. a young brood, from תנח which see. The תנח is preformative.

תנח (only Canticles) m. equiv. to תנח, sedan, *phœtion, ferculum*, chariot, from תנח = תנח which see. The termination תנח, is only to be met with in roots ending with vowels (תנח), like תנח, תנח hence the root of this word is תנח.

תנח 1) p. n. m. (from a noun in the sing. תנח or תנח from תנח with תנח preformative) name of the second son of Joseph, Ephraim, and subsequently head of a tribe. After the division of the empire, there was for a long time an Ephramitic dynasty at the head of the Israelitish portion: hence Ephraim = Israel; 2) p. n. f.

name of the territory of Ephraim called so after the head of the tribe; 3) mountain of Ephraim, extending from the plain of Jesrael to the mountain of Judah; 4) Forest of Ephraim, the correct etymology is from פרה, and therefore there is no dual form.

אִפְרָסִי (Aram.; pl. אִפְרָסִי) m. an inhabitant of a town in Syria, perhaps from Prusias (Cellar. ad Plin. ep. 10, 85), or Pyrisa bora (Amm. I, 23, p. 286). Uncertain because the extension of the Syrian dynasty is not clearly ascertained, the terminating אִ is contracted from אִפְרָסִי which is common in Syriac.

אִפְרָסִי and אִפְרָסִי (Aram. pl. אִפְרָסִי) p. n. of a people of whom no particulars are ascertained.

אִפְרָת with the א indicating motion אִפְרָתָה; 1) p. n. m. equiv. to אִפְרָתִים אִפְרָתִים (פָּרַת) a sprout, a sproutling), hence אִפְרָתִי Ephratite, from Ephraim; 2) p. n. f. a name for Bethlehem, (i. e. a fruit territory).

אִפְרָתִים (Aram.) adv. finally, perhaps equiv. to אִפְרָתִים from אִפְרָתִים = אִפְרָתִים with the adverbial termination אִפְרָתִים like אִפְרָתִים (אִפְרָתִים), אִפְרָתִים (אִפְרָתִים). Others derive it from Persian *fīdam*, which is not

unlikely in the Aram. biblical passages. See אִפְרָתִים.

אִפְרָתִים p. n. m. (from אִפְרָתִים = אִפְרָתִים beautifully formed) once in its stead אִפְרָתִים (ornamentally formed).

אִפְרָתִים (with suff. אִפְרָתִים, pl. אִפְרָתִים) f. finger, forefinger, transferred to measure, the breadth of a finger. The finger of God: a token or sign that God is the director: with אִפְרָתִים toe. The א is preformative, and the root is אִפְרָתִים which see.

אִפְרָתִים (Aram.) the same, but elsewhere אִפְרָתִים, in the Talmud we find the denominative אִפְרָתִים derived from it, signifying to stretch out the fingers for giving a sign.

אִפְרָתִים m. properly to lean on, to be joined to, connected with; hence 1) the noble (joining to his ancestors) descending from the ancient stem; 2) support to lean upon; אִפְרָתִים the (supports of the earth), utmost points of support. 'Thou whom I have taken from the ends of the earth' (Isa. 41: 9), similar to אִפְרָתִים.

אִפְרָתִים (pl. אִפְרָתִים, const. אִפְרָתִים), m. properly to lean firmly, to be closely joined; hence, joint, shoulder, elbow, from אִפְרָתִים in the intensive form.

אִפְרָתִים (not used) to lean, to bend, to-

wards, from which אָצוּל, אָצוּל, אָצוּל. The root is אָצוּל, related to אָצוּל.

אָצוּל (with suff. אָצוּל), m. support, to lean upon, aside, only prepos. leaning upon, near, close by, אָצוּל, from near by; French *de chez*. (Comp. אָצוּל), from which denom. אָצוּל, to put aside, to separate, to select, to distinguish, with אָצוּל and אָצוּל, to select for somebody.—Niph. pass.—Hiph. fut. אָצוּל, to separate, to distinguish, perhaps אָצוּל is in this sense primitive, and related to אָצוּל.

אָצוּל 1) p. n. m. (nobly, of noble extraction), in pause אָצוּל; 2) p. n. of a place, a cliff, from which must be distinguished אָצוּל, p. n. of a place.

אָצוּל p. n. m. (distinguished, or selected by God).

אָצוּל p. n. m. (equiv. to אָצוּל, strength.)

אָצוּל (equiv. to אָצוּל), f. 1) ornament of the feet, or of the instep, a small chain round the instep, from אָצוּל; compare Lat. *pedica*, ornament of the foot; *manica*, ornament of the hand; *tunica*, ornament of the waist; 2) bracelet, from its similarity with the ornament of the instep.

אָצוּל to keep together, to accumulate.—Niph. pass.—Hiph. fut.—first pers. אָצוּל denom. from אָצוּל, to appoint somebody over the treasury, with אָצוּל.

אָצוּל p. n. m. (accumulation, heaping up).

אָצוּל (rare) originally adj. m. very glowing, sparkling, dazzling colour; hence subst. אָצוּל, high-coloured stones, (Authorised Version: 'pleasant stones'), Isa. 54:12. The root is אָצוּל, to burn, to glow.

אָצוּל (rare) epic. roc, *caprea*, others *capra*; at all events the root is אָצוּל, to which אָצוּל = אָצוּל is added as a suffix, and here like in אָצוּל later, n is interpolated.

אָצוּל see אָצוּל.

אָצוּל (not used) to be strong, vigorous, courageous, related to אָצוּל, overwhelm; comp. Greek *deō*, to make strong; *Aen-*, the powerful one, Mars; *deios*, brave, valourous; from which is אָצוּל p. n. אָצוּל, אָצוּל p. n. אָצוּל, אָצוּל, אָצוּל.

אָצוּל p. n. m. (from אָצוּל, properly strength; next, the strong one).

אָצוּל (only with suff. אָצוּל) m. the strong one, the powerful one, hero, collectively, heroism, heroea, from אָצוּל (אָצוּל) and the termi-

nation formed therefore after אָל, also אָרְאֵל, (after the form פִּרְסֵל) which is indicated by the doubling of the ל. According to others it is a compound of אָל אֱלֹהֵי lion of God, but in that case would be inexplicable, (a) the abbreviation of אֱלֹהֵי into אֵל; (b) the doubling of the ל in אָל for אֵל, only once אֱלֹהֵי for אֵל occurs, for as it appears from a false signification by the punctuators, unless a noun formed from אָרְאֵל is the foundation. The root is אָרְאֵל.

אֲרִיאֵל p. n. m. (the heroic-minded) formed from אָרְאֵל.

אָרַב (fut. יִאָרַב) to bind up, to tie, to twine, to knot; here only figuratively *καὶ δὲ δάπτειν*, to weave or to spin deceit, to lie in wait with ל, עַל, and accus.; part. אָרַב also collective, the plotting one, i. e. the ambush, if not אָרַב = אָרַב, like אָבַד = אָבַד.—Pi. part. only מְאָרְבִּים, those lying in wait, or ambush, with עַל.—Hiph. fut. only וַיִּאָרַב = וַיִּאָרַב, to cause laying in ambush.

אָרַב p. n. f. (joining of houses, n. gent. מְאָרְבִּי) name of a town.

אָרַב m. 1) ambush; 2) place of ambush where beasts are encamped; (comp. מְאָרַב, מְאָרַב). אָרַב (with suff. מְאָרַב, אָרַב) m.

to concoct, to spin cunning, lying in wait.

אָרְבָּא (complete אָרְבָּא p. n. of a town, probably Arbēla in Galilee.

אָרְבָּה m. locust, especially those that appear in swarms, (*gryllus gregarius*) from אָרַב, properly therefore, band, troop, swarm. See נָחַם.

אָרְבָּה (from אָרַב, only pl. const. אָרְבָּה) f. properly snare; hence concoction of deceit, e. g. 'and he shall bring down their pride together with the spoils (אָרְבָּה) of his hands,' i. e. that which his hands have woven or concocted, (Isa. 25 : 11).

אָרְבָּה (from אָרַב; pl. אָרְבָּה), f. properly that which is railed in, hence generally, rail, window, e. g. window of Heaven, from whence the rain comes, dove-cot, smoke-hole, or chimney, etc. R. אָרַב. אָרְבָּה p. n. f. a place in the territory of Judah. See אָרַב.

אָרְבָּה m. (for אָרְבָּה, const. אָרְבָּה); 1) four; also the fourth, in regulation of time; with suffix אָרְבָּהם, four of them; dual אָרְבָּתַיִם, fourfold; pl. אָרְבָּעִים, forty, often for a round number. See רָבַע, רָבִיעִי, רָבַע. 2) p. n. See קָרְיָה.

n. the same.

יָאֵרָ ; 2 pers. (תִּאֲרָנִי) ; 1)

e. g. the hair in curls ; 2)

ve, part. אֲרָנָה, אֲרָנָה
masc. and fem.

treas, plait (of the hair) ;

reaver's shuttle, originally
on to and fro.

f. name of a territory of

the other side of Jordan,

city towns. רִנְנָב in the

and רִינוֹבָאָה in the Sa-

translation is generally

ded to it. The signifi-

(from רִנְנָב) : that which

r, i. e. fruitful, (ἰεῖλωος).

am.) equiv. to אֲרָנָבָן,

ee. Probably from אֲרָנָה,

e, with the termination

(comp. נִשְׁתַּנֵּן, מִרְתָּשָׁן),

originally that which

i.

ox, chest, derivation ob-

Probably *arg-as* is from

אֲרָנָה, Lat. *arc-a*, with

ination אֲרָ as. See the

.

originally, stuff of various

מִרְתָּשָׁן = רִנְנָב, chequered

g ; hence generally that

is dyed purple,—purple.

n אֲרָנָה may be softened

above word.

used) probably equiv. to

יָרַד to descend, to come down, to

be afflicted, אֲרָדָה p. n.,

p. n., אֲרָדָה, p. n.

אֲרָדָה p. n. m. equiv. to אֲרָדָה, misery

(the unhappy one), patr. n. אֲרָדָה.

אֲרָדָה p. n. m. (*afflictus*).

אֲרָדָה divides into three entirely un-

connected significations ; 1) not

used = to אֲרָדָה, to be strong,

vigorous, from which אֲרָדָה, אֲרָדָה ;

2) poetically, to pluck, to pluck

out, to gather, also to gather the

grapes (from the vine). From

which אֲרָדָה, אֲרָדָה ; 3) (not used)

equiv. to אֲרָדָה, to burn ; (comp.

אֲרָדָה, אֲרָדָה, Lat. *are-o*, *ar-d-eo* ;

uro, etc., from which אֲרָדָה ;

all the three significations exist

therefore only in the non-primitive

words, but have throughout a

grammatical analogy.

אֲרָדָה (pronom. root) Aram. behold !

see ! there ! but also conjunctive

in אֲרָדָה.

אֲרָדָה p. n. m. (sadness, affliction),

also אֲרָדָה.

אֲרָדָה p. n. f. a Phœnician insular

town on the Phœnician coast,

north of Tripoli, now called Ruad,

hence gent. n. אֲרָדָה.

אֲרָדָה (pl. אֲרָדָה, const. אֲרָדָה), f. a

stable ; hence generally the rack

of a horse in the stable. From

אֲרָדָה to lug, to pluck.

אֶרֶץ (only pl. אֶרֶצִים), adj. m. to be made firm like a cedar, from אֶרֶץ.

אֶרֶץ see אֶרֶץ.

אֶרֶץ p. n. f. (a rising ground), town in the territory of Shechem, according to Eua., later it was called Ramphin, not far from Diospolis.

אֶרֶץ Ketib, once for the Keri אֶרֶץ.

אֶרֶץ (const. אֶרֶץ) m. f. 1) ark, chest, a box, specially the holy ark of the tablets of the law, called אֶרֶץ הַתּוֹרָה, אֶרֶץ הַמִּצְוֹת; 2) case for mummies, coffin. The etymology is uncertain.

אֶרֶץ (not used) originally to be compressed, firm.

אֶרֶץ m. cedar, (originally firm-rooted), cedar of Lebanon, in the Arab. several of the *genus pinus*.

אֶרֶץ (from אֶרֶץ), f. cedar-work, wainscoating; (compare אֶרֶץ). The root is אֶרֶץ.

אֶרֶץ (without fut.); 1) to go, to wander. The root is אֶרֶץ, related to the Greek ἔρχομαι, to go.—Part. אֶרֶץ, wanderer, derivat. אֶרֶץ, אֶרֶץ; 2) (not used) to fix, to appoint, originally to direct, (*tendere*), to aim at.

אֶרֶץ p. n. m. (equiv. to אֶרֶץ, wanderer).

אֶרֶץ (pl. אֶרֶצוֹת, const. אֶרֶצוֹת,

with suff. אֶרֶצְהֶם, but also אֶרֶצְהֶם; com. 1) way, equiv. to אֶרֶץ, but in this sense only poetical; figuratively walk of life, conduct, manner: as way of Jehovah, i. e. to walk with God, etc.; poetical, for wanderer, equiv. to אֶרֶץ; 2) certain (i. e. always returning) time, e. g. אֶרֶץ הַיָּמִים the certain (monthly) time of women. See אֶרֶץ, אֶרֶץ.

אֶרֶץ (pl. אֶרֶצִים), Aram. the same.

In Targum אֶרֶץ.

אֶרֶץ (from אֶרֶץ), f. originally wandering, pilgrimage, but also troop of persons, caravan.

אֶרֶץ (אֶרֶץ), f. that which is fixed, measured, (of viands) portion, diah, from אֶרֶץ. 2.

אֶרֶץ (pl. אֶרֶצִים), epic. lion, originally the courageous, mighty one, ἀεὶ-ος, from אֶרֶץ = אֶרֶץ, after the form אֶרֶץ; (comp. אֶרֶץ, אֶרֶץ).

אֶרֶץ m. (the altar of God), fire-shrine of God, a poetical signification of the altar for burning-sacrifices, from אֶרֶץ, fire-hearth, and אֶרֶץ; hence also of Jerusalem, being the city of this sacred fire-hearth.

אֶרֶץ (Persian) p. n. m. yielding something worthy.

אֶרֶץ (Persian) p. n. m. the same.

אַרְיָה (from אַרְי ; for אַרְיָה, pl. אַרְיָוֹת), epic. lion. The fem. form has no influence on the genus. The root is אַרַּךְ. 1.

אַרְיָה (pl. אַרְיָוֹת) equiv. to אַרְיָה.

אַרְיָן (Assyr.) p. n. m. the Arian or that which is Ariac, which name has been extended to the Persians, Medes, and Assyrians, 'אַרְי' is the known syllable, "Ario, in Persian names *ok* is the adj. termination. See the letter כ.

אַרְיָן (Persian) p. n. m.

אַרְךָ 1) (not used) to be equalised, appropriate, suitable, from which אַרְכָּה ; 2) אַרְךָ, fut. אַרְכֶּה to extend, *tendere*, to be long, where the root is אַרַּךְ, related to אַרְוַח, to reach, to extend.—Hiph. to extend forward (the tongue), to make long, to lengthen (the days), also without אַרְכִּים; hence to make the days long, to live long, to endure; to postpone, to delay (the anger, the wrath), i. e. to be long-suffering; to extend, i. e. stay.

אַרְךָ Aram. (like אַרְךָ 1), part. pass.

אַרְךָ, *conveniens*, suitable.

אַרְךָ m. 1) length, extension, e. g. אַרְךָ רִיחַ, length of spirit, i. e. long-suffering, אַרְךָ נְמָכָר, length of the covering of the wing, i. e. long-winged; 2) delay, e. g.

אַרְךָ אַרְכִּים, delaying the wrath, i. e. long-suffering, 'take me not away (do not destroy me) in thy long-suffering,' (Jer. 15 : 15), i. e. by delaying thy wrath against the enemies; 3) p. n. of a town, Areca, Arecoa, (according to Ptolm.) on the Tiger, on the border between Suzana and Babylon, from which n. gent. אַרְכִּיָּא; 4) p. n. of a city in Palestine, from which n. g. אַרְכִּי.

אַרְךָ m. אַרְכָּה, f. adj. long, lasting, enduring, the usual adj. form.

אַרְךָ m. length, with אַרְכִּים: length of life, with אַרְכִּים, patience. See אַרְךָ.

אַרְכָּה (from אַרְךָ), Aram. f. length of time, length.

אַרְכָּה and אַרְכָּה, f. suitableness, equalisation; hence healing, amendment, salvation, generally joined to אַרְכָּה, אַרְכָּה. See אַרְךָ.

אַרְכָּה (with suff. אַרְכָּה) Aram. f. equiv. to אַרְכָּה, knee.

אַרְכָּה gent. n. from אַרְךָ 3.

אַרְכָּה gent. n. from אַרְךָ 4.

אַרְכָּה (not used) equiv. to אַרְכָּה, to be high, from which אַרְכָּה, אַרְכָּה.

אַרְכָּה const. אַרְכָּה, p. n. (high land) Aramia in the farthest extension of the term, but especially Syria; as a national name Aram is mentioned for the son of Shem, Gen.

10: 22; according to the Greeks it is situated in "Ἀρμενίαι, 'Armenia', according to the Hebrews it is only applied to Syrians, constructed with sing. pl. m. and f. The several territories of Aramea bear the names of: אֲרָם עֹלָבָה; אֲרָם דְּמִשְׁק; אֲרָם נַחְרִים; אֲרָם מַעֲכָה; אֲרָם בֵּית רְחוֹב.

אֲרָם p. n. m. (the high one).

אֲרָמֹן (pl. const. אֲרָמָנוֹת, the δ is dropped), m. palace, castle, citadel, generally comprising several buildings; hence next to בֵּית, palace. The derivation is obscure, if not, אֲרָם is taken for the root.

אֲרָמִי m. gent. אֲרָמִיָּה and אֲרָמִית, f. (also as an adv.) אֲרָמִיָּם, pl. Aramites, Syrians, Mesopotamians. אֲרָמִית in Aramaic, i. e. in Aramaic language.

עֲרָמְנִי p. n. m. (probably = עֲרָמְנִי, the plane-tree, slender).

אֲרָן p. n. m. (the slender one; אֲרָן, according to the Arab. to be slender, slim, related to אֲרָם).

אֲרָן m. 1) kind of cedar, (originally the slender one), from which masts are made. See אֲרָן, אֲרָן. 2) p. n. m.

אֲרָנָת epic. hare, originally plucking, used of the plucking, mowing of grass. The root is רָנַב, which see.

אֲרָנָן p. n. m. (the murmuring, rushing one, from רָנַן), name of a river and valley (נַחְל) between the countries of Albeika and Kar-rak, the present Mng'eb.

אֲרָנָן p. n. m. (the slender one).

אֲרָנָן p. n. m. (the same), Ketib אֲרָנָה, Keri אֲרָנָה, and אֲרָנָה, the same.

אֲרָע (def. אֲרָעָא Aram.) m. the earth, equiv. to אֲרָץ; as an adv. below, beneath.

אֲרָעִי (Aram.) adj. m. the lower one; formed from אֲרָע.

אֲרָעִי (const. אֲרָעִית, Aram.) f. soil, floor; this termination is an abstract form.

אֲרָפָד (Syr. רָפָד) p. n. f. (couch, from רָפָד), Syr. a town not far from Epiphania, (רָפָד), on the Orontes.

אֲרָפְכָשׁ p. n. of Semitic tribe, whose territory bore the same name; hence the province 'Αρραπαχίτις in northern Assyria is taken for it. It is said that the Chaldees descend from this Semitic tribe, which, however, the syllable כָּשׁ does not indicate (they are called אֲרָפְכָשׁ).

אֲרָץ (with the article אֶרֶץ, with \dot{a} of motion, אֲרָצָה, pl. אֲרָצוֹת), f. (rarely m.) 1) the earth as a continent in contrast to sea; circle of the earth in contrast to Heaven;

land generally (אֶרֶץ, פְּתָל),
, (אֶרֶץ), fatherland, especially
the Hebrews, Jewish land ;
for soil, *humus* ; אֶרֶץ, *אֶרֶץ*,
earth, *humi* ; earth as an
nt, clod of earth ; 2) inhabi-
of the earth, signifying
thing that moves or creeps
e earth. The pl. signifies
ries, especially heathen coun-

The word is primitive.

n. m.

am.) equiv. to אֶרֶץ ($v=gh$,
ed into $p=g$).

pers. pret. אֶרְתִּי, fut. אֶרְתִּי,
crate, with the accus. אֶרְתִּי,
iose that curse the day,
ers ; imperat. אֶרְתִּי and אֶרְתִּי,
before Makkaf, cursers ;

י. אֶרְתִּי, אֶרְתִּי, אֶרְתִּי.—Niph.
part. pl. אֶרְתִּי, pass.—Pi.
ncing vehemently ; אֶרְתִּי
אֶרְתִּי the curse-causing
s.—Hoph. pass.

n. of a country in Armenia,
is called so to this day,
en the Araxes and Ormia,
also for Armenia in general ;

אֶרֶץ, אֶרֶץ. The Targ.
אֶרֶץ, אֶרֶץ, אֶרֶץ, i. e.
ountain Gudi, south-west of
ea Van, in the Pashalic
zu, which belongs to the
sh mountain.

אֶרֶץ p. n. m. (equiv. to אֶרֶץ).

אֶרֶץ (not used) originally to seize,
(אֶרֶץ), to take, (אֶרֶץ) to take
something up, to raise something ;
only Pi. אֶרֶץ, generally with ac-
cus. אֶרֶץ, to betroth, properly
to take a wife for oneself, (אֶרֶץ),
quite like אֶרֶץ in use and signi-
fication. The price for which she
was betrothed, with אֶרֶץ.—Pu. 3
pers. f. אֶרֶץ, part. אֶרֶץ,
pass. (of the girl to be betrothed.
See אֶרֶץ.

אֶרֶץ (not used) to seek after some-
thing, to desire, to request. The
root is אֶרֶץ, related to אֶרֶץ,
from which אֶרֶץ.

אֶרֶץ f. the seeking, desiring, re-
questing.

אֶרֶץ, אֶרֶץ, אֶרֶץ,
אֶרֶץ, (Persian) p. n. m.
Arterxerses, a Persian king, which
name Pseudo-Smerds and Arter-
xerses Longimamus bore ; the or-
thography appears to be similar
to that found in an inscription by
Nakshi, Rustum, and on several
Pellevie medals : *Artha-shedz* ; if
not another derivation is to be
adopted, viz. from *Arta*—(אֶרֶץ)
K'sha—(אֶרֶץ) *Sadeh*—(אֶרֶץ)
i. e. son of the great king, on ac-
count of the Heb. orthog.

אֶרֶץ p. n. m.

לְאִשְׁרָאֵל p. n. m. patron. לְאִשְׁרָאֵל.

שָׁנָה (with suff. יָשָׁנָה, מִשְׁנָה), f. (rare, m.) fire in manifold applications; fire of God, for lighting; of the heat of the sun, of brightness, shining, glimmering, of the flame or wrath of war, etc. The root is שָׁנָה 1.

שָׁנָה (equiv. to שָׁנָה = שָׁנָה) he is, it is there; (comp. Aram. מִשְׁנָה), originally part. from שָׁנָה, Aram. מִשְׁנָה to be. See מִשְׁנָה.

שָׁנָה (pl. מִשְׁנָה, Aram.) m. foundation-ground, from שָׁנָה; see שָׁנָה. II.

לְאִשְׁכָּנָה p. n. m. (equiv. to לְאִשְׁכָּנָה), patron. לְאִשְׁכָּנָה. The component parts are לְאִשְׁכָּנָה, *belus*, and שָׁנָה, man, since the form שָׁנָה-שָׁנָה; (comp. לְאִשְׁכָּנָה, לְאִשְׁכָּנָה in לְאִשְׁכָּנָה) is abbrev. to שָׁנָה, שָׁנָה in p. n. m. Compare in a Phoenecian inscription, מִשְׁכָּנָה = מִשְׁכָּנָה man of Kition, Cyprian.

לְאִשְׁכָּנָה p. n. m. the man of understanding; לְאִשְׁכָּנָה, see לְאִשְׁכָּנָה.

לְאִשְׁכָּנָה p. n. m. (the passionate, violent one; לְאִשְׁכָּנָה, part. form from לְאִשְׁכָּנָה = לְאִשְׁכָּנָה, which see. See לְאִשְׁכָּנָה).

לְאִשְׁכָּנָה p. n. m. otherwise לְאִשְׁכָּנָה-לְאִשְׁכָּנָה and לְאִשְׁכָּנָה-לְאִשְׁכָּנָה and לְאִשְׁכָּנָה are equal.

לְאִשְׁכָּנָה (not used) to pour out, to

moisten, to irrigate. The root is לְאִשְׁכָּנָה; (comp. לְאִשְׁכָּנָה breast, with the original idea to moisten.) Herefrom לְאִשְׁכָּנָה, לְאִשְׁכָּנָה.

לְאִשְׁכָּנָה m. pouring out, emptying (of rivers and brooks); hence the place into which the rivers or brooks empty themselves.

לְאִשְׁכָּנָה (pl. מִשְׁכָּנָה), f. the same; hence foot of a mountain where such discharge takes place.

לְאִשְׁכָּנָה p. n. (fortress, from לְאִשְׁכָּנָה), a town of a Philistine principality, ("Ašdod") now called Ashdod.—Patron. לְאִשְׁכָּנָה, f. מִשְׁכָּנָה.

לְאִשְׁכָּנָה (not used) equiv. to שָׁנָה, to be encamped, spread out easy, to be firm in foundation.

לְאִשְׁכָּנָה f. fire, only Ketib לְאִשְׁכָּנָה, their fire, Keri מִשְׁכָּנָה שָׁנָה; from which לְאִשְׁכָּנָה. p. n.

לְאִשְׁכָּנָה (with suff. לְאִשְׁכָּנָה, לְאִשְׁכָּנָה, once לְאִשְׁכָּנָה, pl. מִשְׁכָּנָה, const. לְאִשְׁכָּנָה rare מִשְׁכָּנָה), f. woman, married or single; hence of a bride, a concubine; next, generally signifying the fem. gender (of animals), also an epithet of reproach for cowards; with emphasis, a woman as she ought to be, i. e. virtuous; with לְאִשְׁכָּנָה, מִשְׁכָּנָה in two opposite sentences, the one—the other. The form is derived from the ancient שָׁנָה, from which even

אִשָּׁה is elongated. (See אִשָּׁה), the pl. somewhat changed from the complete form אִשָּׁהּ. (See אִשָּׁה, אִשָּׁהּ.)

אִשָּׁה (const. אִשָּׁה, pl. const. אִשָּׁה) m. fire of sacrifices, flame on the altar; hence generally sacrifice, offering, even that which is not to be burnt. See אִשָּׁה. The termination is for א, but the fem. gender is here suppressed.

אִשָּׁה (only אִשָּׁה in the Keri), f. pillar, from אִשָּׁה, for which the Ketib אִשָּׁה, which see.

אִשָּׁה m. only Keri, from אִשָּׁה, c. from אִשָּׁה, formed with the diminutive termination ין; that אִשָּׁה may be thus abridged, is proved from the pp. nn. composed therefrom. (See אִשָּׁה). The signification does not vary from אִשָּׁה, as the Ketib has really אִשָּׁה.

אִשָּׁה (not אִשָּׁה, pl. אִשָּׁה) f. 1) step, walk, *gressus*, hence fig. 'my foot hath held his (God's) steps' (Job. 23 : 11) i. e. I have followed his steps. The root is אִשָּׁה, equiv. to אִשָּׁה, which see); 2) only pl. אִשָּׁה, from אִשָּׁה = אִשָּׁה a kind of cedar; hence אִשָּׁה בַּת-אִשָּׁה, שֵׁן, ivory, daughter of the cedar of Sherbin, i. e. set in such kind of wood; comp.

אִשָּׁה, from which אִשָּׁה is a pass. form.

אִשָּׁה f. 1) equiv. to אִשָּׁה, which form need not be considered as a fault in the punctuation; 2) p. n. Assyria, complete אִשָּׁה, (rare אִשָּׁה) origin. only a small province in the capital of Nineveh, (Kurdistan), where the cities רָקָן, רָקָן, רָקָן are separately named, later, however, signifying Assyria in its largest extension, so that even the ruins thereof (Babylonia and Persia) were called so. Ptolemy, 'Assyria', Strabo, 'Aroudia' (אִשָּׁה Aram.) The appell. signification is obscure.

אִשָּׁה p. n. m. Arabian national tribe.

אִשָּׁה p. n. m. (אִשָּׁה equiv. to אִשָּׁה, a free man). Root אִשָּׁה.

אִשָּׁה f. support, foundation, fortress, only Keri; in Ketib, however, אִשָּׁה both forms of אִשָּׁה.

אִשָּׁה p. n. of a deity in Syria; comp. Zendic Eshem; Adêw, or Persian *Eshmeni*, (devil) the special signification is obscure.

אִשָּׁה see אִשָּׁה.

אִשָּׁה (only pl. const. אִשָּׁה), m. founding, fortress, foundation-pillars; next, ruin, originally a piece of the foundation of the for-

tress. The root is תשנ II. comp. also תשנ.

תשנ (pl. תשנ, תשנ) f. cake, originally stretched out, spread out, like תשנ, *παρασώεις*, from stretching out, spreading out; hence raisin-cake: תשנ תשנ; cake of sacrifice, etc. The root is תשנ II.

תשנ (not used) probably to bind, to bind together, to tie up. The root is תשנ Rab. Pu. תשנ with the original idea of tying, from which תשנ, תשנ.

תשנ m. that which is tied together, cord; only: cord of the testicles, regularly formed from תשנ, to tie up, to bind up.

תשנ (pl. with suff. תשנ, תשנ from תשנ, with ת as a diminutive termination), m. tender binding, joining; of grapes, berries: cluster of grapes, (Aram. תשנ) from תשנ in the same sense; next, generally grape, of the date and vine; of the cyprus flower; comp. Talm. תשנ-תשנ, a string of eggs.

תשנ p. n. of a people of Japheth, which is connected with the Crimeans (תשנ), and with the Armenians, it signifies Askania in Phrygia, the Arabs use it to signify slaves, the Jews to signify

Germania, Germans, all resting on the hypothesis as to the descent of these people.

תשנ (with suff. תשנ), m. originally greatly rewarding, making presents; hence donation, present, from תשנ.

תשנ m. tamaric, according to others for תשנ, Greek, *δάσος*, grove; the etymology is obscure.

תשנ, תשנ fut. תשנ, pl. תשנ; 1) to be desolate, waste, lonely, e. g. תשנ of the altar, related to תשנ, תשנ; 2) figur. to be desolate, i. e. to be damned, to be mentally destroyed, e. g. 'Samarita shall be desolate (damned), for she has rebelled against her God,' (Hos. 13: 16); 3) to be guilty, to commit a trespass, with ל of the person, and ל, ת of the subject, by which one becomes guilty, inasmuch as guilt, destruction, desolation, and isolation are associated in the same idea.

תשנ (pl. תשנ) m. 1) guilt, guiltiness; 2) the subject of guiltiness, that which a person appropriates unjustly to himself; 3) the sacrifice for atoning such guilt, trespass-offering, (different from תשנ).

תשנ adj. m. guilty, i. e. either

loaded with the guilt, or bound to atone for the guilt.

אָשָׁח (const. אֶשָּׁח), m. originally inf. Kal; hence אָשָׁח אֶתְּכֶם, to commit trespass therein, but generally a subst. : 1) trespass-offering, atoning by the trespass-offering; 2) damnation, 'for whereas the damnation of the Lord is already upon us,' (Auth. Version, 'we have offended against the Lord already,'); 2 Chron. 28 : 18; 3) idol, e. g. אִשְׁתָּחָה, אִשְׁתָּחָה לַמָּוֶת they that swear by the godhead (perhaps אִשְׁתָּחָה is the reading) of Samaria.

אֲשָׁח (from אָשָׁח, only pl. אֲשָׁחִים) m. a desert, solitude, wilderness, equiv. to אֲשָׁחִים (צִלְמִית), region of shadows; hence אֲשָׁחִים בְּמִתֵּי, 'we are in desolate places as dead men,' (Isa. 59 : 10) the tradition renders it correctly, darkness. Root אֲשָׁח, to be desolate; the termination יִ- doubles the nasal sound.

אֲשָׁחָה (pl. אֲשָׁחָהוֹת), f. night-watch, the third division of the night, *vigilia*, *φωλααή*; the second is called : אֲשָׁחָה הַתִּיכָנָה; the first : אֲשָׁחָה רִאשׁ; the last : אֲשָׁחָה הַנֶּפְקֶר. Root אֲשָׁח.

אֲשָׁחָה f. the same, formed from אֲשָׁחָה.

אֲשָׁחָה (with suff. אֲשָׁחָהִי), m. trel-lis, originally the fitting of one thing into another, = אֲשָׁחָה; (see אֲשָׁח; comp. אֲשָׁחָה, אֲשָׁחָה, אֲשָׁחָה). Root אֲשָׁח, equiv. to אֲשָׁח.

אֲשָׁחָה p. n. m. shining brightly ! The root is אֲשָׁח.

אֲשָׁחָה p. n. of a town, (to lean strongly), from אֲשָׁח.

אֲשָׁח (not used) probably only branched out from אֲשָׁחָה, the root of which is אֲשָׁח, moving of the lips, murmuring, and generally seems to have signified secret movement.

אֲשָׁח (from אֲשָׁחָה, pl. אֲשָׁחָהִים), m. magician, but different from אֲשָׁחָה, others connect it with *σοφός*.

אֲשָׁח Aram. the same, but the pl. אֲשָׁחָה, def. אֲשָׁחָהִי.

אֲשָׁחָה f. quiver, originally sack, from אֲשָׁחָה, related to אֲשָׁחָה, to spread out; compare אֲשָׁחָה; אֲשָׁחָה גְּבִי, sons of the quiver, arrows.

אֲשָׁחָה (Aram.) p. n. m. perhaps equivalent to אֲשָׁחָה.

אֲשָׁחָה m. measure, portion, from אֲשָׁחָה; the ancients translate it a piece, from אֲשָׁחָה = אֲשָׁחָה.

אֲשָׁחָה (only pl. אֲשָׁחָהוֹת), f. heap, dung-hill, originally that which is heaped together, piled up, from אֲשָׁחָה = אֲשָׁחָה, to heap up.

מַשָּׁא (from מַשָּׂא), pl. manure-hill, heap of dirt, (from מַשָּׂא = מַשָּׂא), rubbish; hence מַשָּׂא (abbreviated מַשָּׂא), the gate of rubbish.

מַשָּׂא p. n. a Philistine princetown between Gaza and Jamnia, (LXX. Ἀσκαλὼν, 1 Mac. Ἀσκαλωνίαν); hence also the appellation *Ascaloniae. Escalotes, Shallotts*. Gent. n. מַשָּׂא, the deriv. is obscure.

מַשָּׂא (not used); 1) equiv. to מַשָּׂא to walk; hence מַשָּׂא, walk, step; 2) equiv. to מַשָּׂא, to be straight, rising above; hence of the straight and erect position; (compare מַשָּׂא, figurat. of the straightforward right conduct in undertakings; hence to walk successfully.—Pi. (from 2) to make straight, aright, to conduct (the steps), e. g. 'Enter not into the path (do not conduct your steps) of the wicked,' etc. (Prov. 4:14); figuratively to call one blessed, happy, from מַשָּׂא, to be happy.—Pu. to be conducted, to be led straightforward, made happy.

מַשָּׂא 1) relat. pron. demonstr. without reference to gender or number, explaining a preceding noun: he, who, etc. As the most important particle, however, in compound

sentences, it stands: 1) where it signifies in the power of a noun at the beginning of a sentence the relation thereof, and being a kind of particle is completed by the pronoun or suffix according to its connection with the subject or object, e. g. 'every moving thing (מַשָּׂא) which liveth,' (Gen. 9:3), where מַשָּׂא gives to the relative מַשָּׂא the signification of the subject: which (m. f. and neuter) מַשָּׂא, 'whom he had shut up,' (Jer 32:3), where מַשָּׂא gives to מַשָּׂא the signification of object. This completion is necessary when מַשָּׂא relates to a subordinate idea, e. g. מַשָּׂא—מַשָּׂא, whose (son spoke); מַשָּׂא, to whom (he said), where מַשָּׂא expresses neither the idea of subject or object; otherwise the completion may be omitted, as it is omitted with מַשָּׂא when it relates to nouns that express place, time, manner, and mode. Since מַשָּׂא without completion has merely a relative signification, different, therefore, from the relat. prons. of other languages which are of a pure pronominal character, it may be connected in various manners, e. g. מַשָּׂא מַשָּׂא where, מַשָּׂא מַשָּׂא wherefrom, or from whence,

אֲשֶׁר שָׁמָּה whereto or whither; or with the pronoun of the 1st and 2d person, (אֲשֶׁר הוּא־אֲנִי, אֲשֶׁר אֲנִי); in other languages, however, it is only possible with the 3d person. The absence of the pronominal completion often makes אֲשֶׁר an independent relative word, and as such it stands: (a) to describe minutely a noun named, e. g. man that (אֲשֶׁר) (were) with him, but as such a descriptive sentence may be easily replaced by a fit adjective apposition, the relative particle is often omitted, e. g. in a land, (that) not theirs, a land (that) he knew, etc., by which an abbreviation of the sentence occurs; (b) introducing a new noun not yet mentioned in the preceding sentence, e. g. 'he who (אֲשֶׁר) was over the household,' (2 Kings 18: 18); know what (אֲתֵּן־אֲשֶׁר) will occur, etc., which, however, is omitted by poets; (c) if it gives a general idea of cause and effect, e. g. אֲשֶׁר הָיָה הָיָה 'as long as he liveth (all the days) he shall be lent to the Lord,' (1 Sam. 1: 28); 2) as relative conjunction, *quod*, like וְ, בִּי, but not so distinct and frequent e. g. אֲשֶׁר עוֹלַם, *yet is it*

that; אֲשֶׁר, inasmuch, where; אֲשֶׁר, as much, like as; אֲשֶׁר לְכֵן therefore that; אֲשֶׁר אַחֲרַי, after that, or after intrans. verbs where אֲשֶׁר points out the object, e. g. he shewed that (אֲשֶׁר) he was a Jew; more frequently instead of it אֲחֵר־אֲשֶׁר, or after the const. state of a noun, or after prepositions, e. g. day that, i. e. which day, *quando*.

אֲשֶׁר p. n. m. happy one.

אֲשֶׁר (with suff. אֲשֶׁר־י) m. happiness, from אֲשֶׁר, 2.

אֲשֶׁר־אֵל p. n. m. equiv. to אֵל־אֲשֶׁר, happiness from God.

אֲשֶׁרָה (rare אֲשֶׁרָה, pl. יָחַד, יָחַד), f. originally luck or star of fortune (Venus), herefrom is the name of the Syrian divinity, (otherwise אֲשֶׁרָה), connected with אֵל; the pl. however, signifies images, statues of this goddess, (connected with אֵלִים). The root is אֲשֶׁר.

אֲשֶׁר־י (only const. אֲשֶׁר־י, with suff. אֲשֶׁר־י, אֲשֶׁר־י, אֲשֶׁר־י, m. happiness, salvation; interj. hail! happy he! the form of the const. state remains even before the short suff. because the word only occurs in the pl.

אֲשֶׁר־י (Aram.) m. wall, of uncertain derivation.

I. שש (not used) equiv. to מ, נש, to burn, to glow.

II. שש (Aram. שש,) equiv. to מ, which see.

שש f. wife, secondary form of מ, but not a const. of the same; hence also absolute, formed from the ancient form ש, man; (hence lengthened שש), const. שש (in pp. nn.)

שש p. n. a town (LXX. Ἐσθαδὺλ Ἀσθαδὺλ, Eus. Ἐσθαδούλ) in the territory of Dan, 10 miles from Eleutheropolis; gent. n. שש.

שש (Aram.) m. sedition, meeting, from שש.

שש p. n. m. (the fiery one).

שש and שש, p. n. of a town of priests.

ש (Aram.) m. equiv. to Heb. מ.

The root is ממ, as in the Hebrew.

ש equiv. to Heb. מ, m. thou, which see.

ש pause ש, person. pron. f. thou, equiv. to מי; the latter form is contracted, and abbreviated from מי, like מ from מ, and seldom ש is contracted from the masc. מ.

ש (with suff. ש, pl. ש), m. hatchet, ploughshare, hoe, originally the instrument which cuts *through and digs in*, from ממ,

to make incisions, to engrave. See ממ, מ. Irregularly also occurs the form מש, מש.

מ (before Makkeph מ, alone מ), refl. pron. the same, *ipse*, formed from a demonstr. pron. (comp. *autós*). The pronom. root is used: 1) joined with suff. in order to replace the omitted accus. of the pers. pron.; since the suffix cannot stand alone, hence always מ occurs, e. g. 'I had slain thee,' (מש) Numb. 22:33; where the emphasis require the accus. of the person. pron. Likewise when the verb in the person. pronoun has two objects, whilst the suffix of the verb can only express one, where it is with the suff. is expressed by מ him; מ her; מש thee; מש irregular; מש (rare מש), מש, מש, מש) 2) before nouns, generally when they occur at the beginning or are fixed, or personal, e. g. whom? (מש); that which (מש); this (מש); all this (מש), etc., but it always expresses the accus. which the active connection generally calls forth; hence the necessity of translating the verbs carefully, e. g. 'let this land be given,' (Numb.

32: 5) (אָ). 'Let not this thing displease thee,' (2 Sam. 11: 25) (אָ), etc., where traces of the old demonst. signification are yet found dispersed here and there, like as in the Bulgaro Aramaic.

אָ, אָ (sign of the accus.) see under where it belongs.

אָ, אָ (pronom. root, with suff. אָ) prep. with, generally expressing association and accompaniment; hence also, by, at, with, e. g. אָ, to lie with; אָ, to stand by; אָ, לִין אָ, to tarry over night with, אָ, יִשָּׁר אָ, to sit with, אָ, כִּלְחָקָה אָ, רִיב, הַשָּׁלִים, בָּרִית, הַחֲסִסָּן, to make war, to combat, to make peace, to enter into a covenant, to intermarry with, etc. Otherwise it has the quality of אָ, a possession in the soul or mind, to will, or physically to appoint, and all similar secondary significations may be traced back to the original with, by, at, even where it seems to signify near, next to. אָ from by, from with, i. e. away from that with whom it was (like אָ) *de chez quelqu'un*, after verbs signifying going away, sending, receiving, buying, requesting, etc., etc.

אָ p. n. m. (possession of Baal) אָ const. from אָ = אָ possession, Joseph. *Ἰδύβαλος*, *Idýba-*
λος, (אָ).

אָ (Aram.) the same as the Heb. אָ, (3 pers. pl. אָ, inf. אָ, imp. pl. אָ. Af. אָ, inf. אָ. Pass. perf. third pers. f. אָ, pl. אָ).

אָ, אָ (pl. אָ, fut. אָ, אָ, אָ, pl. אָ, with suff. אָ, part. pl. f. אָ, imper. אָ); 1) to come, with אָ, אָ of the person to which one comes; 2) like אָ, to occur, to befall, with the accus.; 3) to pass by.—Hiph. אָ imperat. bring. This root is secondary from אָ, hence i. e. אָ, which see.

אָ (אָ from אָ, as the Aram. and Arab. have it), p. אָ, pers. pron. m. thou, also written אָ, seldom entirely abbreviated אָ, the essential root-syllable is אָ, next to an ancient form אָ, (analogous to אָ, like fem. אָ, next to the ancient form אָ, (analogous to אָ), אָ is a pre-formative demonst. syllable, like in אָ, אָ, etc.

אָ (pl. אָ), f. she-ass; the Arab. root *atana* is a deriv., for in אָ the אָ is suff. and אָ the root.

תנ (Aram.) m. oven, chimney, origin. fire, from תנ = ש"נ, to burn, Gr. *αἶθ-ειν*, with the suff. ין.

תנ (in the Ketib for תנ, which see), m. settle, applied to galleries and buildings.—Targ. ין, *πρὸς-στολος*. Root תנ.

תנ (only in Ketib); i. e. תנ from תנ pers. pron. f. thou, like תנ which is abbrev. from it.

תנ, תנ p. n. m. the possessor. See תנ.

תנ (Aram. תנ. The root is תנ, which see), m. settle, of buildings and galleries, equiv. to תנ.

תנ (abbreviated from תנ), pers. pron. 2 pers. pl. m. ye. The old form תנ, (*an* is added) is yet found in ין of suffix.

תנ p. n. m. an Egyptian place, LXX. 'Οδάμ.

תנ (= תנ-מל, like מל-מל), תנ, תנ adv. yesterday, long since. See מל and מל, abbrev. from מל.

תנ bad orthography for תנ, which see.

תנ, תנ or תנ, pers. pron. 2 pers. pl. fem. ye, the reading תנ might perhaps be derived therefrom.

תנ m. present, reward wages of

a prostitute, from תנ, originally an adj.

תנ p. n. m. (equiv. to תנ, to be generous, liberal in giving.

תנ (pl. תנ), m. gift, present, generally a present to a prostitute. The ground form תנ is for תנ, from תנ.

תנ (not used) to move away, to make a settle, used of the building of a terrace, to move forward, to move away, to move aside, related to תנ, תנ which in their original signification meet together.

תנ (Aram.) def. תנ, m. place; hence י תנ, equiv. to Heb. תנ, to the place where = where; hence תנ, i. e. תנ, after; תנ (Talmud.) equiv. to תנ, on the spot, soon. The signification of the root is obscure.

תנ p. n. m. (places, neighbourhood, countries).

תנ (Aram.) equiv. to שש, to burn, to glow, from which תנ, which see.

ב

ב called *bet*, beth, בית (= בית pl. ביתין and ביתות), signifies house, like ב taken from the ancient form of letters, when hard, b, when soft, v, and as a numerical 2.

stands after verbs, which, by the assistance of the ב, express the the idea of accompaniment: e. g. בְּהַתְּנֵנִי (through) בָּרֶם, בָּקֶר, אֶבֶן, בָּרַר, etc.; hence בְּעָבַר, to serve with somebody; בְּשֹׁשֶׁבֶט, to take usury through somebody, i. e. to lend; בְּשֵׁשֶׁבֶט, to swear by somebody; (c) by, at, in reference to objects where it may be translated either within, e. g. of walls, of gates; or upon, if we speak of tall subjects; 2) the moving approximation, signifying as it were a continuous touching; hence (a) towards, thereon, thereto, but distinct from בָּלָא where moving is expressed without approximation. In this sense many verbs of motion are construed with ב, when the motion connected with aiming remains within the limits of the movement, e. g. בְּנָתַן, to give—in; בְּדָרַךְ, to tread—in; also the verbs of ruling and prevailing: בְּעָצַר, to stop, to impede; בְּהִשָּׁל, בָּרָה, verbs signifying a hostile attack directed against the mind: as בָּחַם, בָּלַל, בָּרַר, רִיב, גָּחַם, בָּחַל, בָּחַץ, בָּחַץ, where in Latin in is used in this sense; (b) in (with accus. or abl.) since approximation is not only expressed

by penetrating into a thing, but also by prevailing on space: e. g. בְּבֵית in the house; בְּעִיר, בְּבֵית, in the town, in the land; thus, בְּעִיר, בְּבֵית, בְּבֵית for certain forms. Figuratively to signify the mode and manner, e. g. בְּדֶרֶךְ, in or after the manner; בְּדֶרֶךְ, according to the command; בְּעֵצָה, according to the counsel; (c) in, equiv. to within, among, amongst, thus only a part of the whole; e. g. בְּשִׁפְזֵי, among the conspirators = a conspirator; בְּכָל, among all; God is (בְּעֵלְיוֹ) 'among my helpers = my helper,' (Ps. 118: 7); and in this sense also verbs the action of which refers only to a part of the whole, as בְּהִכָּה, to smite (many); בְּהִכָּה, to smite (entirely); thus also בְּהִנָּח, בְּהִנָּח; (d) in, at, on, as shortly comprehending the whole according to its contents: בְּעוֹף, בְּבְהֵמָה, (in) of fowl and cattle; figuratively to express the essence of which a thing consists, i. e. the existence of the subject comprehended in one quality, e. g. God is (בְּאַחַד) in the unity, i. e. he is comprehended in the unity, is not conceivable without it, though the subordinate idea is only an adopted one.

Respecting the etymology of this prepos. it is neither abbreviated from בית (house), nor from בין (between), nor to be derived from any noun, but it is, in its short form בּ universally grammatical, as confirmed by analogy. With suff. בּי, (which see); בּי, בּי, בּי, pause בּי, בּי, בּי, בּי, בּי, and בּי, and בּי, compounds, בּי, בּי, etc.—B.) It appears 1) as an abbrev. from בן (son), in some pp. nn. : as, בּי, בּי, equiv. to בּי, בּי, still more frequent in Arab. ; 2) as an abbrev. from בית in names of places, e.g. בּי = בּי, but in both cases this abbreviation must not be extended too far.

בּ see בּי.

בּ see בּי.

בּ (for בּי), f. (rare) entrance; (comp. (אֵי), after the form בּי. Root בּי.

בּ (Aram.) f. wickedness, from בּ. This form is made from the intensive conj.

בּ (not used) equiv. to בּי, or-are, to bore, to dig, (related to בּ), as generally with many verbs with the second radical נ, are identical with verbs having the second radical נ (נ); from

which Piel בּי; 1) to bore in, to dig in, to engrave (on tablets); 2) to dig out (the sense), to explain, (related to בּי).

בּ with א of motion בּי, with suff. בּי pl. בּי, const. בּי), f.; 1) pit, equiv. to בּי; 2) well, complete בּי, 'fountain of living waters'; 3) p. n. an encampment of the Israelites in the desert, complete בּי, (well of heroes); 4) p. n. of a place in the territory of Judah; 5) בּי, also בּי only, p. n. a place in the territory of Simeon.

בּ see בּי.

בּ p. n. of the well of Agar, (well of beholding the living God), if not to read בּי a well of the rock of beholding; (see בּי), since ל may thus be better explained.

בּ p. n. of a place in the territory of Simeon, (well of oath, well of covenant), Βησαβει (Βησσαυβει).

בּ (originally בּ Ketib for בּי) f. water-pit, cistern, pl. בּי, several instances בּי; see בּי, בּי.

בּ p. n. m. (the explainer); see בּי.

בּ p. n. f.

בְּמִנְיָהּ p. n. a town in the territory of Benjamin, Eus. *Βημνιά*, gent. n. בְּמִנְיָהּ and בְּמִנְיָהּ.

בְּמִנְיָהּ בְּמִנְיָהּ p. n. of an encampment of the Israelites in the desert, also בְּמִנְיָהּ בְּמִנְיָהּ alone, which see.

בְּמִנְיָהּ p. n. m. the illustrator.

בָּאָשׁ (only fut. בָּאָשׁ!) originally bad, odious, (*bos*) to be odious, to be bad, (see Hiph.) Aram. בָּאָשׁ; hence to smell bad, odious, as bad quality is commonly expressed in the East by bad odour.—Niph. בָּאָשׁ to shew oneself, bad or base, to make oneself hateful with somebody, with בָּ, אָשׁ i. e. to stand in bad odour with somebody.—Hiph. בָּאָשׁ; 1) originally to make base, to act basely; hence to cast odium; hence to bring in evil repute, to make hateful, generally carrying out this figure אָשׁ-בָּאָשׁ, to make the savour to be abhorred, (Exod. 5:21); 2) to excite, to spread bad odour, (i. e. to become hateful, odious).—Hith. to make oneself hateful, only בָּאָשׁ-בָּאָשׁ, with אָשׁ with, etc.

בָּאָשׁ (Aram.) the same, with אָשׁ, (in contrast to בָּאָשׁ); see בָּאָשׁ.

בָּאָשׁ (with suff. בָּאָשׁ), m. bad odour, stink; (comp. אָשׁ-בָּאָשׁ). The

form is for בָּאָשׁ, after the ancient and Aram. manner.

בָּאָשׁ (only pl. בָּאָשׁים), originally adj. bad, evil, unripe, of אָשׁ-בָּאָשׁ, but also as a noun, bad, wild grapes.

בָּאָשׁ (rare) f. bad, thorny growth, weed; f. form from בָּאָשׁ.

בָּאָשׁ (Aram.) see בָּאָשׁ and בָּאָשׁ.

בָּאָשׁ see בָּאָשׁ.

בָּאָשׁ (only const. בָּאָשׁ), f. originally hollowiness, cavity, opening, gate, only בָּאָשׁ-בָּאָשׁ, gate of the eye, i. e. pupil of the eye, from בָּאָשׁ; (comp. בָּאָשׁ, Talm. cave, pit; אָשׁ-בָּאָשׁ Aram. gate). According to others, the little man; (comp. אָשׁ-בָּאָשׁ, *αἰσῶν*, a figure to represent the pupil of the eye; comp. אָשׁ-בָּאָשׁ, Talm. little image).

בָּאָשׁ p. n. m. (comp. Talmud, אָשׁ-בָּאָשׁ p. n. probably fatherly, from *bad* father).

בָּאָשׁ (with ה of motion, בָּאָשׁ), p. n. the principal tribe of Babylonia; next, also the empire of that name, next to אָשׁ-בָּאָשׁ, אָשׁ-בָּאָשׁ, which at the time of the Persian dynasty also signified Persia. Scripture also furnishes grammatical explanation for אָשׁ-בָּאָשׁ, division of language, originally confusion; without regard

to tradition, it might be equiv. to **בַּל**, gate of Balus, or **בְּרֶבֶל**, castle of Balus; (comp. **בַּל**).

בְּבֵלִי (pl. def. **בְּבֵלִיִּם**), Aram. adj. Babylonian, from **בְּבֵל**.

בָּנָה (only Ketib) m. food, it must, however, be read **בָּנָה**; (comp. **בְּנִיָּה**), if the Keri reading **בָּנָה** is not correct. The root is **בָּנָה**.

בָּנָה (fut. **יִבְנֶה**, **יִבְנֶה**); 1) (not used) to cover, to cover up, from which **בְּנָה**, clothing; 2) figur. to cover, to conceal, to hide; hence to act clandestinely, to deceive, (comp. **בְּנֵשׁ**, **בְּנֵשׁ**), either absolute or with **בָּ**, rarely with **כֵּן**, or accus. of the person which one deceives or treacherously abandons, e. g. wife, friend, God, **בְּנֵיִם**, the faithless, the treacherous; **בְּנֵיִם**, the wine (drunkard) is treacherous.

בְּנָה (with suff. **בְּנֵיִם**, pl. **בְּנֵיִם**, **בְּנֵיִם**, const. **בְּנֵיִם**), m. (once f.) covering, clothing; hence, 1) especially over-covering, (related to **בְּנֵיִם**), next, cover, sheet; 2) wrapping, deceit, treachery, injustice. The root is **בָּנָה**, which see.

בְּנֵיִם pl. clandestineness, deceit, as to the pl. termination, compare **בְּנֵיִם**, oppression, always with the sing. signification.

בְּנֵיִם adj. m. only **בְּנֵיִם**, adj. f. female hypocrite, traitor, the first vowel **ב** is retained, like in **בְּנֵיִם**, **בְּנֵיִם**. The root is **בָּנָה**.

בְּנֵיִם p. n. m. (the fortunate one, *felix*); comp. *Beryaios*, Her.; *Beryaios*, Ael. It might also be formed from the Persian *bāgh*, *hortus, paradisus*.

בְּנֵיִם see **בְּנֵיִם**.

בְּנֵיִם (Pers.) p. n. m. (probably equiv. to **בְּנֵיִם**), which see.

בְּנֵיִם (Pers.) p. n. m. beautifully formed, Persian *beh*, **בְּנֵיִם**, good, handsome, and *ten* person, body.

בְּנֵיִם (pl. **בְּנֵיִם**) m, isolation, separation, from **בְּנֵיִם**, to be secluded, lonely; hence, 1) separate part; **בְּנֵיִם**, part by part, which also may be rendered everything by itself; (compare the adv. **בְּנֵיִם**, formed therefrom; alone, separately); **בְּנֵיִם** **שָׂאֵל** **תְּרֵנָה**, 'they (the hopes) shall go down into the loneliness of the pit,' (Auth. Vers. 'to the bars of the pit,' Job 17 : 16); where **בְּנֵיִם** loneliness, is used in the singular signification; 2) originally string, thread, cord, from **בְּנֵיִם**, to bind; hence (a) collectively thread, linen, e. g. **בְּנֵיִם**, breeches of white linen, pl. **בְּנֵיִם**, absolute, linen garments; (b) branches

boughs, so called on account of their being entwined or connected; hence only plural בָּרִים; next, bars, poles for carrying or for lifting, distinct, therefore, from כָּטָף; (c) pl. בָּרִים, joints of the body, originally branches of the body; complete, עֵזֶר בָּרִי, branches of the body; hence figurat. the nobles of the people, as the moving members of the body of the nation; 3) pl. בָּרִים, talk, gossip; next personally, gossip, talker, from בָּרַר 3, related to אָבָר, אָבָר, which see.

בָּרָא originally to form; hence to invent, to imagine; part. with suff. בּוֹרֵא, for בָּרָא, 'thou feignest them (out of thine own heart,)' Neh. 6:8. Comp. אָבָר.

בָּרַר 1) to be separated, forsaken, isolated, lonely. The root is בָּרַר, to be separated, estranged - בּוֹרֵר, lonely; 2) to bind, related to אָבָר, from which בָּרִים 3); (not used) to talk, (related to אָבָר).

בָּרָא m. loneliness, separation, solitude; hence also as an adv. lonely, alone; next to בָּרַר.

בָּרַר p. n. m.

בָּרַר see בָּרַר.

בָּרַר p. n. m.

בָּרִיל pl. בָּרִילִים m. name of a metal that is mentioned in connection with gold, silver, iron, lead, brass, and by which is understood a kind of tin, (κασσιτερος; Aram. אֲרִיִּל) the pl. בָּרִילִים (Is. 1:25) signifies several mixtures of tin which are separated as dross from the pure metal. The root is בָּרַל.

בָּרַל 1) (not used) to flow along. The root is בָּרַל, Βράλλω, from which בָּרַל, which see; 2) only Niph. בָּרַל, to separate oneself, to make oneself lonely, to make oneself solitary, with כֵּן from something; hence figuratively to depart, or altogether to be separated or excluded. With אֶל, לְ it denotes to be selected, instead of for or to something; hence to be counted with, or selected for something.—Hiph. (caus.) to make something solitary, i. e. to separate, to divide, to partition off; (comp. הִפְרִיר, הִפְרִי, הִפְרָה, הִפְרָה) figuratively to divide, to distinguish, generally connected with בָּרַל, בָּרַל, but in the signification of connecting joined with כֵּן, to exclude, with אֶל; to select for something, with לְ, and like in Niph. without case.

בָּרַל (only const. בָּרַל), m. part,

division, בִּרְלֵאֵן, lap of the ear, (see פִּנְיָן). The root is בִּרְל.

בִּרְלֵאֵן m. Bδελ-χός, Bδελλ-ιος, originally fragrant resin, or the gum-drops of an Indian tree; hence afterwards used of the form of a drop, pearl, whose whiteness is compared to the grains of manna, and figures in connection with the ruby (שֶׁחֶט) and the gold as an important and valuable product of India, בִּרְלֵאֵן, Targum) 1 Chron. 1 : 22, כִּמְקָנִית, בִּרְלֵאֵן. The etymology is very appropriate from בִּרְל, like the Greek form from Bδελλω. The original form is here like there, בִּרְל, Bδελ, Bδελλ, the termination פִּנְ appears to be the well-known Semitic adj. termination *ak*.

בִּרְנָן p. n. m. (= בִּרְנָן Danite; hence Targ. Samson), name of a judge of Israel.

בִּרְנָן (not used) to be out of repair, decaying.

בִּרְנָן (with suff. בִּרְנָן), m. that which is out of repair, delapidated, crazy (of a building), from which denom. בִּרְנָן, (only in Chron). to be occupied with something out of repair, to repair the same; perhaps בִּרְנָן signifies there like in Aram. to investigate, to examine.

בִּרְנָן p. n. m. (equiv. to בִּרְנָן, lancer).

בִּרְנָן (Aram.) equiv. to Heb. בִּרְנָן.

בִּרְנָן (not used) equiv. to בִּרְנָן, which is formed therefrom, to be dumb, mute, to be amazed, to be benumbed.

בִּרְנָן (for בִּרְנָן like בִּרְנָן), m. desolation, voidness, terror, related to בִּרְנָן; see בִּרְנָן; the root is בִּרְנָן.

בִּרְנָן m. (only Esther) a kind of marble, LXX. *μαρμαρυγίδης*, of uncertain derivation.

בִּרְנָן (Aram. const. בִּרְנָן), f. eagerness, hurriedness, from בִּרְל.

בִּרְנָן adj. m. bright, shining, from בִּרְל.

בִּרְל only Niph.; 1) originally to thrust oneself, to press oneself, to rage against oneself; hence generally to be frightened, terrified, to lose courage; 2) figuratively, to be frightened, to do something timidly, e. g. to fly, to flee, to hasten away, to imagine something, always with ל the secondary sense of suddenness; hence also suddenly to perish.—Pi. בִּרְל fut. בִּרְל, to rage against something, to frighten, alarm somebody, figuratively, to accelerate, to hasten.—Pu. pass. e. g. 'an inheritance gotten hastily' (נִחַלָה מְבִרְלָה, Prov. 20 : 21).—

Hiph. similar to Pi. but also to frighten away.

בָּהַל (Aram.) the same.—Pa. like Pi. Heb.—Ithpa. pass.—Ithpa. inf. הִתְבַּהֵּל, rashness, haste.

הִתְבַּהֵּל f. terror, destruction; from בָּהַל; see הִתְבַּהֵּל.

בָּהֶם (not used) is only the lengthened form from בָּהֶה, to be dumb, applied to beast, which lack speech; hence אֲלֵם in modern Heb. signifies the animal kingdom, as כָּל־בָּהֶם signifies mankind, the human kingdom.

בְּהֵמָה (c. בְּהֵמָה, like שְׂאֵלָה, from שְׂאֵלָה, with suffix, בְּהֵמָה, pl. בְּהֵמוֹת, const. בְּהֵמוֹת, f. cattle, as a collective noun, especially domestic animals, (in contrast to חַיָּה, wild beast); it is, therefore, used of sheep, goats, bullocks, beasts of burden, never of wild beasts; poetically with the addition of שְׂרִי, יַעַר, הַשְׂרִי, it is also used of tame cattle. The root is בָּהַם, lengthened from בָּהֶה.

בְּהֵמָה (sing.) m. the Nile-horse; only Job 40 : 15; origin. water-horse, (Coptic *p-eh-moot*, comp. Italian *bomarino*), a name adopted from a foreign language.

בֶּטֶן (pl. בְּטָנוֹת), f. the thumb, (with טָ); the large toe, (with

רָגֵל), probably equiv. to בְּתֵם, like in Arab.

בֶּתֶן p. n. m. (dwarf, a little man), from which the name of a place, בֶּתֶן.

בִּזְזָה (not used) to shine, to brighten; next, to be white.

בִּזְזָה m. an eruption of the skin not of a dangerous tendency, and of a white, pale appearance, (Auth. Vers. 'freckled spot.' Lev. 13 : 49). LXX. λευκός, (white).

בִּזְזָה (not used) equiv. to בִּזְזָה, where ז, like the p in the latter word, is additional.

בִּזְזָה (pl. בְּזִיזָה), f. white freckle in the skin, from בִּזְזָה.

בָּאָה (fut. בָּאָה); 1) to enter, (in contrast to יָצָא) with אֵל, ל of the place which one enters, or with הָ of motion; poet. with the accus. (comp. *ingredi urbem*, *intrare domum*), also with אֵל of the person; with בָּ it expresses penetrating. In this most extensive sense it is applied in manifold relations, like (עָלָה) אֵלָה 'go in unto a woman.' (Deut. 23 : 18); (comp. *Bavire*, *inire*, used of the coupling of animals) first joining the husband, (of a virgin); to go in and out (אֵלָה וְיָצָא), i. e. to conduct oneself; with לְפָנַי הָעָם (before the

people), to lead the people, to be at their head, which addition is sometimes dropped; to enter, i. e. to engage in a covenant, (בְּרִית), in an oath (בְּאֵל); to be involved, e. g. in dispute, debt; to enter into office; to obtain admission; to enter into the days, i. e. to get old; to go in (of the sun), i. e. to return to his home, to set, (contrast בָּרָא); to enter with the ancestors, i. e. to die, (related to בָּרָא); to be gathered in, of the corn; to come in, of revenues, etc. but the original and ancient signification is: to go, in cases where the goal of arrival is added, and the goer is considered at the starting-point of the road: בָּרָא אֵיךְ אֶפְסָה whither shall I go; figur. to live, to walk; with אִישׁ, עַם to associate with somebody, (like בָּרָא); 2) to come, i. e. to meet at some place, (contrast to בָּרָא), with אֵל, עַל, עַד, לְ, and accus. of the pers. or of the place; (comp. בָּרָא, Gr. *ερχομαι*, to go and to come); hence with אֵל to come with something, i. e. to bring; figuratively to mention, to quote; originally to come forward with something, e. g. 'I will mention (אֶבְרָא) (go in) the strength of the Lord,' (Ps.

71: 16) (related to בָּרָא); i. e. I will praise them; with עַל, אֵל to equal some one; of inanimate things: to arrive at something, (also with אֵל)—עַל אֵל, to come over some one, to attack, to make desolate, of enemies, also of poverty which overtakes one, in this sense poet. with the accus. and לְ to befall, (related to אֵל, which see); to occur, to realise a wish, a request, to be fulfilled, (something in the future). The forms which especially should be noticed are: 3 pers. f. with suff. בָּרָאָהּ 2 pers. f. בָּרָאָה and בָּרָאָה, 3 pers. pl. בָּרָאוּ, once בָּרָא, 1 pers. pl. בָּרָאוּ, בָּרָא inf. בָּרָא, with suff. בָּרָא, בָּרָא, pl. בָּרָאוּ, בָּרָאוּ, imp. בָּרָא, בָּרָא; imperf. בָּרָא, בָּרָא, with suff. בָּרָאוּ, בָּרָאוּ, and others.—Hiph. בָּרָא fut. בָּרָא, apoc. בָּרָא; generally causative; hence: 1) to carry in, (the thrashing-floor), to bear, to put the hand in the bosom, to enter in the grave, to introduce the bride (into the house), etc.; 2) to lead to, with לְ, אֵל, to bring, to bring away, to offer (presents); to bring about (misfortune), with אֵל, עַל, לְ to cause to come, (things which have been predicted or desired); 3) to carry,

e. g. he who carries God in his hand, (Auth. Ver. 'whose hand God bringeth abundantly,' Job 12 : 6) ; to carry back, to carry away, to obtain. The forms are : **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**, with suff. **בִּבְיָאֵתִי**, 2 pers. pl. **בִּבְיָאֵתִי** ; part. **בִּבְיָאֵתִי** and **בִּבְיָאֵתִי**, inf. with prep. **בִּבְיָאֵתִי**, (for **בִּבְיָאֵתִי**), imp. **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**, fut. 1 pers. sing. **בִּבְיָאֵתִי**.—Hoph. pass. 3 pers. fut. **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי (not used) to excavate, *cavare*, (related to **בִּבְיָאֵתִי**; hence Aram. **בִּבְיָאֵתִי**, flute ; Lat. *ambubaja*, female player of the flute, the *m* in this word is interpolated, like the *n* in Arab).

בִּבְיָאֵתִי (not used, see **בִּבְיָאֵתִי** in **בִּבְיָאֵתִי**) to eat, to cook.

בִּבְיָאֵתִי (fut. **בִּבְיָאֵתִי**) ; 1) to trample upon, with the feet ; hence to despise, with the accus. ; but with **ל** to manifest contempt towards somebody ; 2) to treat with indifference, pass with impunity, with **ל**.

בִּבְיָאֵתִי m. ; 1) contempt ; 2) p. n. m. 3) p. n. of an Arabian tribe ; gent. n. **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי f. object of contempt.

בִּבְיָאֵתִי p. n. m.

בִּבְיָאֵתִי see **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי p. n. m.

בִּבְיָאֵתִי not used, equiv. to **בִּבְיָאֵתִי**, related

to **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**, only Hiph. **בִּבְיָאֵתִי**, to be entangled, confused, to confound oneself. From which **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי (not used) ; 1) to flow, to bubble. From which **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי** ; 2) to flow in, to gather in, to cause to enter in, from which **בִּבְיָאֵתִי**, 2.—3.) to flow down, of branches, the idea of which is borrowed from the flowing of waves ; (comp. **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**), hence **בִּבְיָאֵתִי** 3.

בִּבְיָאֵתִי m. ; 1) streaming, flowing ; hence the name of the rainy month in the East, (November) ; comp. Aram. **בִּבְיָאֵתִי**, from **בִּבְיָאֵתִי**, to overflow ; 2) that which is gathered in, harvesting product, (related to **בִּבְיָאֵתִי**) ; 3) branch, properly that which hangs down ; hence **בִּבְיָאֵתִי**, branch of a tree ; next, log of wood generally. See **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי (not used) to be high, probably **בִּבְיָאֵתִי** is the root, equiv. to **בִּבְיָאֵתִי**, to raise up, build. From which **בִּבְיָאֵתִי**.

בִּבְיָאֵתִי (2 pers. sing. **בִּבְיָאֵתִי** part. pl. **בִּבְיָאֵתִי**), without inf. and fut. ; 1) to be distinct, clear, (Arab. *bān*), hence to observe, with **בִּבְיָאֵתִי**, **בִּבְיָאֵתִי**, and accus. ; to perceive by the senses, also by a motion ; 2) to guard,

to take notice of something, with בֹּן, לֵב, עַל, אֶת, and the accus. ; 3) to perceive mentally, as a relative verb בִּי following it; to know, to recognise, with the accus. and לֵב : 'thou knowest my thoughts,' (לֵבְךָ), Ps. 119 : 2; without case, to have insight, consideration.—Niph. (1 sing. יִבְנוֹתִי, part. בּוֹנוֹן), to shew oneself sensible, knowing, to understand; בּוֹנוֹן דְּדָר, eloquent of speech.—Piel בּוֹנֵן, fut. 3 pers. sing. with suff. יִבְנוֹנְהוּ, closely to watch something.—Hith. הִתְבּוֹנֵן, originally to be attentive within himself; hence to direct attention to something, with בֹּן, עַל, אֶת, אֶת, and accus. ; next, generally to conceive, to comprehend, to understand properly, to shew oneself of understanding.—Hiph. הִבִּין, (2 pers. pl. הִבִּינוּתָם; part. מִבִּין; fut. יִבִּין; apoc. יִבֵּן; inf. הִבִּין; with suff. הִבִּינִיךָ; imp. הִבִּינִי); 1) caus. of Kal : to make one understand, to teach, to interpret, to instruct (the people), with 1 and 2 accus. or לֵב of the pers. and accus. of the object, generally blended with the signification of Kal; 2) intrans. to take notice, etc., with אֶת of something; hence participle מִבִּין, experienced, con-

versant, learned in writing : from the Hiph. form a new Kal form ensues by dropping the ה caus. as is common in verbs having a vowel for the second radical, the signification remaining the same as in Hiph. thus : בִּינֵתִי, (equiv. to יִבְנוֹתִי); inf. בִּינֵן (יִבְנוֹתִי), imp. בִּינֵן, בִּינֵי; but no quiescent ' in the middle of a verb must be taken as a radical on account of this word having one.

בִּינָה p. n. m. (insight, knowledge, the man of knowledge).

בִּינִי see בִּינִי.

בִּיס (fut. יִבִּיס, יָבִיס), to tread (with feet), equiv. to בָּרַץ : hence also figuratively; 1) to tread to the ground, to trample upon (enemies); 2) to despise, (equiv. to בָּרַץ) : e. g. food; part. בּוֹסִים, (for בָּסִים).—Pi. בּוֹסֵם, once בּוֹשֵׁם, to tread violently, used of the hostile treading on holy ground.—Hoph. pass. participle מִבִּיס.—Hith. הִתְבּוֹסֵם, only Ezek. 16 : 6, 22. כְּתִבּוֹסָתְךָ בַּדָּם, 'polluted in thy blood,' from בּוֹסֵם, to defile, (by treading down).

בִּיץ (not used) to swell up, to spout, related to בִּיץ, בִּיץ, compare Aram. בִּיץ, to spout forth; from which מִבִּיץ, bright.

בִּיץ (not used) to be white, bright,

related to אָרַם, Aram. אָרַם, אָרַם,
אָרַם.

צָבִי (later) m. fine, white cotton, *Bússos*, sometimes also for linen, (somewhat different from שָׁז, שִׁיר), so called on account of its whiteness; comp. Aram. בּוּצִין, lamp, from צָבִי.

בוֹצֵץ p. n. m. of a rock, (shining).

צִיָּק (not used) emptying, pouring out, related to צָק, which subsequently seems to have merged into the idea of moving, tottering. From which צִיָּקָה, צִיָּקָה.

בִּיקָה (rare) f. waste, voidness, from
בִּיק.

בֹּקֵר m. a shepherd (רֹעֶה), originally formed from בָּקָר, herd.

בויר (only inf. בויר), equiv. to בָּאָר ;
1) to bore, *for-are* to dig, (see
בוֹר) ; 2) to dig out, to explore,
to explain, Ecc. 9 : 1.

בֹּרַי (with ה of motion **בָּרָה**, pl. **בִּרְתִּים**, **בִּרְתִּים** m. 1) a pit, a hole; hence prison, complete **בְּרִית חַבּוּר**; next, grave; e. g. **בְּרִית חַבּוּר** even to the grave; **יֵרְדוּ** they that go down into the pit, the dead; **בְּרִית חַבּוּר** stones of the grave, i. e. graves built of stone; **בְּרִית חַבּוּר** the hindmost sides of the grave, the depths; 2) cisterns, wells.

בִּנְשָׁתִי, בִּנְשָׁתְךָ, בִּנְשָׁתָהּ, בִּנְשָׁהּ (בִּנְשָׁהּ) בִּנְשָׁהּ
to 1) : (יְבוּשָׁהּ, fut. בִּנְשָׁהּ, בִּנְשָׁהּ, בִּנְשָׁהּ)

shine, equiv. to **נָא**, of the sun; 2) to discolour, to blush, (with shame), to be ashamed; turning pale, or blushing, as an indication of shame (comp. **חָפַז**, **חָזַר**, Talm. **חָזַר**), generally with **כִּן** of the cause of shame. This verb is applied (a) to the being deceived, being disappointed, (fading) of hopes, or in the result of an undertaking to become ashamed, to become embarrassed, disappointed, with **כִּן**: hence **חָזַר** until being disappointed, i. e. long; (b) of inanimate things, e. g. his source will be ashamed, i. e. dried up. Pi. **חָזַר** to cause embarrassment, to keep one waiting, to linger, (comp. **חָזַר**). Hiph. **חָזַר** and **חָזַר**, exchanging the forms with **חָזַר**, fut. **יִחָזַר**; 1) to make ashamed, to deceive (hopes), or to cause embarrassment or shame to some one; 2) to disappoint, put to the blush, to put to shame, to act basely, hence **חָזַר** acting basely (contrast to **חָזַר**). Hith. **חָזַר** to feel oneself ashamed.

בוֹשָׁה f. shame, making ashamed,
from בָּשָׁ.

בֵּית (Aram.) to house (dwell, to
make a dwelling, to move into a
house, a verb derived from בֵּית.

בָּ (with suff. בָּי) m. spoil, booty, generally with לָ, בָּיָה, בָּיָה. The root is בָּיָה.

בָּיָה (only 3 pers. pl. בָּיָהוּ): to trample down, to destroy, e. g. 'whose lands the rivers (swarms of enemies) have spoiled,' or rather, 'trodden down,' (Isa. 18 : 3).

בָּיָה (part. בָּיָה; fut. apoc. בָּיָה) equiv. to בָּיָה to tread with the feet, hence to despise, with the accus. לָ, בָּיָה בָּיָה; 'and he thought scorn,' (and he despised in his eyes, literally) Esth. 3 : 6; also to be indifferent, e. g. בָּיָה בָּיָה to his walk in life. Niph. only participle, בָּיָה, pl. בָּיָה despised. Hiph. only inf. בָּיָה to cause to be despised, in the eyes of somebody, etc.

בָּיָה (const. בָּיָה) adj. m. despised; בָּיָה of (all) persons despised. בָּיָה f. equiv. to בָּיָה, booty, often next to בָּיָה, בָּיָה.

בָּיָה (pl. בָּיָה, or בָּיָה, fut. בָּיָה, inf. בָּיָה, imp. pl. בָּיָה); 1) to despise (Zac. 4 : 10) equiv. to בָּיָה; 2) בָּיָה equiv. to בָּיָה, origin. to withdraw, to take away, to deprive, to cut off, hence to plunder, to despoil. (Aram. and Arab. to rob) with the accus. of the person, or place which is plundered. Niph.

בָּיָה (pl. בָּיָה, inf. בָּיָה, fut. בָּיָה) pass. Pu. the same.

בָּיָה (later) m. contempt, from בָּיָה. בָּיָה p. n. a place in the territory of Judah.

בָּיָה (not used) probably to be hard, firm, comp. βασάλτης iron-marble, of which Pliny says: invenit Aegyptus in Aethiopia, quem vocant basalten, ferrei coloris atque duritici, unde et nomen ei dedit. From which בָּיָה.

בָּיָה (not used) to shine upon, to be lustrous, bright.

בָּיָה (only Ezek.) m. splendour, ray, of light, from בָּיָה.

בָּיָה p. n. of a town (LXX. Βεζία) not far from Scythopolis, from בָּיָה.

בָּיָה (fut. בָּיָה) to strew. Pl. to disperse. The root בָּיָה is related to בָּיָה Aram. retained in בָּיָה seed = עָרָה.

בָּיָה (Persian) p. n.

בָּיָה m. proverb (of metal); from בָּיָה.

בָּיָה (rare) m. watch-tower, originally a watch-state, only Keri, from בָּיָה.

בָּיָה (for בָּיָה, hence pl. בָּיָה, const. בָּיָה) m. originally, the mature one, hence youth, applied to a young man, in the state of manhood (but unmarried) able to serve in war. The root is בָּיָה, II.

בָּיָה f. pl. the same as בָּיָה.

בְּחַיִּים m. pl. youth, youthful age ;
from בָּחַר, II.

בָּחִין equiv. to בָּחוּן only Ketib.

בָּחִיר (const. בְּחִיר) adj. m. chosen,
selected, subst. the chosen one,
from בָּחַר I., which see.

בָּחַל (rare); 1) equiv. to בָּעַל to look
down upon something, with בָּ to
despise; 2) only Pual part. מְבַחֵלָת
in Ketib, either from מְבַחֵלָת
Keri, or בָּחַל = בָּחַל as hastily,
quickly joined together.

בָּחַן (fut. יִבְחֵן) equiv. to בָּחַר ; 1)
to prove (metal in fire), originally
to make glow, (related to בָּחַר :
hence purifying (by fire) : e. g.
'when he hath tried me (purified
me from the dross), I shall come
forth as gold,' (Job 23 : 10) ; 2)
proving, generally, e. g. the hearts
and the loins ; 3) not used, to
spy ; originally to prove, to
search.—Niph. pass.—Pu. only
בִּחְנָן it is proved.

בִּחָן m. watch-tower, spy tower ;
from בָּחַן.

בִּחָן m. trial, proof, e. g. אֶבֶן בִּחָן
corner stone of trial.

I. בָּחַר (fut. יִבְחֹר) equiv. to בָּחַן ;
1) originally to make low, e. g.
metal by fire ; hence figuratively,
בָּחַרְתִּיךָ בְּכִבּוּר עֲנִי 'I have proved
(chosen) thee in the furnace of
affliction,' Isa. 48 : 10. The root

is בָּחַר related to בָּחַר
to burn ; 2) to pro-
vigate ; hence 2 Ch. 34 : 6
בָּחַר בְּתֵיבָם he search
(the idolators' houses) ; 3)
lect, to choose, with accus.
—לִי בָחַר to choose unto
with כֵּן to choose rath-
part. בָּחִיר (pl. const. יִ-
lect, distinguished ; 4)
pleasure in, to be plea-
(comp. *diligere, delectar*
to select, with accus.]
—Niph. בִּבְחָר to be cho-
with כֵּן to be preferable to : pa-
with כֵּן excellent, emine-
of the person to be pl-
some one.—Pu. only on
בִּבְחָר to be selected, to b-
II. בָּחַר (not used) equiv.

Talm. בָּחַר to mature, ripe
which probably בָּחַר

בְּחִירִים p. n. a town in the
of Benjamin, hence ב-
בְּחִירִי, once בְּחִירִי.

בָּחַר (not used) b-
(comp. *σαρτολογειν*, re-
בָּחַר, בָּר) hence Pi. בָּחַר
speech, to speak without
to gossip, origin. to speak
בָּחַר (only *plene* בָּחַר) m.
talk, in contrast to בָּחַר
moderation in speaking.

I. בָּחַר (fut. יִבְחֹר) ; 1) b-

to lean upon something (like **אָל**), hence to depend upon; figur. to trust upon, with **עַל**, **אָל**, **אָ** and sometimes also with **לְ** *sibi*; part. **מִתְבַּחֵץ** dependent upon (**אָ**), i. e. to be trusted; 2) to live peaceably, quietly (comp. **קָשָׁן**) e. g. 'the fool rageth and is confident,' (**מִתְבַּחֵץ**); also of carelessness, and indifference, considering himself secure either in a good or in a bad sense. Hiph. **מִתְבַּחֵץ** to cause one to be sure, quiet, to inspire with trust, confidence, with **אָל**, **עַל**.

II. **מִתְבַּחֵץ** (not used) from which **מִתְבַּחֵץ**; but the derivation is uncertain.

מִתְבַּחֵץ m. 1) confidence, safety: **מִתְבַּחֵץ** adv. trustful, sorrowless, safe, sure, for which also **מִתְבַּחֵץ** stands especially with the verbs **שָׁבַע**, **יָשַׁב**; 2) p. n. a Syrian city (LXX. *Metsaban*, *Marsabē*) which the chronicler renders, **מִתְבַּחֵץ** (*Thapsacus*?)

מִתְבַּחֵץ f. safety; from **מִתְבַּחֵץ** I.

מִתְבַּחֵץ m. great confidence, hopes, from **מִתְבַּחֵץ** I.

מִתְבַּחֵץ pl. f. quiet life, happiness, duration. The pl. signifies here the collective.

מִתְבַּחֵץ (only **מִתְבַּחֵץ**, later) to rest, to cease from work, to be unfettered,

unbound, to cease.

מִתְבַּחֵץ (Aram.) the same. Pa. **מִתְבַּחֵץ** (pl. **מִתְבַּחֵץ**, inf. **מִתְבַּחֵץ**) to separate somebody from something, to divide, to prevent, to hinder.

מִתְבַּחֵץ (not used) 1) probably to extend, stretch out. Even the sense to keep (*ten-ere*) proceeds from stretching, extending; comp. *per-tinere*; from which **מִתְבַּחֵץ**; 2) to extend, to rise, and generally of extension, either in length or breadth. From which **מִתְבַּחֵץ**, **מִתְבַּחֵץ**.

מִתְבַּחֵץ (with suff. **מִתְבַּחֵץ**) f. belly, body, generally; 1) of the external part, womb; generally followed by **מִתְבַּחֵץ**, e. g. **מִתְבַּחֵץ**, from the womb of my mother, from infancy **מִתְבַּחֵץ**, **מִתְבַּחֵץ**, the fruit of the body, children; **מִתְבַּחֵץ** = **מִתְבַּחֵץ**, **מִתְבַּחֵץ**, sons of my mother's body (brothers), but **מִתְבַּחֵץ**, son of my body; 2) figur. the innermost heart; e. g. **מִתְבַּחֵץ** chambers of the heart; **מִתְבַּחֵץ** the innermost (*κοιλία*) of the grave; comp. **מִתְבַּחֵץ**; 3) a technical term in architecture: belly of the pillars, a kind of raising; 4) p. n. of a city in the territory of Asher, (Euseb. and Hier. **מִתְבַּחֵץ**).

מִתְבַּחֵץ m. pl. (Tal. sing **מִתְבַּחֵץ**) *pistacchio*, so called on account of

בֵּיר (only Jer. 6 : 7 Keri) m. well, from בָּר.

בֵּירָה (later) f. ; 1) castle, fort, e. g. the fort Shushan, (שִׁשְׁזָן), castle of the Lord, i. e. the temple ; 2) capital, metropolis, e. g. of Shushan. Comp. בֵּירִית.

בֵּירָה (Aram.) f. the same, (def. בֵּירְתָּא), the residence Eckbathana. בֵּירְנִית (only pl. בֵּירְנִיּוֹת) f. burgh, castle, בֵּירָה is the termination : it is also formed from בֵּירָה.

בֵּית (with ה mobile: בֵּיתָה const. בֵּית, with ה mobile: בֵּיתָה, with suff. בֵּיתוֹ, pl. בֵּיתִים for בֵּיתִים, m. ; 1) house, in the widest sense, as, pavilion, hut, burgh, palace, temple, for all these things were plainly called house. So also בֵּית, בֵּית, בֵּית, a slave born in the house, (verna) בֵּית עוֹלָם, the house of eternity, i. e. the grave. Later בֵּית was also taken for part of the house or palace, like בֵּית מִשְׁכָּה, בֵּית הַנְּשִׁים drinkin'-hall, haram : 2) in the remotest extension : (a) place of staying, dwelling, e. g. for man, animals, or a recluse ; hence for the lower regions, cave, nest, cobweb ; (b) a place where a thing is found : a room, cover, case, בֵּית נֶפֶשׁ, scent-boxes, בֵּיתִים לְבָרִים ' the

places for the staves,' (Exod. 37 : 14) ; (c) of the space in which anything is found, e. g. בֵּית קְאָתִים a space containing two measures (seah) of seed ; בֵּית אֲבָנִים a place containing stones ; בֵּית קְבָרוֹת place of graves, burial-ground ; בֵּית צִלְעוֹת ' place of the side chambers,' (Ezek. 41 : 9) ; בֵּית נְתִיבוֹת ' places of the paths,' (Prov. 8 : 2) ; (d) expressing generally the innermost, enclosed in a circle, (in contrast to חוץ), and used as an adv. : e. g. בֵּיתָה within ; מִבֵּיתָה, מִבֵּית, from within ; מִבֵּית, מִבֵּית, inward of ; מֵאֵל מִבֵּית לְ, towards the inward of ; 3) house in the ideal sense, that which morally belongs to a house : as a wife, children, people, servants, who collectively constitute a tribe, family, people, etc. e. g. house (people) of Israel ; house (family) of David ; house, (tribe) of Levi ; אָב, בֵּית, father of a family, of a house, ancestry, division of a tribe, (distinct from מִשְׁפָּחָה, pl. מִשְׁפָּחוֹת, ancestral houses, where, however, 'ב' is often omitted, when נָשִׂיא, שָׂר, ראש, (head or chief) preceeds it : hence figuratively עָשָׂה, בָּנָה בֵּית, to make, to produce progeny. בֵּית is also used,

though rarely for household property, possession; 4) characteristic of many cities and places: as **בֵּית-אֱזֶל**, (house of idols), town in the territory of Benjamin; **בֵּית-אֵל**, (house of God), formerly **לִז**, a town on a hill between Sechem and Jerusalem; gent. n. **בֵּית-הַמֶּלֶךְ**, **בֵּית-הָאֵל**, (house of Ezel), city in Samaria; **בֵּית-אַרְבֵּל**, (house of Arbel) Arbela in Galilee; **בֵּית-רְעֻבֵן**, town in the territory of Reuben; **בֵּית-שִׁמְעוֹן**, town in the territory of Simeon; **בֵּית-יַרְדֵּן**, (house of transition), town of the Jordan; **בֵּית-יְרֵד**, (house of wall) protected place, town in the territory of Judah; **בֵּית-יְרֵחוֹ**, (district-house) town between Jericho and the Jordan; **בֵּית-נֶחֱלָה**, (camel-house) town in Moab; **בֵּית-פִּתְיוֹת**, (place of fig-cakes), town in Moab; **בֵּית-דָּגוֹן**, (the temple of Dagon), town in the territory of Judah and Asher; **בֵּית-הַשְׁמָד**, (place of desolation), town in the territory of Reuben; **בֵּית-הַחֵבֶר**, (house of union), town near Samaria; **בֵּית-הַרְרִים**, (house of pyramids) town in the territory of Gad, (Livias); **בֵּית-הָהָר**, (house of mountains) in the same territory; **בֵּית-הַגְּלִיל**, town in territory of Benjamin; **בֵּית-חֶן**, (house of grace)

town in the territory of Judah and Dan; **בֵּית-חֶרֶם**, (house of caves), name of two towns in the territory of Ephraim; **בֵּית-בְּרִי**, (house of meadows) a Philistine town in the territory of Judah; **בֵּית-בְּרִי**, (house of vineyards) town in the territory of Judah; **בֵּית-לֵוִי**, (house of lions) town in the territory of Simeon; **בֵּית-לֶחֶם**, (house of bread or contention) town in the territory of Judah; **בֵּית-לְעָזָרָה**, (house of Gazelles) town in the territory of Benjamin; **בֵּית-מְלִיחָה**, (house of rampart) name of a castle in Sechem; **בֵּית-מִדְבָּר**, (place of sojourning) town in Moab; **בֵּית-מִדְבָּרָה**, (lower house) a town at the foot of Hermon; **בֵּית-מִרְיָנוֹת**, (house of chariots) town in the territory of Simeon; **בֵּית-נֶמְרֹת**, (house of panthers) a town in Moab; **בֵּית-עֵדֶן**, (house of delight) royal residence of Syrian kings on the Lebanon; **בֵּית-עֵזְרָה**, town in the territory of Judah; **בֵּית-עֵזְרָה**, (house of the vale) town in the territory of Asher; **בֵּית-עֵזְרָה**, (house of furrows) town in the territory of Judah; **בֵּית-עֵזְרָה**, (the same) town in the territory of Naphtali; **בֵּית-עֵזְרָה**, (house of roes) town in the territory of Menasseh; **בֵּית-עֵזְרָה**, (meeting-house of the

shepherds) like **בֵּית הַדְּשֵׁרָה** (house of deserts) a border town between Judah and Benjamin; **בֵּית הַפְּלִיטָה** (house of escape) town in the southern vale of Judea; **בֵּית הַפְּעוֹר** (house of Peor) a town in Moab; **בֵּית הַהֲרָגָה** (house of destruction) town in the territory of Issachar; **בֵּית הַצִּיָּה** (house of cliffs) town on the mountain of Judah: **בֵּית הַרְחוּב** (house of streets) town in the territory of Asher; **בֵּית הַשָּׁמַיִם** (house of fortune) also **בֵּית הַשָּׁן**, **בֵּית הַשֵּׁן**, town in the territory of Manasseh; **בֵּית הַשִּׁטָּה** (house of accacias) town on the Jordan; **בֵּית הַשֶּׁמֶשׁ** (house of the sun) town in the territory of Judah, (gent. **בְּנֵי הַשֶּׁמֶשׁ**), **בֵּית הַפְּרִיָּה** (house of fruit-trees) town in the territory of Judah. In reference to the derivations **בֵּית** and **בְּתִים**, abbreviated from **בִּתּוּתִים** indicate a root, the second radical of which is a vowel, the nominal root **בִּית**, however, appears originally to have signified room, like in 2.

בֵּית (def. **בֵּיתָא**, **בֵּיתָא**) Aram. m. the same, from which **בֵּית הַמִּצְדָּה** treasury-house, **בֵּית הַסֵּפֶרֶת** manuscript-vault, archive.

בֵּיתָן (const. **בֵּיתָן** rare) m. palace, formed from **בֵּית** = **בֵּיתָא**; it is improbable to be derived from the

Persian **Bâtân**, though it only appears in Esther, and only joined to **יָדָה** whose name it appears to be. **בֵּיתָא** (not used) equiv. to **בֵּיתָה**.

From which:—

בֵּיתָא and **בֵּיתָה** m. 1) the weeping (originally, flowing); hence probably **בֵּית הַבְּכָה** valley of weeping; 2) p. n. of a tree, similar to the balm tree (originally dropping of gum), pl. **בֵּיתָיִם**.

בָּכָה (fut. **יִבְכֶּה**, apoc. **יִבְכֵּי**) originally, to flow; next, to weep, to wail; in cases of disaster, or in penitence, with accus. to weep for, to bewweep; with **עָל**, **אֵל**, **לְ** to weep over something; where, however, **עָל** over, is also taken in the sense of against, on account of, or locally over some one. Pi. with accus. to bewweep; see **בָּכִית**, **בָּכִים**.

בָּכֹר (pl. **בְּכוֹרוֹת**) m. originally the maturing, ripening: hence first-birth (abstract) of man and beast, (hence **בְּכוֹרוֹת** pl.) from which: the first-born; figuratively precursor, the first, as **בָּכֹר הָמָוֶת** precursor of death, i. e. sickness; **בָּכֹרֵי הָעֲלִיּוֹת** the first of the poor, i. e. the poorest. From which verb denom. Pi. **בָּכַר** to make one a **בָּכֹר**, to invest with the right of a first-born.

בְּבִרָה (pl. בְּבִרֹת) f. early fig (Spanish *albacora*) originally an adj. to complete בְּבִרָה, as is proved in בְּבִרֹת; see בָּבֵר.

בְּבוֹרִים pl. m. the firstlings (of fruit, corn), בְּבוֹרֵי עֲנָבִים firstlings of grapes, early grapes; לָחֶם בְּבוֹרֵי firstling of bread, used of fresh corn; יוֹם הַבְּבוֹרִים festival of the first fruits, otherwise, feast of weeks. The sing. בְּבוֹר appears only in the Masoretic reading Isa. 28 : 4. Root בָּבֵר.

בְּבוֹרֶת p. n. m. (first-birth).

בְּבוּת f. weeping, mourning, from בָּכָה.

בָּכִי (paus. בָּכִי, with suff. בָּכִי) m. originally to drop : hence 1) of the water-drops in the shafts, pits (thus *δακρυον*) ; 2) to weep, בָּכָה *fletum flere*, where, however בָּרוֹל (violent) and בִּטְרוֹרִים bitterness, (i. e. bitterly), is added. Root בָּכָה.

בָּבִים p. n. of a place.

בְּבִירָה (from בָּבִיר) adj. first-born, subst. eldest. The root is בָּבֵר.

בְּבִית f. equiv. to בְּבוּת.

בָּבֵר (Kal not used) to break forth, to press forward : hence ripening, maturing. Pi. to make ripe, to mature, לָחֶם בָּבֵר the new fruit. Pu. to be born first. Hiph. to bear the first. But Pu. and Hiph.

may also be denominative.

בָּבֵר (only const. pl. בָּבֵרִי) m. a young camel, therefore different from בָּבֵל.

בָּבֵר p. n. m. (youth), gent. n. בָּבֵרִי. בְּבִירָה (from בָּבֵר) f. a young she-camel.

בְּבוֹרָה f. first-birth, from בָּבֵר.

בְּבוֹרִי p. n. m. (first-birth, or youth).

בָּבֵרִי p. n. m. (adj. from בָּבֵר, young).

בָּל (in compounds בָּל) adv. negative, not (only poetical), especially before verbs generally = לֹא and interchanging with the same. Before the future it often signifies : that not, sometimes, scarcely, i. e. not yet, but the primitive signification does not differ from בָּלָא (e. g. בָּלָא יִבְלֵי) with which it appears to be related, and hence often for לֹא. No derivation from a verb is necessary if בָּלָא, בָּל, בָּלָע, בָּלָעִי, בָּלָעִי, בָּלָעִי, בָּלָעִי are taken as a group. With other prepositions בָּל עַל, בָּל אֶת, בָּל עִם.

בָּל (Aram.) m. heart, originally, courage, strength.

בָּל (from בָּעַל = בָּעַל, also בָּל from בָּעַל, m. Bel, Belus, a Babylonian deity, (answering to the planet Jupiter, hence Jupiter Belus, with the Sabians בָּל, the planet

Jupiter, to whom the Babylonian tower was dedicated). See בָּלָא, בָּלָא, בָּלָא. The signification is the strong, mighty one. Compare Phryg. Βαλῆς, mighty one. Compounds with בָּל, בָּל are found in pp. m.

בָּלָא (Pael, fut. בָּלָא), Aram. with ל to speak against somebody, (= לָא with which it is parallel) originally to bully, bluster, at some one, according to others equiv. to Heb. בָּלָא, which, however, is not at all appropriate.

בָּלָא p. n. m. (ruler of Belus), from בָּל, eq. to בָּלָא and בָּלָא ruler, father of King Merodak, Bal-adan.

בָּלָא (not used) to glimmer, to throw light on something, in Arab. used of the shining, of the brightness of the morning-dawn, only Hiph. בָּלָא, fut. בָּלָא, part. בָּלָא, to shine, to lighten, i. e. to throw out light, to remain serene, cheerful, as (Job 9 : 27) 'I will leave off my heaviness and comfort myself,' (look cheerful), so also in (Pa. 39 : 13), 'O spare me that I may recover strength,' (look cheerful); figur. with עָל, to cause to shine upon, or illumine something, as Amos 5 : 9, 'That strengtheneth the spoiler,' (that causeth destruction to pour forth

over the strong one, i. e. misfortune overwhelms him). From which בָּלָא, p. n. בָּלָא, p. n. בָּלָא.

בָּלָא (from בָּלָא) p. n. (cheering, strengthening, illumining). See בָּלָא.

בָּלָא (from בָּלָא) p. n. m. (the shining one, the beautiful one), it stands once for בָּלָא

בָּלָא p. n. m.

בָּלָא (fut. בָּלָא), 1) to be decaying, to be withered, worn out, used of garments, (related to πάλαι-ός), with עָל, to be worn out in something, i. e. on the body (of raiments), figur. of the wearing out or decaying of heaven and earth, which are to fall to pieces like the worn-out clothing ; 2) of the human body, to fall off, to decay, through care or disease.—Pi. to wear out, i. e. to use up, enjoy, figur. to reduce (a people), only 1 Chron. בָּלָא, if not to read בָּלָא. From which בָּלָא, בָּלָא, בָּלָא, בָּלָא.

בָּלָא adj. m. בָּלָא, f. worn out (of garments), from בָּלָא, an old part. form.

בָּלָא see בָּלָא and בָּלָא.

בָּלָא (only once Ketib) equiv. to בָּלָא, from which it is transposed.

Herefrom.—

בְּלָהוֹת (sing. rare pl. בְּלָהוֹת, const. בְּלָהוֹת), f. equiv. to בְּהִלָּה, terror, destruction, as terror of darkness: thus, Job 18 : 14, 'and it shall bring him to the king of terrors,' i. e. it drives him on like a king of terrors, 'they are utterly consumed with terrors.' (מֶדְבַּלָּהוֹת), Pa. 78 : 19; also Ezek. 26 : 21, 'I will make thee a terror (I will deliver thee up to terror), and thou shalt be no more.' Root בִּלַּח.

בְּלָהָה 1) p. n. f. (equiv. to בְּלָהָה, beauty) mother of Dan and Naphtali; 2) a place in the territory of Simeon, also בְּעֵלָה and בְּלָהָה. בְּלָהָה p. n. m. (equiv. to בְּלָהָה, the beautiful one).

בְּלִי (Aram. for בְּלִי), f. tax, perquisites, contribution, from בָּלָה in the sense of that which falls off.

בְּלוּי (only pl. const. בְּלוּי and בְּלוּיָא) m. the being decayed, worn out; concrete: worn-out garments, rags, generally connected with מְלָחִים, סִתְבּוֹת, from בָּלָה. The form is rare.

בְּלִיטָא p. n. m. applied to Daniel at the Babylonian Court. See בְּלִיטָא.

בְּלִי m. corruption, from בָּלָה, only Isa. 38 : 17; חֲשֵׁקָהּ וְחֵשֶׁקָהּ חֲשֵׁקָהּ

בְּלִי, 'but thou hast in love soul delivered it from the corruption,' i. e. thou gu protectest it, if not בְּלִי אֵין only to be taken as a transposition for שְׁחַתָּה so that there was no grave.

בְּלִי (pronom. root) adv. eq. בְּלִי; 1) without, un—, — as, בְּלִי-שֵׁם, fameless, withoing; בְּלִי-מַיִם (בְּלִי in the sentence), without water, less; בְּלִי-מָקוֹם, without (a place, roomless; בְּלִי-מִשְׁחָה, anointed; בְּלִי-מִפְּנֵי, un and thus frequently before a 2) like בְּלִי also before the preterite and future, בְּלִי חֵשֶׁק, where it is without, not. In compounds same, as בְּבִלְיִדָּעַת, ununintentional; אַחֲרֵי בְּלִי of motion or purpose; as, אַחֲרֵי מִבְּלִי, etc.; מִבְּלִי from-out = because not, since we see בְּלִי, לֹא; compounds בְּלִי-עַל.

בְּלִי m. provender, grass for (farrago), fodder of man, zel, (related to מִבְּלִי, mixing; from which deno fut. only וְיִבְלֵי, to provide provender.

בְּלִימָה (בְּלִימָה), sube

nally, not=what, i.e. nothing, a noun created in poetry.

בָּלִיעַל (from בָּלִיעַל m. 1) not high, hence, depths: בָּלִיעַל floods of the depths (Auth. Vers. "floods of ungodly men." 2 Sa. 22:5), i.e. deep floods (עַל subst. m. יַעַל=עָלָה); 2) figuratively, spolling, corruption; as, matter, (דָּבָר) of corruption; man (אִישׁ); woman (אִשָּׁה); a witness (עֵד) of corruption, i.e. corruptible. See יַעַל.

בָּלַל (fut. יַבֵּל) 1) to flow, to stream (comp. בּוֹל, יָבַל, אֶבֶב, אֶבֶב), to overflow, poet. pass. בָּלָל overflowed, i.e. poured over.—2) figur. to pour together, i.e. to mix (comp. confundo, συγχέω), to confound (the language), i.e. to split them into various families, נִבְלָה (1 pers. plur. fut. Kal, from בָּוַל, like יִנְבֹּל from יָנַם), let us divide (the languages); from which later, to speak confusedly (unjustly), to stammer.—Hith. הִתְבַּלַּל to mix oneself up, to enter into connexion with some body. From which תִּבְלִי, בָּבַל, p.n. תְּבַלֵּי.

בָּלַם (only inf. בָּלוֹם) to tie up, to fasten, (a bit) to bridle, to curb. The root is בָּלַם, related to אָלַם to bind, where לָם is the chief syllable.

בָּלָם m. (denom. from בָּלָם a fig, which

is yet found in the Arabic, comp. בָּקַר from בָּקַר in the same verse) with נִשְׁמָיִם "a gatherer of sycamore fruit," or one that nips them in order to assist them in ripening (Hos. 7:14); probably the subordinate occupation of a shepherd (בָּקַר).

בָּלַע (fut. יִבְלַע)—1) to swallow, to swallow up, to swallow down eagerly (for man, beast, hell, earth); figur. to annihilate altogether. Proverbially: עַד-בָּלְעִי רָקִי till I swallow down my spittle (Job 7:19), i.e. in a moment; inf. Pl. בָּלְעָה (where spittle is omitted) like the swallowing down of spittle, i.e. in a moment.—Niph. נִבְלַע to be swallowed up (of enemies), i.e. to be conquered; of the wine (מִן-הַיַּיִן), to be swallowed up, i.e. to become intoxicated (comp. הִלְוִינִי יַיִן—Pl. יִבְלַע (inf. בָּבְלַע, see Kal) fut. יִבְלַע; pause, בָּלַע, בָּלְעָה.—1) to swallow entirely, but only figuratively; to swallow injustice, i.e. to exercise it in abundance; 2) like Kal, to destroy, to annihilate.—Pu. pass. to be brought into destruction, to be carried to destruction, e.g. "lest the king be swallowed up, and all the people that are with him" (2 Sa. 17:16) יִבְלַע.—Hith. to destroy oneself.

שָׁלַץ (with suffix שָׁלַץ, שָׁלַץ m. 1)
originally the state of being swal-
lowed up, but as concrete, that
which is swallowed up; 2) de-
struction; 3) p.n. m. of persons
(patron. שָׁלַץ) and places.

לֹא (לֹא with ל) from **ל** and **לֹא** (compounded from a pron. root), prep. originally, not till then, not till, only with suff. pl. **לֹאֵיהֶם**, pause **לֹאֵי**—not to me, i.e. besides me, nothing (come) to me, it concerns not me; thus, **לֹאֵיךְ** without thee; and in the sense of except, without, is suitable to most passages. **לֹאֵיךְ** without me. More frequent, however, is the pl. const. occurring in many prepositions; **לֹאֵיךְ**, **לֹאֵיךְ** except, without being accompanied by a noun or verb. See **ל**.

עֲזָאָה 1) p.n. m. (from עָזָה, formed with the termination עֲזָ—a curser, a denouncer), a heathen prophet (LXX. Βαλαάμ, Josh. Βάλαμος); 2) p.n. of a place, otherwise יִבְעָלָה. עֲזָה (Kal only part. with suff. יִבְעָלָהּ equiv. to עָזָה to empty (a country), to devastate.—Pu. (only part. f. מְבַלְלָהּ) pass.

פֶּלֶא p. n. m. (desolator, conqueror),
from פֶּלַע, which see.

𐤁𐤏𐤇𐤃, once 𐤁𐤏𐤇𐤃 (Babylon),
p.n. masc. of the last king of the

Chaldeans. The derivation is obscure.

1773 p.n. m. (enquirer), from 1773,
Aram. to enquire. 1773 is the
suffx.

תָּלָז (only before suff. תָּלָזְךָ, תָּלָזֵינוּ),
prep. equiv. to לָ, לָּ, לִי, not,
without; תָּלָזְךָ without me; hence
also, except; the form is derived
from לָ, by adding the termina-
tion תָּ-.

לְבַלְבֵּי adv. not=לֹא; next prep. without, except; it becomes conjunctive when it stands as an abbreviation for **לְבַלְבֵּי אֵלֶּיךָ**, **לְבַלְבֵּי אֵלֶּי**, **לְבַלְבֵּי אֵלֶּיךָ**. It is distinguished from **לְבַלְבֵּי**, which generally occurs before a single word, and also for **לְבַלְבֵּי**, which occurs in parenthetical sentences, by its position before a complete sentence, and there it may be translated "except," but also except that, if; in that case it expresses next to the negation, the condition. Before nouns: not, without, un—, like **לְבַלְבֵּי אֵלֶּיךָ**, **לְבַלְבֵּי אֵלֶּיךָ**, closely connected with the nouns: as, **לְבַלְבֵּי אֵלֶּיךָ** unclean; **לְבַלְבֵּי אֵלֶּיךָ** without ceasing, unremitting; and before inf. with **לְבַלְבֵּי** (where **לְבַלְבֵּי** never stands), **לְבַלְבֵּי אֵלֶּיךָ**, **לְבַלְבֵּי אֵלֶּיךָ**, **לְבַלְבֵּי אֵלֶּיךָ**, **לְבַלְבֵּי אֵלֶּיךָ** not to—act,—come,—drink,—turn away, etc.; but more rarely before the finite verb: as

לֹא "without his own reproach he shall cause it to turn upon him" (Dan. 11:17); בִּן כְּרַעַתְהוֹרֵת אֲסִיר "not to be bowed down among prisoners, but they will fall among the slain" (Isa. 10:4; Auth. Vers. "Without me they shall bow down under the prisoners, and they shall fall under the slain," which rendering is very obscure). נָפַל is like בָּרַעַתְהוֹת one idea; likewise לִבְלֹתִי; compounds are לִבְלֹתִי (once לִבְלֹתִי) before the inf. not to; before the finite verb, so that not, without that; מִבְלֹתִי from that not, because not; עַד-בְּלֹתִי till not (before verbs and nouns); בְּלֹתִי בִּל not if= nisi, it be then, etc.—The form בְּלֹתִי is from בִּלְתָּ, through the old gen. form בִּלְתִּי; like בִּלְתִּי, וּלְתִי, אֲסִירִי is lengthened from בִּל, בָּל.

בִּמְהָ (with ה of motion) pl. בִּמְהָתָה; const. בִּמְהָתָה; comp. בִּמְהָתִי; from the Ketib בִּמְהָתִי; comp. בִּמְהָתִי for בִּמְהָתִי; with suff. בִּמְהָתִי f. originally, equiv. to *Bem-ha*, elevated place, in Heb. signifying: 1) high place, especially sacred heights, high places for altars; the holy chapels there were called הַבְּמֹתֹת; the priest sometimes בִּמְהָתָה; sometimes בִּמְהָתָה for

בִּמְהָתָה, to denote the unlawful worship in the cities, on the mountains of Judah, and in the valley of Hinnom. Many of these sacred places were made like tents of canvas, which were called בְּמֹתֹת; 2) castle, fortress: hence figuratively, to place on castles, i.e. to secure; to ride on the high places of the earth, i.e. to possess them; of God, to tread on the high places of the earth, i.e. to rule them; also, of the high places of the sea, of the clouds, which God rules. The root is בָּמ, which see. בְּמֹתֹת is not the basis of this word.

בְּמֹתֹת p. n. m. (= בְּמֹתֹת a circumcised one, a Hebrew).

בִּמְ see בִּמְ.

בִּמְהָ p. n. of a place; complete, בִּמְהָתָה heights of Baal.

בִּנְ (const. בִּנְ, rare בִּנְ; with suff. בִּנְ, plur. בִּנְ, const. בִּנְ) m. son (a male child in contrast to בִּת); complete בִּנְ; also, a king's son, prince; complete בִּנְ; pl. generally, children. Figuratively, sons of my father, or of my mother, i.e. brother on father or mother's side; son of the Ionians, i.e. Greeks; sons of the poor, i.e. the poor. The application of בִּנְ, like אָב father, אָח brother, etc., is very

manifold; since the ancient figurative expression of the name taken from family circles symbolised many circumstances. It stands therefore for—(a) boy, youth, like *παῖς*, contrast to בֵּית; (b) grandchild (as later בֶּן), especially בְּנֵי (complete בְּנֵי; (c) descendants, progeny; hence, the nations: as, בְּנֵי יִשְׂרָאֵל, אֲמֹנִי, בְּנֵי יְהוּדָה, אֲמֹנִי, Israelites, Judeans; as inhabitants of a province, city, country: בְּנֵי הַמְּדִינָה, לֵךְ, בְּנֵי, etc.; as a community: hence, plur. e.g. בְּנֵי כְּשִׂיִּים, הֵיִינוּסִים, Greeks, Ethiopians; (d) pupil, disciple, protegee, favorite; comp. *παῖς, filius*, e.g. children of God, children of my people, i.e. protected by God, favorites of the people: also, figuratively, son of the house, i.e. slave bred in the house; sons of Bashan, i.e. rams, bred at the meadows (of Bashan); sons of the quiver, i.e. arrows. (e) of animals; the young one, בְּנֵי אֶתְנֹת, עֶבֶד, יִינוּהָ, even of plants: בְּנֵי פֶרֶת; (f) purely symbolical, expressing a certain dependence, as, for instance, of time in describing the age, son of so many years, i.e. so old; son of a year, i.e. one year old; son of a night, i.e. arisen in one night;

but son of old age, i.e. born in old age of the parent; of the quality: son of abjectness (בְּנֵי עֲלָ), of affliction, i.e. abject, miserable; of inheritance, of fatness, of anointment; but the qualification may be often differently expressed: e.g. בְּנֵי הַכּוֹרֶת worthy to be beaten, בְּנֵי הַמָּוֶת guilty of death, etc. Of בֵּן or בֶּן a denom. verb is found in the Niph. (only fut. בִּנְיָנָה), signifying to obtain sons. The noun בֵּן, plur. בְּנֵי, appears like אֶבֶן, אֶחָד, אֶמָּה, primitive and ancient, softened from בֶּן=בָּן; the grammatical analogy is similar.

בֶּן־אֹנִי p.n. m. (son of affliction) so Rachel called Benjamin.

בֶּן־הַדֶּר p.n. m. (בֶּן־הַדֶּר name of a deity), a king of Damascus. See הֶרְדֵּיאוֹן.

בֶּן־חַיִל p.n. m. (the valiant one).

בֶּן־חֲנֻן p.n. m. (the benevolent one).

בֶּן־יָמִין p.n. m. (son of fortune), once also Ketib for בְּנֵי־יָמִין.

בָּנָה (fut. יִבְנֶה, יִבְנֶן, rare, inf. abs. בְּנָה, const. בְּנוֹת, with suff. (בְּנוֹתֶיךָ, 1) to build (house, city, altar); with accus. of the object (seldom לְ) and the material (seldom בָּ), to found; with accus. of the place, to build upon; with בָּ, to build near some place; with עַל, to build over, to block up. Also, to rebuild, desolate places, waste

grounds; figuratively, to build the fortune of the house, i.e. the descendants; of nations, to procure them happiness, prosperity. Niph. pass. is of another signification; see **בָּנָה**. From which **תְּבַנֶּינָה**, **מְבַנֶּינָה**, **יְבַנֶּינָה**, p.n., **מְבַנֵּי** p.n. and others.

בָּנָה (Aram.), the same; part.
 מְבַנֶּה pass.; inf. מְבַנֵּה.
 Hith. pass.

Also 'פנ.

קָנַם (not used), to bind. From which
אֶבְנָם.

בְּנֵי see **בְּנוֹי**.

בְּנֵי p. n. m.

בְּנֵי-בֶרֶק p.n. of a town in the territory of Dan.

בְּאֵרוֹת ב' י' see בְּנֵי-יַעֲקֹב

בְּנֵיהָ p.n. m. (made happy by God),
equiv. to **בְּנֵיהָ**.

בְּנֵיהָ f. equiv. to **בְּנֵי** building. The root is **בָּנָה**.

p. n. m. (equiv. to בְּנִיָּהּ).

בִּי' see בִּינִים

בְּנֵימִין p.n. m. (son of happiness);
Israelitish ancestor; gent. noun.
בְּנֵימִין, or only **יְמִינִי**.

בְּנֵי m. equiv. to **בְּנֵיה** building, from **בָּנָה**, after the form **קָנִין**.

בְּנֵי p.n. m. (perhaps, posterity, from **בָּנָה**, with **נִי** terminating).

Ḍḏ (Aram.), to be wrath, originally

to snort, to foam (syn. with **ᠰᠢᠨᠢᠷᠲᠤ**
to snort).

בִּגְעָה p.n. m.

פּ.נ.מ. (i.e. פּסוּדוֹנִיָּה).

'פָּא p.n. f. (related to **'פָּא**).

𐎠𐎢𐎥 see **𐎠𐎢𐎥**, as such a verb does not exist.

סָרַר (not used), originally, to look sourly on a thing, to make sour, to produce acidity, i.e. to be sour; of fruits, unripe. The root is סָרַר, related to שָׂאָר, סִיר to make sour, whose further analogy see under סִיר, from which בָּסָר, בָּקָר. בָּסָר masc. place for collecting sour grapes, i.e. unripe (בָּאֲשִׁים bad grapes), from בָּסָר.

בִּסְרִי m. the same, only varying in the form.

בָּעַר and בָּעַר (pronom. root; with suff. בָּעַרְנִי, בָּעַרְךָ, pause בָּעַרְנוּ, בָּעַרְתָּ, בָּעַרְתָּ, בָּעַרְתָּ) a compound prep. from עָר (which see), and בָּ *bā*, or בִּ (significations of approximity), like *apud*, from *ape*—*ad*, therefore originally expressing: to—there—near—over. The following are the gradations: 1) by, near something (like *apud*): as, בָּעַר יֵר הַשַּׁעַר, near by the place (יֵר) of the gate, for which in other places אֶת־יֵר stands; 2) behind, different from אַחֲרֵי, which expresses behind, as

keeping back; so the form **סָנַר** **בָּעַר** to close behind something, near to it, e.g. in going out, closing the door behind oneself, or closing the door immediately after admitting another; figuratively, **סָנַר** **בָּעַר** **רֶחֶם** "closed up (behind) the womb," i.e. to make unfruitful; so also (Judg. 3:22), "and the fat closed upon (behind) the blade," **בָּהֶלֶב**; i.e. the haft almost penetrated; "if he cut off and shut up **בָּהֶלֶב** behind the cloud of night" (Job 11:10); 3) signifying moving approximity, as, towards, that place, or under, near that place, as, **בָּעַר** **מְעוֹת** towards caves, i.e. under caves; **בָּעַר** **הַשֶּׁלַח** "fall upon (or by) the sword" (Joel 2:8); **בָּעַר** **הַחֲלוֹן** by, through the window (Judg. 5:28); 4) approximity and circumference, different from **סָבִיב**, which only expresses surrounding, without consideration of approximity; especially in the verbs **סָנַר**, **נָדַר**, **שָׁנַר** **הָתָם**, **נָן**, **שָׁנַר** in, fencing round, covering, etc.; figuratively, for the sake of, especially in the verbs, interceding, inquiring, atoning, standing in the breach, for, etc. **בָּפֶר**, **הַתְּפִלָּה**, **נָשָׂא**, **דָּרַשׁ**, **הַתְּחִינָה**; — **בָּעַר** behind — from,

with **לְ**: as, **מִבְּעַד** **לְעֵשֶׂתְךָ** "from behind thy veil" (Auth. Vers., within thy locks), Cant. 4:1.

עוֹר see **עוֹר**.

בָּעַר (fut. **יִבְעַר**, 2 pl. **תִּבְעַרְוּ**, imp. plur. **יִבְעִי**), equiv. to **בָּעַר** to swell up, to flow along (related to **בָּעַר**), hence of the bubbling of water on the fire; figuratively, to desire, pray, ask, inquire vehemently. The forms **יִבְעִי**, **יִבְעִי**, are Aram., and proceed from the closing vowel **י**. Compare **יִבְעִי**, etc. Niph. to be thrust forward, figuratively, drawn forward, sought for, from which **בָּי**.

בָּעַר, **בָּעַר** (Aram.) 1) to desire, to pray; e.g. **בָּעַרְתָּ** his prayer, construed with **בָּעַרְתָּ**, **בָּעַרְתָּ**, and **בָּעַרְתָּ**; 2) to seek, to seek forth. From which **בָּעַר**.

בָּעַר (Aram.), fem. prayer, request; originally, the vehement longing, from **בָּעַר**.

בָּעַר see **בָּעַר**.

בָּעַר p.n. m. (probably, a shepherd, from **בָּעַר** cattle, herd).

בָּעַרְתָּ (with suff. **בָּעַרְתָּ**), m. pl. terrors, from **בָּעַר**.

בָּעַר p.n. of a pillar on the left in front of the temple (probably the strong one), part. from **בָּעַר**, related to **בָּעַר**; comp. **בָּעַר**, name of the other pillar, from **בָּעַר**; 2) p.n. m.

בַּעַמ (fut. יִבְעַמ) 1) originally, to tread, press forward; hence, to tread (with the feet); with **בָּ**, figuratively, to despise, abhor; 2) to tread away, to kick behind (of the bull); figuratively, of rebellion, disobedience.

בַּעִי see **בָּעִי**.

בַּעִיר m. collectively, cattle (related to **בִּקְחָה**), field cattle, grazing cattle, from **בָּעִיר** = **בָּר** field; comp. Aram. **בַּעִיר** = **בַּר** rough, wild. See **בַּעִיר**.

בַּעַל (in pp. nn. **בַּעַל**, **בַּעַל**, Aram. **בַּעַל**, hence Heb. **בַּל**, with suff. **בַּעֲלִי**, **בַּעֲלָה**; pl. **בַּעֲלִים**, const. **בַּעֲלֵי**; **בַּעֲלִי**; **בַּעֲלִי**, **בַּעֲלִי**; primitive) m. lord, originally, the mighty one.

The signification, master, is applied—1) to possession and power: e.g. **בַּעַל הַבַּיִת**, **בַּעַל הַחוֹר**, proprietor of the ox, — the house; **בַּעַל הָאִשָּׁה** possessor of a woman, husband; **בַּעַל נְעוּרִים** the husband of a youthful wife; **בַּעֲלֵי נְוִים** the mighty (warriors) of the people; hence, in connection with nouns to signify possession, as possessor of horns, wings, double edges, dreams, arrows, i.e. the horned one, the winged one, the double-edged one, the dreamer, etc. **בַּעַל דִּבְרִים** busy one, having law disputes. Seldom of the property due to some one but not in his

possession; 2) belonging to a thing, especially before names of cities, to denote inhabitants and citizens; 3) with the article: p.n. of a Phœnician deity (Belus), probably the planet Jupiter, which the Grecians always expressed by **Ἡρακλῆς**; see **בַּל**. **בַּעַל** is often found in Punic inscriptions; as, Hannibal (**חַנְנִיבַעַל**), Hasdrubal (**חַדְרִיבַעַל**), Adherbal (**אַדְרִיבַעַל**), Abibal (**אַבִּיבַעַל**), etc.; and gradually we find it in Hebrew surnames: **בַּעַל בְּרִית** (for which also **בְּרִית אֱלֹהֵי הַבַּיִת** the Baal of the covenant, comp. *Zeb's Spous*); **בַּעַל זְבוּב** the Baal of flies (see **זְבוּב**); **בַּעַל פְּעוֹר**; 4) denoting the possession of things not personal: hence, places (like **בְּרִית**), if it is represented to signify possession, and joined to a noun, **בַּעַל הַמּוֹן**, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**, which see; 5) p.n. m. pl. **בַּעֲלֵי הַחוֹר** the statues of Baal (compare **עֲשֵׂתֵרוֹת**); from which, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**, **בַּעַל הַחוֹר**.

בַּעַל Aram., the same.

בַּעַל (fut. יִבְעַל, denom. from **בַּעַל**);

1) to become master, possessor, to govern, with **בָּ**; hence, **בַּעַל אִשָּׁה** to become the possessor of a wife, to marry (as in Arabic *malaka*); **בַּעַל אִשָּׁה** husband, **בַּעַל אִשָּׁה** and **בַּעַל אִשָּׁה**

בַּעַל the one that is ruled over, married; 2) figuratively, to make something subordinate, despise, with **בָּ=לָל**.—Niph. to be taken as a wife.

בַּעֲלָהּ f. 1) female possessor, e. g. of the house, of sorcery (witch), used in the same sense as **בַּעַל**; 2) figuratively, denoting territory, city, especially as a p. n.; (a) city in the north in the dominion of Judah, otherwise also **קְרִית יְעָרִים**, **קְרִית בַּעַל**; (b) in the south of that territory, otherwise also **בְּלָהּ**, **בְּלָהָה**; (c) p. n. of a mountain.

בַּעֲלוֹת p. n. of a city in the south of the territory of Judah.

בַּעַל־חַן p. n. m. (gracious ruler).

בַּעַל־יָדָע p. n. m. (adorer, or worshipper of Baal) for which also **אֱלִידָע** (worshipper of God).

בַּעֲלִיָּה p. n. m. (the mighty one of the Lord).

בַּעֲלִים p. n. m. (probably, more correct with Josephus and 16 MSS. **בַּעֲלִים**), however, see **שׁ**.

בַּעֲלָת p. n. of a city in the territory of Dan (Joseph. *Balæth*).

בַּעַן p. n. of a place (*Baean*), probably equivalent to **בַּעַן** (**בַּעַל בַּעַן**).

בַּעֲנָא p. n. m.

בַּעֲנָה p. n. m.

בַּעַן (not used) m. probably: 1) equivalent to **בָּר** a field, meadow, or

forest, which is not cultivated. From which **בַּעֲנִיר**. 2) figuratively, wild, rough (Aram. **בֹּר**), uncultivated; **אִישׁ־בַּעַן** a rough, uncultivated man (boor), from which denomin. **בַּעַן** (fut. **יִבַּעַן**) to be rough, uncultivated, insensible, uncouth; **בַּעַן** of no understanding (always next to **בְּכִיל**, **בְּכִיל**).—Niph. **נִבַּעַן** pass., see **בַּעֲנִיר**. The transition from roughness, wildness, etc., to wickedness, is here like in all other languages.

בָּעַר (fut. **יִבַּעַר**): 1) to kindle, to set on fire (originally to inflame, to fire) as **בָּאֵשׁ וְתִבְעַר יֵשׁׁר** "as the fire burneth a wood" (Ps. 83:14). **וְתִבְעַר בְּצִאֵן וּבְנִגְעָרִים** "The fire of God is fallen from heaven, and hath burnt up the sheep and the youths" (Job. 1:16).—2) intrans. to burn away, especially of combustibles; **נִפְתַּר בָּעַרָה** burning pitch. Pi. **בִּבַּעַר** (fut. **יִבִּבַּעַר**, inf. **יִבְבַּעַר**); 1) to kindle (wood), to make burn (fire), to burn off (flaming arrows); hence, 2) figuratively, to remove, to clear away, to sweep away, with **מִן**, away from something; with **אֶחָדִי**, to clear away after some one, to sweep away everything; **בָּעַר רִגְזוֹ** spirit of removing, sweeping; 3) to pasture, to graze. Pual to be

ed.—Hiph. (caus), like Pl. in
ure significations.

. n. m.

. brand (that which is burnt)

p.n. m.

. n. m. of a king of Israel
—930 B. C. E.), LXX. *Baasá*,

h. *Basávης*.

‡ p.n. of a Levitical town
racted from עִשְׁתָּרָה

wise עִשְׁתָּרוֹת; LXX. *Bosópa*,
Basra; see עִשְׁתָּרוֹת.

1 not used) Niph. נִבְעַת (נִבְעַתָּה)

(נִבְעַתְתָּ) to be affrighted, ter-

. in terror, with מִפְּנֵי and

‡, of some one (comp. יָרָא,

נָחַת, מִפְּחַד).—Pi. בָּעַת (3 pers.

f. with suff. בָּעַתְתִּי, בָּעַתְתָּ

בָּעַתְתָּ, part. f. מִבְּעַתְתִּי from

‡ for מִבְּעַתְתָּ; fut. בָּעַתְתָּ,

t in terror, to attack sud-

. fear, terror (compare יָמָה,

יָמָה, פִּלְצוֹת, רִיתָה, רָטַם,

. quagmire, a bog, from בָּצִיץ

ell.

. with suff. בָּצִיצְתִּי, f. quag-

from בָּצִיץ, in the Talmud

‡.

. m. (the brilliant one), see

. 1) time of cutting the

‡, vintage; originally like

קָצִיר harvest, cutting of fruit, of
berries; comp. מִיָּר, מִיָּר, מִיָּר;

2) adj. Ketib for בָּצִיר.

בָּצַל (not used) to be peeling, peel-

able. The root is בָּצַל, comp.

Greek *στέλ-σν*, *στυλ-σω*; Germ.

Stale, {*stäl-en*, to peel; comp.

also בָּצַל to peel.—Piel, to peel

off, שָׁחַל; hence שָׁחַל peel; שָׁל,

Gr. *στυλ-εύω*, the taking off the

clothing (the armour); *στέλ-σν*=

שָׁל, *στέλω*=שָׁל; תָּבַל; hence

תָּבַל; Aram בָּצַל to cover over,

from which מִבְּצָלָה an over-cov-

ering; בָּצַל, אֶצֶל, etc., where

שׁ, ט, ז, י, interchange without

any alteration in the principal sig-
nification.

בָּצָל (pl. בָּצָלִים), masc. bulbs, hence,

onions, on account of the peel-

ableness of the substance; from

בָּצַל.

בָּצִלָּל p.n. m. (claimed by God).

בָּצִלּוֹת p.n. m. (covering, clothing),

for which also בָּצִלִּית occurs.

בָּצַע (fut. יִבְצַע; imp. בָּצַע, with suff.

בָּצַע, with quiescent suff.), to

tear, to break, to cut; hence, to

rob, to plunder (of enemies); to

heap up money=to make profit;

next, to wound, with בָּ (comp. פָּצַע,

Aram. פָּצַע, related to פָּצַע, פָּצַע,

originally to break (Tal. to break

the bread); intrans. to be broken

open, to be wounded; inf. with suff. **תִּפְצֹץ**, as, **תִּפְצֹץ מִדֹּמָם וְיִפְצֹץ מִדֹּמָם** "thy end is come, and the measure of thy covetousness" (Jer. 51:13), i.e. of thy being cut off. Pi. **פִּצְצָה** (fut. **יִפְצֹץ**) to cut off (**פִּצְצָה**) to deprive, to make profit; figuratively, to bring something to its end; hence, to fulfil a word, to accomplish something.

פִּצְצָה (with suff. **פִּצְצָה**) m.; 1) plunder, originally, that which is torn away, or, in an active sense, the tearing away; hence, figuratively, gain, profit, and the phrase (**פִּצְצָה**) **מַה-פִּצְצָה** what profit is there (therein)? 2) equiv. to **פִּצְצָה** end, originally, cutting off, ceasing.

פִּצְצָה (not used) equivalent to **פִּצְצָה** to swell forth, or swell up; Aram. **פִּצְצָה** to protrude; the relationship of **צ** and **פ** manifests itself in several roots, by tracing which the lexical analysis is rendered easier.

פִּצְצָה (only **פִּצְצָה**, **פִּצְצָה**) to swell (of the feet), but in other words used also of swelling of a mass; originally, to rise up.

פִּצְצָה m., that which swells up; hence, the dough that swells and ferments; next, dough in general.

פִּצְצָה p.n. of a place (height).

פִּצְצָה (fut. **יִפְצֹץ**); 1) to cut off (grapes);

originally, to prune, with the accus. of the vineyard; hence **פִּצְצָה** a vintage (comp. **פִּצְצָה** harvest of corn or fruit); **פִּצְצָה** vintner; figuratively, of the cutting down of the enemy; 2) to hedge off, to mark a boundary, to separate; hence, the fortifying (of walls and cities); **פִּצְצָה** (Ketib **פִּצְצָה**) fortified, entrenched; figur. he limits (**פִּצְצָה**) the courage of princes. **פִּצְצָה** that which is inclosed, i.e. incomprehensible. The sense of confining, limiting, and condensing is then, as usual, transferred to clipping, shortening.—Niph. pass. (from No. 2) but only figuratively, to be fortified, i.e. to become inaccessible (**פִּצְצָה** plan) with **פִּצְצָה** of the person.—Pi. **פִּצְצָה** (fut. **יִפְצֹץ**, inf. **יִפְצֹץ**) to fortify (wall, fortress).

פִּצְצָה (pause **פִּצְצָה**, pl. **פִּצְצָה**) masc.; 1) brittle metal (separated from the mine), quarry stone, from **פִּצְצָה** to break; 2) p.n. (a metal district) name of town in the territory of Reuben (LXX. *Βοσθρ*).

פִּצְצָה f., originally, hedging in, surrounding; hence, a pen (comp. **פִּצְצָה**); 2) p.n. of a town (originally, a place walled in, comp. Phœnician **פִּצְצָה** Cadiz in Spain), in Idumæa, probably the present

Bessira in Gebael. Another city is *Bôsa*, Bossra in the dominions of Hauran, which Jeremiah (in 48: 24) designates as a Moabite town.

בְּצִרְתָּן (from **בָּצֵר** firm, fortified), m.
fortress, castle.

צָרָה (pl. **צָרוֹת**) f. want of rain,
dearth; from **צָר** 1. (comp. **עָצָר**).

ᠪᠠᠭᠠᠨ m. 1) flask, leather bottle, so called from the sound *bak, bak*, (comp. ᠪᠠ, ᠪᠢ; 2) p.n. (from ᠪᠠ to spread out, e.g. the number of a family).

בִּקְבֻקָּה p.n. m. (to be extended by God).

פֿקבאַר p. n. m.

יְבִי p. n. m. (from יָבַע seclusion).

בְּקִיָּהּ p.n. m. (destroyed by God).

פֶּקַע m., breach, rend; especially of
the breach in the wall; from **פָּקַע**
(comp. **פָּקַע**, Aram. **פָּקַע**).

פָּקַע (fut. **יִפְקַע**; inf. with suff. **יִפְקְעֶנּוּ**)
equiv. to **פָּרַק** to cut up (bowels of
a woman), to split up (the womb),
to cleave (wood), to divide (the
sea); hence, of the breaking forth
of a fountain; figur. to break in
(a camp, a town), to conquer; to
split eggs, i. e. to hatch them.—
Niph. **יִפְקַע** to split itself, to burst;
hence, to open themselves (of
fountains), to break forth (of wa-
ter, light), figur. to be conquered
(of a city), to break forth (from

the egg)=to be hatched.—Pi. intens. from Kal; and only rarely causative.—Pu. pass. from Kal.—Hiph. to cause to break (a town), to raze; with **כֶּן** against somebody, to break through.—Hoph. to be conquered.—Hith. to split, rend, itself asunder.

223 m. splitting, hence, the half,
but only the half of a shekel,
about two drachms.

אֲרָמָא Aram. equiv. to Heb. אֲרָמָא, which see.

בִּקְעָה const. **בִּקְעוֹת**, pl. **בִּקְעוֹת** (בִּקְעוֹת) f. fall of earth, marshy plain, valley (originally, a ground that splits itself, or has cracks); **בִּקְעַת הַיַּבֵּן** a marshy plain between Anti-Lebanon and the Hermon.

օճօ (1st pret. օճի) equiv. to օճ to pour forth, to pour out (a root of sound like օճ, hence, intrans. Rab. to spread itself, used of the voluptuous vine); trans. to pour around, to empty; figur. to despoil (a people), to depopulate (a country).—Niph. օճօ (օճօ like օճօ) fut. օճօ (infim. օճօ) pass. to be emptied out, to vanish (օճօ).—Pi. redoubled form օճօ equiv. to Kal. From which օճօ, օճօ p.n., օճօ p.n., օճօ p.n., օճօ. օճօ (Kal not used) 1) to dig, to break, to plough (the ground)

hence, **בָּקָר** cattle for ploughing, like *armentum*, f. *armentum* ; fig. to break forth (of light), hence, **בֹּקֶר** (of the day), dawn, early, light of morning ; 2) to break asunder, to judge (judging being connected with the idea of dissecting), only Pi. **בָּקַר** (fut. **יִבְקֹר**) to decide, to distinguish between **גִּידֹל** ; with **ל** to judge, to contemplate ; with **ב** to direct, contemplation for the purpose of judging a matter, to contemplate with pleasure ; with the accus., to investigate a matter perseveringly, either to protect or punish it ; figur. to consider, to reflect.

בָּקָר (Aram.) equiv. to **בָּקָר** only Pa.

בִּקֵּר to inquire into, to search.—

The derivation is as in the Hebrew.

בָּקָר (pl. **בְּקָרִים**) com. (a collective noun), origin., cattle for ploughing, *armentum* (=Aram.), cattle or herd for the use of working in the field, the sing. noun is **שׁוֹר** (comp. **שׁוֹר**, **שָׂר**, **עוֹר**) in the application, however, it signifies, the larger cattle, for which also **בְּקָרִים** is found. **בֶּן־בָּקָר** young cattle ; **בֶּן־בָּקָר** a young heifer ; **עֵגֶל בֶּן־בָּקָר** a young calf ; constructed with the fem., cow ; as **בָּקָר עֹלוֹת** suckling cows, which *denom.* **בּוֹקֵר** herdsmen, shepherd.

בָּקָר (pl. **בְּקָרִים**) masc., originally, to break forth (early dawn), hence, early morning, dawning, from **בָּקָר** (if **בָּקָר** is not equivalent to **בֹּקֶר**) ; **בָּקָר מִבֹּקֶר עַד עָרֶב** from morning until evening ; **שֹׁמֵרֵת הַבָּקָר** early watch of the night ; hence, if **בָּקָר** is mentioned in the day, it generally signifies the next morning. As an adv. **בְּבֹקֶר**, **בָּקָר** (in the accusative), **לְבֹקֶר** (poetically) of the morning **לְבֹקֶר לְבֹקֶר, בְּבֹקֶר בְּבֹקֶר, לְבֹקֶר לְבֹקֶרִים, לְבֹקֶרִים לְבֹקֶרִים** every morning ; seldom **בָּקָר** has the signification of "soon," for which, however, **לְבֹקֶר** occurs.

בִּקְרָה f. protection, from **בָּקָר**, which see.

בִּקְרָה fem., investigation, inquiry for punishment, from **בָּקָר**, which see.

בָּקַשׁ (Kal not used), to seek, to seek after something, to desire, to wish ; next, to seek out, to select. The root is **בָּקַשׁ**, Aram. **בִּקֵּשׁ**, with the general idea of investigating, seeking.—Only Piel **יִבְקֹשׁ**, fut. **יִבְקֹשׁ** ; 1) to seek (perseveringly), abs. and with accus. Very frequently for, to visit ; hence the phrases, to seek the countenance of the king, i. e. to visit him, to court his favor ; to seek God, i. e. to apply to him, to pray to him ; 2) seeking for, striving after, medi-

tating for, e.g. נָפַשׁ after the misfortune, after the life, either to take it away, or to preserve it;

3) to seek—to demand, to desire, with מִן מֵיִד of somebody; 4) to seek—to request, with מִן מִלְפָּנֵי of somebody; with עַל for something; 5) to ask, with מִן, Pu. pass.

בְּקִשָּׁה (later) f. desire; comp. אֲרֻשָּׁת, אֲוָה, רְעוּת.

בֵּר (poetically, with suff. בְּרִי masc., son, Aram. From which also, בִּרְת daughter. This word בֵּר is primitive; the supposition of a verbal root is therefore wrong.

בֵּר and בֵּר m. 1) field, arable land, Aram. בֵּר, def. בְּרָא the same, in contrast to towns; originally, open, free place; 2) fruit of the field, corn, whilst yet in the sheaf (therefore not of winnowed corn) transferred also to every kind of corn. Comp. Talm. בְּרִינִי, בְּרִינִי rough, uneducated; בְּרִיָּה the outer (law), i.e. not Mishnaic; בֵּר the uneducated one (Hebrew בְּעֵר).

בֵּר adj. m. בְּרָה fem. (from בֵּר); 1) proven, proved; בֵּר לֵב of a pious heart; chosen, select; figur. clean, also in a moral sense; 2) clear=void; from בֵּר.

בֵּר m. 1) cleanliness (בְּרִים; יְרִים)

of the hands; as a figure of innocence; 2) equivalent to בְּרִית which see.

בָּרָא (fut. יִבְרָא, 1) to create, to form, originally, to cut out, model. The root is בָּרָא to cut, comp. חָבַר. Used of God's creating objects of nature; בָּרָא מַעֲשׂוֹת he made it in a creating manner, i.e. he created it anew; comp. הִנְדִּיל מַעֲשׂוֹת; 2) not used, to nourish, to feed.

—Niph. pass. from Kal to be created, to be originated; נִבְרָא the people being created, rising.—Pi. בָּרָא to cut off, to fell, to hew down (a forest), originally, to cut in deeply; to furrow, to pierce, e.g. בָּרַב to cut in, inscribe.—Hiph. caus. from Kal from signification 2) to give nourishment, to feed.

בְּרִאֲדָה an orthographical variation for בְּרִאֲדָה, which see.

בְּרִיאָה p.n. m. (son, adorer of God).

בְּרִבֵּר (after the form חֲרִיב, בְּקָבוֹג) m. name of a bird (not well defined); probably this word is imitating some idea by sound.

בְּרִי equiv. to בָּרַד to strew; hence, figur. to hail. Comp. בְּרִד, בְּרִד, בְּרִד p.n.

בְּרִי m., grain, hail stones. Comp. בְּרִד grains of seed, from בָּרַד to strew.

בָּדָד adj. masc. (pl. בָּדָדִים dispersed (of colors), chequered, spotted.

בָּדָד p.n. of a place (probably, place of seed, from בָּדָד to strew, to sow).

בָּדָד 1) equiv. to בָּדָד (not used), to cut; hence בָּדָד; 2) to feed, to feed oneself, to eat; 3) to choose = בָּדָד.—Hiph. בָּדָד to give to eat, to let eat.

בָּדָד p.n. m. (blessed; *Benedictus*).

בָּדָד (only pl. בָּדָדִים) m. a colored chequered stuff; בָּדָדִים "in chests of rich apparel" (chests of colored stuffs), Ezek. 27:24, probably damask, from בָּדָד, which see.

בָּדָד (or Aram. form בָּדָד) m.; 1) tree of the fir kind, the wood of which is used for various purposes, e.g. for floors, musical instruments, lances, etc.; the derivation is to be looked for in בָּדָד, for בָּדָד is an ancient termination. The particulars will be found under בָּדָד.

בָּדָד see בָּדָד (Aram. pl. בָּדָד from בָּדָד).

בָּדָד fem. equiv. to בָּדָד, nourishment, sustenance, from בָּדָד which see.

בָּדָד food, nourishment, from בָּדָד 2.

בָּדָד (probably equiv. to בָּדָד from בָּדָד) p.n. of an Aramaic-Sobaic town (signifying cypress-

place), according to some a maritime town. Βερωός (later, Felix Julia).

בָּדָד p.n. (the same).

בָּדָד (Ketib) בָּדָד (Keri) p.n. m. (from בָּדָד son, and לֵית olive; originally, splendour, i.e. the beautiful one); see לֵית, לֵית.

בָּדָד (with suff. בָּדָד) m., equiv. to בָּדָד βαράλ-ης with בָּדָד interpolated, hard stuff, marble-iron, generally, iron, but only in reference to its hardness; hence, figuratively, hard, strong, e.g., iron sceptre, iron land, i.e. rigorous, severe government, unfruitful land. Comp. Aram. בָּדָד severe commander. Next transferred to fetter, iron instrument. The root is בָּדָד to be hard, close, firm.

בָּדָד p.n. m. (the strong, iron one).

בָּדָד (fut. בָּדָד) 1) to go away, to depart, to hurry away, to flee, with בָּדָד, בָּדָד, of the person, from whom one hastens away, escapes; with בָּדָד out of the power of some one; with בָּדָד to hasten away from the proximity; with בָּדָד accusative of the place whither one flees; with בָּדָד of the place from which one flees; with בָּדָד to flee after, to follow after; 2) figuratively, with בָּדָד to go away through

something=to bolt through, originally denom. from בָּרִית. —Hiph. הִבְרִית (caus.); 1) to make fugitive, to put to flight, to drive away; 2) denom. from בָּרִית; to cause to be bolted.

בָּרָה see בָּרִית.

בָּרָה (only in Job) m. serenity, regularly formed from בָּרָה; after the forms בָּרִי, נָחִי, צָבִי, פָּרִי. See בָּרָח.

בָּרִי (equiv. to בָּרִיאָרִי) p.n. mas. (*fontanus*).

בָּרִיאָה adj. m., בָּרִיאָה f. (fattened, of beast and man), fat (of food), from בָּרָא 2.

בָּרִיאָה f. the created, the new one not heard of; from בָּרָא 1.

בָּרִיָּה f. 1) food, nourishment (comp. בָּרוֹת, בָּרוֹת; 2) part. pass. f. Kal. (after the Aram. form)=בָּרִיָּה fattened, fat (comp. the form עָרִיָּה), for which, however, some read בָּרִיאָה, from בָּרָא.

בָּרִית (pl. בָּרִיתִים) adj. m. fugitive; of a serpent, stretching itself, slipping away, quickly; also where בָּרִית signifies a planetary figure.

בָּרִיתִים m. 1) the same; hence בָּרִיתִים her fugitive ones; 2) figuratively, wood stretched forth, a bolt, orig., a bar, e.g. for the closing of gates; the bolts of the earth, i.e. that obstruct the egress. From בָּרַח pass. form.

בָּרִיתִים p.n. m. etymologically equiv. to בָּרִיתִים=בָּרִיתִים the unfortunate one), patron. בָּרִיעַ.

בָּרִית fem. originally, the cutting of animals of sacrifices, trans. to covenant, treaty, on account of the custom to pass between two rows of animals cut for sacrifices. Root בָּרַח. In a wider sense, בָּרִית naturally implies all covenants (between nations, friends, and married couples), especially of the covenant of God with the patriarchs, and later, with Israel; hence, sometimes equiv. to promise, ordinance, as part of the covenant; as, אֶרֶץ הַבְּרִית land of the covenant; i.e. Palestine; מַלְאָךְ הַבְּרִית the messenger of the covenant, i.e. the Messiah; לְחֻזֹּת הַבְּרִית tablets of the law, etc., בָּרִית is sometimes used as a concrete for mediator of the covenant, token of the covenant, circumcision, or people of the covenant. The conclusion of a covenant is expressed by הִקְיָם, בָּרַת, בָּא, עָבַר, שָׁם, נָתַן בְּ; the dissolving of a covenant is expressed by עָוָב, הִפְסִיד בְּ; אֶשְׁרֵי, חֵלֵל, עֹוֹב, הִפְסִיד בְּ. בָּרִית p.n. of a deity of Sechem (Baal of the covenant; comp. *Zeus pater, deus fideus*.)

בָּרִית f. for which also בָּר means of cleansing, generally occurs in con-

junction with נָחַר *naḥar*, where the latter signifies a mineral, the former, a vegetable kali (alkaline salt extracted) from fullers' earth.

The root is בָּרַךְ.

בָּרַךְ (fut. בָּרַךְ) 1) to bow, to bend oneself (*inflectere, curvare*), בָּרַךְ עַל-כַּרְפֵּימֵי kneel; 2) to bend the knees, equiv. to worship, to pray (before God), to obtain by prayer; hence, to bless, only part. pass. בָּרַךְ blessed, specially in the form of salutation: בָּרוּךְ אַתָּה, בָּרוּךְ יְיָ, בָּרוּךְ לְיָי to praise.—Niph. נִבְרַךְ see Hith. —Pi. בִּרְךָ (with suff. וְנִבְרַכְתָּ; fut. יִבְרַךְ; inf. בִּרְךָ, נִבְרַךְ); 1) to worship (adore, through praise, lauding, invocations), originally, bending the knee, with the accus. of the obj. sometimes with the addition of בְּשֵׁם אֱלֹהִים adoration of the Divine name by calling on it in prayer: בָּרַךְ אֱלֹהִים וּמָרָתָּ (only) pray to God, and die (nevertheless); 2) to implore something from God, either blessing: hence, of the blessing of the priest, the prophet, or of dying parents; or imploring destruction—to curse; hence generally, to bless, with the accusative; sometimes לְ with double accus., blessing with something; also with בְּ of the object; likewise of God, *to bless, to felicitate*, of the pro-

nouncing of a blessing, or of the effecting of a blessing; to greet (an arriver), to wish luck (to a departer), etc.; to curse.—Pu. pass. —Hiph. הִבְרִיךְ to cause to kneel down (camels), to rest.—Hith. and Niph. to bless oneself; with בְּ of the object whose luck one wishes to assimilate to himself, or whom one implores for a blessing. From which בָּרַךְ, בִּרְכָהוּ, בִּרְכָהוּ, בָּרַךְ p. n., יִבְרַכְיָהוּ p. n.

בָּרַךְ (Aram.) the same.—Pael בָּרַךְ equiv. to Hebrew בִּרְךָ:

בָּרַךְ (dual בִּרְכֵימֵי) f. knee, originally, bent, often in use like the Greek *ῥα γούναρα*, from בָּרַךְ, which see.

בָּרַךְ (Aram.) f. the same, otherwise also אֲבִרְכָךָ, which see.

בִּרְכָאֵל p. n. m. (the worshipper of God, בָּרַךְ part. for בָּרַךְ).

הִבְרַכָה (with the interrog. הֲ, הִבְרַכָה, cons. בִּרְכָתָה, pl. בִּרְכוֹתָה, c. בִּרְכוֹתָה, f. 1) blessing, whether it be as the result of a blessing=present from God, benefit, or as the wish or imploring of a blessing; e. g. הִבְרַכָה נַפְשִׁי blessed (benevolent) soul; אֲעֲשֶׂה אִמְרֵי בְרַכָה, "act salutary (for you) towards me," etc., (Author. Ver. "Make an agreement for me," etc.), 2 Kings 18:31; 2) p. n. of a valley near Tekoa; 3) p. n. m

בִּרְכָה (const. בִּרְכַת, pl. בִּרְכוֹת fem. originally, bowing, bending, winding, with מַיִם winding of waters, but when standing alone, signifies a pond, similar to that which formed the pool of Siloah (Neh. 3:15), from בִּרְךָ.

בִּרְכָּה p. n. masc. (blessing of God),

בִּרְכָה = בִּרְכָה, LXX. *Bapaχua*.

בִּרְכָּה p. n. m. (the same).

בִּרְמָ (not used) colored, checkered.

Arab., in the intensive form, to make colored. From which בְּרוֹם. בִּרְמָ Aram. adv. but, however, in Targ. assuring: truly, certainly.

בִּרְעָ p. n. m. (probably = בִּרְעָע).

בִּרְעָ (not used) 1) to brighten, to lighten; hence בִּרְעָת, בִּרְעָת, בִּרְעָת p. n.; 2) equiv. to בִּרְעָ to break, to bruise, to shatter; comp. Lat. *fra(n)g-ere*, to break. From which בִּרְעָן.

בִּרְקָ (pl. בִּרְקִים) masc. 1) lightning, orig., brilliancy; hence בִּרְקָ חֶרֶב the brilliancy of the sword, i.e. glittering sword; also בִּרְקָ alone indicates the same; 2) p. n. m. (the brilliant one).

בִּרְקִים p. n. masc. (from בִּרְקָ, see ש; comp. the Punic *Bar-cas*).

בִּרְקָ (only plur. בִּרְקָנִים) masc. the breaker to pieces, the bruiser to pieces (after the form בִּרְקָן) according to some, the thrashing

machine, according to others, certain thorny plants, from בִּרְקָ 2.

בִּרְקָת f. emerald, so called from its brilliancy. See בִּרְקָ 1.

בִּרְקָת f. the same.

בִּרְרָ (רָר, שָׁרָ inf. בִּרְרָ, like שָׁרָ 1) to elect, to choose, to select, e.g. בִּרְרָ לְרָדִים to purge out the rebels; part. בִּרְרָ selected, chosen (related to בִּרְרָ, בִּרְרָ); 2) in the physical and moral sense, particip. distinguished, eminent, able; hence, pure, בִּרְרָ שְׁפָה pure language; 3) not used, clean; transferred to emptiness.—Niph. בִּרְרָ (imp. בִּרְרָ, part. בִּרְרָ) to cleanse oneself (morally) Pi. intensive from Kal signification 2. — Hiph. (caus.) to make clean (grain), to purify, e.g. the arrow from the rust, i.e. to sharpen.—Hith. to shew, conduct oneself clean, pure (pious); בִּרְרָ בִּרְרָ. From which, בִּרְרָ, בִּרְרָ, בִּרְרָ.

בִּרְרָשָׁע p. n. m. (son of victory, victor, from בִּרְרָ and שָׁעָ).

בִּרְרָ (always, with the article) p. n. a brook, LXX. *Bóσop*, Joseph. *Bá-σελος*, now El-Scheria.

בִּרְרָ see בִּרְרָ.

בִּשְׁלָ probably transposed = שְׁבַל to swell, to boil, to seethe; figur. to ripen, originally, to be boiled (by the sun); comp. *πιπτω*, coquit.

Aram. **בָּשַׁל** in this double sense.

Pi. **בָּשַׁל** to boil (trans.) = **בָּשַׁל** to cook.—Pu. pass.—Hiph. to make ripe (originally, to boil.)

בָּשֵׁל adj. m. **בָּשֵׁלָה** f. equiv. to **בָּשַׁל** cooked, prepared, subet. that which is boiled.

בָּשֵׁלִים p. n. m. (= **בָּשֵׁלִים**).

בָּשַׁל (not used) to smell well, to diffuse fragrance. The root is **בִּשַׁל** equivalent to **בִּים**, hence **בִּים** sweet odour; comp. Aram. **בִּים**; Pa. **בִּים** and **בִּים**, from which **בִּים** *σαμως*. From which **בִּים**, **בִּים**, **בִּים**, **בִּים**, p. n., **בִּים** p. n., **בִּים** p. n.

בִּים m. balsam-shrub.

בִּים (plur. **בִּים**) balsam-odour, sweet odour; **בִּים** precious spices; **בִּים** the flowing out of spices, i. e. diffusion of fragrance.

בִּים masc. odour of spice, spice; hence **בִּים** sweet cinnamon, (**בִּים**, Gr. *κινναμון*) **בִּים** sweet calamus; **בִּים** the principal spices, **בִּים** beds or furrows of spices.

בִּים p. n. f. one that is fragrant of balm.

בִּים (only with **בִּים** f. from **בִּים** shame; **בִּים** is a suffix, as probably like in **בִּים**, **בִּים**, **בִּים**.

בִּים p. n. a country the other side of

the Jordan, celebrated for its oak forest, and for its cattle pasturage; Samaritan **בִּים**, LXX. *Bassara*, Eus. *Bassaria*, Joseph. *Bassara*, Batanea, now called el-Bottin.

בִּים; **בִּים**; see **בִּים**.

בִּים (only Pi. **בִּים**, fut. **בִּים**) 1) to announce, relate, whether good or evil; hence, with the addition **בִּים** to announce good; **בִּים** to announce praise, help; even to announce a defeat (1 Sam. 4:17); 2) to announce something good, joyful, with the accus. of the person, but it never signifies, cheering.—Hith. only **בִּים** origin., it announces itself, it is announced.

בִּים (pl. **בִּים**) m. 1) flesh (of the bodies of man and beast); hence, body in general, **בִּים** bodily exertion; 2) figur. (a) = *σάρξ*, hence, man, mortal, in general; **בִּים** human arm (i. e. mortal, weak), (b) relations of consanguinity (related to **בִּים**) properly of the same flesh (of the same kind). Sometimes by way of omission = **בִּים** nakedness. It is not connected with the verbal root **בִּים**.

בִּים (def. **בִּים**) Aram. the same.

בִּים (with suff. **בִּים**) f. 1) shame;

complete, **בִּשְׁמֵי** paleness of face (Auth. Vers. "confusion of face." Dan. 9:7, 8), blushing, disgrace. **בִּשְׁמֵי** לְכַשׁ to be covered with shame; figuratively, parts of the body concealed: as, **עֲרִית בִּשְׁמֵי**, uncovering of the shame, for which also occurs **עֲרִית בִּשְׁמֵי**. 2) expression of contempt for an idol. **בִּשְׁמֵי**.

בַּת (contracted from **בִּתְרַת**; with suff. **בְּתִי**; plur. **בָּנוֹת**; const. **בָּנוֹת**; formed from **בָּן**) f. daughter, but also granddaughter, female progeny, foster daughter, girl, virgin, female pupil, female inhabitant of a town, etc.; the same gradations as found in **בֵּן**. **בַּת** is also used (a) in connection with names of cities and countries, or **עַם** for inhabitants in general; hence also with the addition **בְּתוּלָה** (virgin), and even as a surname to cities, like **בַּת צִיּוֹן**, **בַּת צְבָל**. (b) to signify the age of the f. kind: daughter of one, two, ten years, i.e. so old; (c) in poet. figures, e.g. daughter of the tree, i.e. branch; daughter of the song, i.e. cantatrice; daughter of the eye, i.e. pupil of the eye; daughter of the town, i.e. adjacent premises; see **בֵּן**.

בַּת (pl. **בְּתִיִּם**) m. measure for fluids;

originally, *receptaculum*. Comp. **בְּתִי**.

בַּת (**בְּתִי**) Aram. the same.

בַּת רִבִּים p.n. of a gate.

בַּת שֶׁבַע p.n. f. (one that respects, or honors an oath).

בַּת (not used) equiv. to **בַּת-בַּת**, to break, to destroy.

בַּת f. destruction, equiv. to **בַּת**.

בַּת (only plur. **בְּתוֹת**) f. the same;

בְּתוֹת הַבְּתוֹת valleys of destruction, i.e. desolated valleys. Root **בָּתַת**.

בְּתוּלָה 1) p.n. m. (habitation of God);

2) p.n. of a place, where **בְּתוּלָה** stands once for the above.

בְּתוּלָה (pl. **בְּתוּלוֹת**) f. virgin; originally, the separated one, the modest one, from **בָּתַל**; also applied to the betrothed virgin; figur. of cities, countries, and nations, especially of cities never conquered. Probably **בְּתוּלָה** is a noun originating from **בַּת** little, young girl, the **ל** being the diminutive termination.

בְּתוּלָה m. pl. virginity, state of virginity (compare **עֲלֻמִּים**, **זָקֵנִים**; figuratively, tokens of virginity).

בְּתִי p.n. m. (= **בְּתִיָּה**).

בְּתִי see **בְּתִי**.

בְּתִל (not used) equiv. to **בְּדִל** to be separated, divided: hence of the secluded life of the Eastern virgin.

See **בְּתוּלָה**.

pn̄, only **Pi. pn̄** to pierce, to thrust down.

פָּתַר, Pi. פִּתֵּר to cut up, to split,
related to פֶּתַר.

בְּתֵר (Aram.) and בְּאַתֵּר, equiv. to
בְּאַתֵּר after the place, i.e. here-
upon, after.

בֶּתֶר (with suff. **בִּתְרוֹ**) m. piece, part,
from which **הָרֵי בֶּתֶר** intersected
mountains, i.e. rugged mountains.

בִּתְרוֹן p.n. a clift on the eastern bank of the Jordan.

בְּתָה (not used) equiv. to **בְּתָהָ**. From which **בְּתָה**.

The const. pl. '𐎧𐎠' is found only in the Keri (Ps.123:4).

תָּנַף (fut. תִּנָּף), inf. aba. תִּנֵּף to rise above) of plants. Comp. תִּנְנֵף, תִּנְנֵף to swell (of water); figur. to be elevated, majestic (of glory, splendour); and, in the derivations, also in a bad sense.

הָנִיף (plur. הָנִיפִים) adj. m., הָנִיפָה f. 1) high, elevated, eminent; next also in a bad sense, haughty, proud, overbearing; 2) subst. pride, haughtiness.

לְנִינָה p.n. m. (ornament of God).

נָּוַן f. elevation, pride; in a good sense, majesty, highness; in a bad sense, pride, haughtiness: **נָּוַן** עָקָה **נָּוַן** doing proudly; **נָּוַן** עָקָה **נָּוַן** one that embraces haughtiness, with accus. of the person. **נָּוַן** Job 41:6, is equiv. to **נָּוַן** ibid. 20:25, body, back.

פְּדוּתָא (only pl.) m. redemption, deliverance. The pl. is only used in an abstract form.

זָנָה (pl. **זָנוֹת**, with sing. signifi-
 cation, Ezek. 16:56) m. rising, swell-
 ing (of waves), trans. to—1) pride,
 haughtiness; 2) highness, emi-
 nence, glory; **זָנוֹת** **יְעֻקֵּב** the glory
 of Jacob, the holy land, **זָנוֹת** **הַיַּרְדֵּן**
 the pride, the splendour of the
 Jordan, its magnificent shore.

נָאֵת (with fixed *Tsere*) f. 1) rising

ג, called *gimel*, גִּמֶּל (pl. גִּמְלִין), signifies as much as גָּמֶל camel, perhaps from the original similarity of the letter in shape to the neck of a camel; the sound is like *g* (only in Arab. lately grown to a syllable, even without being hardened by the dagesh), and, as a numeral, signifies 3. By the near relationship of the palatatives it interchanges with כ, ק, e.g. גָּבֵל, קָפָה, גָּבַב, כָּבַב, אָנַד, קָרַד, גָּרַד, כָּפֹן, גָּבֹן, קָבַל, אָעַד, קָטַץ, גָּטַץ, but also with the palative gutturals ע, ח, e.g. אָרַם, קָרַם, גָּרַם, אָרַם, חָרַם, גָּרַם, seldom with *yod*, which is a modulated palatine.

נָּא (for **נָאָה**) m. pride, haughtiness.

upwards, e.g. of the smoke (עָשָׁן);
2) pride, haughtiness: נָאֹתָּהּ
to exercise excellence; 3) swelling,
e.g. of the sea (הַיָּם); 4)
splendour, glory.

נָאֹתָּ (only Ketib, plur. נָאֹתָּיִם) m.
the proud one; the haughty one.

The form is like נָאֹתָּיִם, נָאֹתָּיִם.

נָאֹתָּ see נָאֹתָּ.

נָאֹתָּ (fut. נָאֹתָּ) 1) trans. to redeem,
to loosen that which is bound;
to loosen from the enemy, i.e. to
save, to liberate; also, to save
from servitude, imprisonment,
dangers, etc. To loosen a slave,
i.e. to set him at liberty; to
loosen something vowed or sacred,
i.e. to liberate him from the bands
preventing certain gratifications;
to redeem something sold, i.e. to
loosen it from the possessor:
hence Job 3:5, "Darkness and the
shadow of death shall reclaim him,"
i.e. again possess him as before
the creation (Gen. 1:2). To redeem
the blood of the slave, i.e. to
avenge; hence נָאֹתָּ or נָאֹתָּ
avenger of blood. The right of
redemption and avenging of blood
were possessed by the relative only:
hence relative; 2) intrans. to be
loose, free, i.e. unfettered, profane,
because the Hebrew considers that
which is sacred inaccessible to the

uninitiated, and, as it were, in
fetters for him (comp. the modern
מִתְּרָאָה loosened, i.e. permitted; מִתְּרָאָה
bound, i.e. prohibited); hence ge-
nerally to be rejected, profaned.

The same double signification is
found in נָאֹתָּ (נָאֹתָּ), which is only
a graduation from it, like נָאֹתָּ
arose, from נָאֹתָּ. Niph. to be
re-bought, to be redeemed; 2) to
be profaned, to be polluted, e.g.
by sin, blood. Pi. נָאֹתָּ to defile.
Pu. pass. to be rejected (of the
priesthood). Niph. and Pu. נָאֹתָּ
like Niph. 2. Hiph. to make a
garment unholy by blood, only
pret. 1st pers. הִנָּאֹתָּיִם for הִנָּאֹתָּיִם.
Hith. to defile oneself, to make
oneself unclean.

נָאֹתָּ (const. pl. נָאֹתָּיִם) m. desecration,
profanation, from נָאֹתָּ 2.

נָאֹתָּ f. 1) redemption, redeeming of
the sold ground, trans. to the
right of repurchasing, ground re-
purchased, price of repurchasing;
2) relationship, having the right of
redemption; נָאֹתָּ relative.

נָאֹתָּ (from נָאֹתָּ, which see, with suff.
נָאֹתָּ, pl. נָאֹתָּיִם, נָאֹתָּ, with double
signification), m. that which is hilly,
vaulted, hunched; hence, 1) hill,
back, something elevated; back of
the altar, i.e. the upper part,
hence, of the back of man and

beasts, hunched-backed, also of the shield (the thick bosses of his bucklers, Job 15:26), a mound, etc., **נב** **וְחָרַשׁ עָלָיו** to plough on the back, i.e. to wound; 2) vault, arch, arched booth; hence, dwelling of harlots, so called because they used to sit on these arched or vaulted booths; arches of the wheels (1 Kings 7:33), arches of the eyes, brows, in which, however, only the fem. pl. is used.

נב (with suff. **נְבִי**, **נְבִיָּה**, etc.), Aram. m. back, as in Hebrew, but generally a prepos. **נב על** upon, over, near, by.

נב part. from **נב** which see.

נב (only pl. **נְבִים**) m. that which is cut, a piece, hence, 1) a piece of wood, board, from **נב** to cut; 2) cistern, from **נב**; equiv. to **נב** locusts, from **נב** to group together.

נב (def. **נְבִיָּה**, pl. **נְבִיָּהִים**) Aram. m. cistern, pit; equiv. to **נב** 2 in Hebrew.

נבב (not used) equiv. to **נב** either to gather, to put together, or to dig; to both significations the noun derived therefrom suits.

נבב (pl. **נְבִבִים**) masc. cistern, pit; from **נבב**, which see.

נבב (not used) to be hilly, vaulted, humped, bent, equiv. to **נבב**.

נבב (not used) Aram. equiv. to **נבב** to dig, to deepen, from which **נבב**.

נבב (3 pret. f. **נְבִבְתָא** Ezek. 31:5; inf. **נְבִבְתָא**, fut. **נְבִבְתָא**; 3 plur. fut. **נְבִבְתָא** irreg., to rise, to shoot up; hence, 1) to be high of stature; 2) to be elevated, courageous; 3) to be proud, haughty, presumptuous; comp. **נְבִבְתָא**.—Hiph. **נְבִבְתָא** to make high, to elevate, generally, caus. from Kal. Related to **נבב**.

נבב (with suff. **נְבִבְתָא**; plur. const. **נְבִבְתָאִי** m. 1) height; 2) highness, majesty; 3) pride, haughtiness; **נבב** pride of the heart; **נבב** presumption of the mind; **נבב** carrying the nose high, i.e. pride.

נבב (const. **נְבִבְתָא** and also **נְבִבְתָא**, like **נבב** from **נבב**) adj. m. **נבב** f.; 1) high, of objects of nature; next, presumptuous, proud; 2) subst. height; **נבב** the proud ones; **נבב** pride.

נבב f. haughtiness, pride.

נבול (also **נבול**; pl. **נְבִילִים** coll.) m. measure for boundaries, cord for measuring landmarks (origin. that which is entwined, twisted) from which 1) border in general (comp. *finis-fumis*) hedge, marking off; 2) territory which is hedged off, from which **נבול** denom. to limit, to draw a boundary, with **נבול** to adjoin. Hiph. to border round; see **נבול**.

גְּבוּלָה (poet.) f. encompassing.—The pl. גְּבוּלוֹת like גְּבוּל.

גִּבּוֹר (also גִּבּוֹר 1) adj. m. valorous, strong, valiant, powerful, heroic; transferred to active, able, honest; 2) subst. strong one, hero, warrior, (גִּבּוֹר חֵיל) leader, transferred to tyrant, perpetrator of violence: חֶרֶב גִּבּוֹר sword of a hero; see גִּבּוֹל.

גִּבּוּרָא (Aram.) f. valour, power, omnipotence.

גִּבּוּרָה fem. strength, power, valour, courage; figur., power of war, power of action (of God), victory, conquest.

גָּבַח (not used) to be high of forehead; related to גִּבְחָה.

גִּבְחָה adj. m. to be high of forehead, as an indication of baldness, different from גִּבְחָה, which signifies baldness of the back of the head.

גִּבְחָה (the feminine form from גִּבְחָה) f. bald, fore part of the head, transferred to bald place of the garment on the furthest side.

גִּבִּי p. n. m. collector of taxes.

גִּבְיִים p. n. masc. a place not far from Jerusalem (cisterns, pits).

גִּבְיָה f. cheese. See גִּבְיָה.

גִּבְיָה (not גִּבְיָה) m. cup, transferred to a calyx, from גִּבְיָה equiv. to גִּבְיָה, to be arched.

גִּבְיָה adj. m. גִּבְיָה f. ruling, leading,

vigorous, but also as a substan., lord, master, governor, mistress, lady.

גִּבְיָה masc. petrified, frozen; hence, ice; figur. crystal, so called from its similarity in appearance. For the etymology, see גִּבְיָה.

גִּבְיָה (not used) equiv. to גִּבְיָה, to turn, to twine, to plait, to plait a cord, from which גִּבְיָה, which see.

גִּבְיָה p. n. of a Phœnician city, now called Dschobail, formerly, Byblus (a mountain district, from גִּבְיָה, equiv. to גִּבְיָה).

גִּבְיָה p. n. of a mountainous region, southerly of the Dead Sea (mountain district) now called Dschebâl.

גִּבְיָה, גִּבְיָה, see גִּבְיָה.

גִּבְיָה f. that which is twined, turned, twisted, plaited; hence, wreathen work: גִּבְיָה a little chain resembling cords joined together.

גִּבְיָה (not used) equiv. to גִּבְיָה to bend, to cringe, to bow, from which גִּבְיָה crooked-back, hunch, גִּבְיָה humped mountain, i. e. rugged, גִּבְיָה cheese, probably from its shape.

גִּבְיָה adj. m. humpy, subst. crooked back, hunched-backed.

גִּבְיָה (only pl. גִּבְיָה) m. back of a hill, crooked mountain; modern Heb.

גִּבְיָה summit.

גִּבְיָה (not used) 1) to be vaulted,

rounded, arched; hence, 2) to be high, hilly, with the secondary idea of being arched, vaulted. It appears, however, on comparing this root with kindred roots, that the sense of deepening out was also included.

נָבֶע p. n. (hill-city) a city in the territory of Benjamin; hence, also, נָבֶע בְּנֵימִין (the hill of Benjamin). נָבֶעֱא (for נָבֶעֱאִי) p. n. m. (dweller on hills).

נָבְעָה (pl. נָבְעוֹת) fem. 1) hill; also, hill of ancient times (Prov. 8:25), otherwise, also, called נָבְעַת עוֹלָם; Zion is called, hill of God (נָבְעַת יְיָ), like Bethel was formerly called הַבְּתֵלִים; sometimes it is used for נָבְעָה (Jer. 3:23); 2) p. n. of many cities situate on hills, and (a) a city in the territory of Benjamin, which being the birth-place of Saul was also called נָבְעַת שְׂאוּל; gent. נָבְעַתִּי; (b) city in the territory of Judah.

נָבְעוֹן p. n. (hill-territory) a city in the territory of Benjamin; gent. נָבְעוֹנִי.

נָבֶעַל m. small cup, cup of blossoms, e. g. the flax was balled, i. e. blossomed (Exod. 9:31); the form is נָבֶעַל with the diminutive נָבֶעַל.

נָבְעַת p. n. (place of a hill), a city in the territory of Benjamin; הַנָּבְעַתִּים a place in Kirjat-Jea-

rim, where, in the dwelling of Abinadab, the ark of the Lord was deposited; נָבְעַת אֵמֶת (the metropolitan hill, not far from נֵחִם in the territory of Benjamin; נָבְעַת הַחֲבִילָה (hill of the freebooters) a place in the west of Jerusalem; נָבְעַת הַחֲבִילָה (beautiful hill) in the south of the desert Siv; נָבְעַת הַפְּחוּדָה (hill of the archers) a place not far from Gilgal; נָבְעַת פִּנְחָס (hill of Phineas) town in Ephraim.

נָבַר (from נָבַר, hence, 3 pers. pl. in pause נָבְרוּ; fut. יִנְבֹּר; to be strong, vigorous, able to defend oneself (related to נָבַר, נָבַר); hence, to conquer, נָבַר חֵיל to be strong, rich in property, נָבַר מִן to be stronger than; the waters were strong, i. e. they increased. —Pi. to make strong, powerful; נָבַר חֵילִים to increase in strength, to sharpen, to enlarge. —Hiph. to exercise strength, to confirm (נָבַר חֵילִים). —Hith. to shew oneself strong over (עַל) the enemy, i. e. to conquer him; to conduct oneself haughtily, presumptuously (עַל) to God.

נָבַר (const. נָבַר Ps. 18:26, where נָבַר stands as a substantive) m. 1) valourous one, man, warrior, but also like נָבַר of the mas. gender; hence, husband, and also

masc. child; in contrast to God, however, equivalent to man, since woman is scarcely esteemed in the east; לְנָבָרִים man for man; 2) like אִישׁ pronom. every one; 3) p.n. masc. (warrior, hero).

נָבָר (pl. נִבְרִין, from נִבְרָר) Aram. m. the same.

נִבְרָר p.n. m. (not the name of a place: hero).

נִבְרָר (Aram.) m. hero, strong one.

נִבְרִיאֵל pr. name (hero of God), an angel.

נִבְרָר (originally f. from נִבְרָר, with suff. (נִבְרָרְתִּי) fem. lady, mistress: מְטַלְכֹת נִבְרָר mistress over kingdoms.

נִבְרָר (not used) to freeze (according to Arab. analogy; since נָבָר, however, has the same fundamental signification, viz. to be crowded, merged together, נִבְרָרִישׁ may be derived therefrom, as נִבְרָרִישׁ is sometimes only a suffix.

נִבְרָר p.n. (rising ground). Town in the territory of Dan; in the Talmud it is also called נִבְרָר.

נִבְרָר (with ה at the end נִבְרָרָה, with suff. נִבְרָרִי, pl. נִבְרָרִים) m. roof, that which covers, shelters; figur. roof of the altar, i.e. surface. There is, however, no root in Hebrew of which the first and last syllable are alike, except it is reduplicated; hence,

the root נָבָר, reduplicated נִבְנָבָר, signifying, to cover. Comp. נָבָר, נָבָר, לָבָר, לָבָר, and others.

נָבָר m. 1) coriander from נָבָר to cut in, on account of the small cuts in the grains; 2) luck, originally, that which is allotted, measured to one. With the article, deity of fortune, i.e. *Bel*.

נָבָר m. 1) good fortune, נִבְרָר (after the Ketib) Gen. 20:11, *in rúq̄h*, with fortune; 2) p.n. (fortunate one); נָבָר נָחַל brook of Gad, i.e. Jabok; gent. n. נִבְרָרִי.

נִבְרָר (only def. pl. נִבְרָרִים) Aram. m. master of the treasury; see נִבְרָר.

נִבְרָר (with ה at the end נִבְרָרָה) p.n. of a place in the desert (incision, rent).

I. נָבָר (fut. נִבְרָר, 3 per. pl. נִבְרָרִים, probably also נִבְרָר, with dagesh dissolved in a long vowel) equiv. to נָבָר or נִבְרָר to make an incision, a scratch; hence, figur. to press on (על) somebody, almost; to make an incision. In the derivatives, the signification of meting out (of the fate) has been formed from the sense of cutting.—Hithpael נִבְרָרִית 1) to make incisions in one's own body (as a sign of mourning, idolatry); next, to press oneself into something, or to press together somewhere.

II. גָּדַד (not used) to combine, to connect, to assemble in hosts; from which גִּדְדָּא troop.

גָּדַד (imp. גִּדְדִּי) Aram. to cut off, to hew down.

I. גָּדַד (not used) to encompass, to make a border round, to enclose (related to גָּדַד 2).

II. גָּדַד (not used) to collect in hosts; see גָּדַד.

גִּדְדָּא (pl. const. גִּדְדָּאִים) f. banks which surround the water.

גִּדְדָּא (pl. גִּדְדָּאִים, once גִּדְדָּאִים) m. 1) incision (in the skin or in the earth), furrow; from גָּדַד 1; 2) troop, warriors, host; poetically, גִּדְדָּא הַגִּדְדָּא, where גִּדְדָּא signifies the people.

גָּדֹל (const. גִּדְלוֹ and also גִּדְלוֹ) adj. m., גִּדְלוֹהָ fem., great; in the most manifold gradations, e.g. great in mass, in size, in weight (weighty, important), in vehemence (violent); in quantity (much); in property and wealth (rich); in dignity (authority); in eminence (distinguished). The great priest, i.e. the high priest. The day is yet great, i.e. high; as a subst. it signifies the same, but also, the elder one. The pl. f. is often used as an abstract noun, and signifies great actions, wonders; proud speaking, presumptuousness; see גָּדֹל.

גִּדְלוֹהָ (also גִּדְלוֹהָ, גִּדְלוֹהָ) f. greatness, majesty, glory, concr. also great deeds.

גִּדְלוֹהָ (pl. גִּדְלוֹהִָים) masc. offence, scorn, blasphemy; see גִּדְלוֹהָ.

גִּדְלוֹהָ (f. the same).

גִּדְלוֹהָ p. n. m. (the fortunate one).

גִּדְלוֹהָ p. n. m. (the same).

גִּדְלוֹהָ (pl. גִּדְלוֹהִָים, const. גִּדְלוֹהִָים) masc. kid, kid of the goat, from גָּדַד II. = גִּדְלוֹהָ to cut off, to pluck off.

גִּדְלוֹהָ p. n. m. (the fortune of God).

גִּדְלוֹהָ (only pl. גִּדְלוֹהִָים) f. from גִּדְלוֹהָ, young goat.

גִּדְלוֹהָ (pl. c. גִּדְלוֹהִָים only Ketib, fem. bank, after the form גִּדְלוֹהָ.

גִּדְלוֹהָ (only pl. גִּדְלוֹהִָים) m. that which is entwined, twisted; hence, string, tassel, from their being entwined or twisted. Figur. for the festoons of the capitals of pillars.

גִּדְלוֹהָ m. heap, heap of sheaves, from גִּדְלוֹהָ to heap together; figur. tomb-hill, from its similarity to the piling up of earth for a hill.

גִּדְלוֹהָ (from גָּדַל, hence גִּדְלוֹהָ; fut. גִּדְלוֹהָ to twine, to twist (compare גִּדְלוֹהָ), e.g. the hair; hence, to be strong, firm, after the usual transfer of all verbs signifying binding; but generally, to be or become great, distinguished, powerful, rich, high, important; to grow up, i.e. to become great, — God ha. great,

i.e. exalted. Pi. גָּדַל (at the close of a sentence גָּדַל) to let become great (plants, hair), distinguished (name), to make powerful, to bring up; figur. to praise. Pu. to be bred (of children). Hiph. to make great (the mercy), to make high, i. e. to elevate; הִגְדִּיל לַעֲשׂוֹת to do great things, but also, to be presumptuous; to make the mouth great (with גָּדַל of the person) to speak haughtily. Hith. to conduct oneself haughtily, proudly (with גָּדַל of the person).

גָּדִיל (pl. const. גָּדִילִים) adj. masc. great, growing; גָּדִיל in flesh, i.e. to be large of limb.

גִּידִיל p. n. m. (the gigantic one).

גָּדִיל (with suff. גָּדִילוֹ, גָּדִילִי) m. greatness; figur. honor, majesty; or in a bad sense, haughtiness, joined to לָקַב.

גָּדִיל see גָּדִיל.

גָּדִילָה see גָּדִילָה.

גָּדִילָה p. n. m. (one exalted by God), for which also גָּדִילָהוּ.

גָּדִילָהוּ p. n. m. (the same).

גִּידִילִי p. n. m. (one rich in glory).

גָּדַע (fut. יִגְדַּע) to cut off (the beard), to hew (a tree); figur. to blot out (men); to destroy (a city); to break (a staff); to break the arm, i.e. to destroy the power. Niph. to be felled (trees), to be blotted out (na-

tions), to be broken down (altars).

Pi. a higher gradation of the Kal.

Pu. to be felled (of trees); related to this word is גָּדַע, see also גָּדַע II.

גָּדַע p. n. m. destroyer, feller.

גָּדַע p. n. m. (the same).

גָּדַע p. n. m. destroyer.

גָּדַע (Kal, not used) to provoke, to hurt, to offend (related to גָּדַע), from which Pi. גָּדַע to blaspheme, e. g. God.

גָּדַר (fut. יִגְדֹּר) to surround, enclose, hedge in, to encompass (related to גָּדַר); hence, to walk in, to block up, e. g. גָּדַר בְּרֵץ breach in the wall; גָּדַר אֶרֶץ to block up the road; גָּדַר גֵּזֶר to wall in, to enclose; גָּדַר גֵּזֶר to make a wall round some one, i.e. to protect some one; גָּדַר one that makes a wall.

גָּדַר (const. גָּדַר, comp. גָּדַר, עָרָה, עָרָה, from גָּדַר, etc., const.

1) that which hedges in, wall (of a vineyard, court, city); גָּדַר to break down the wall; גָּדַר to build up the wall. Transferred to the place itself which is walled in; 2) p. n. of city (hedge), gent.

גָּדַר, 1 Chron. 27:28.

גָּדַר (a) p. n. m. one who makes a wall; (b) p. n. of a city.

גָּדַר see גָּדַר.

גָּדַר (const. גָּדַר, const. pl. גָּדַרִים).

with suff. גִּדְרָתִי f. 1) wall, like גִּדְרָה, but generally of places hedged in for pasture, especially גִּדְרוֹת גִּדְרָתִי. 2) p.n. of a place in the territory of Judah; gent. גִּדְרָתִי. גִּדְרוֹת p.n. of a town in Judah (pasture land). גִּדְרוֹתִים p.n., a town in Judah (double pasture). גִּדְרִי see גִּדְרָה. גִּדְרָת see גִּדְרָה. גִּדֵּשׁ (not used) to heap up, accumulate. From which גִּדְשִׁישׁ. גִּדָּה (Ezek. 43:13) for גִּדָּה; it is, however, uncertain whether this is a known grammatical interchange. גִּדְּהָה (fut. גִּדְּהָה) to separate, to remove (a disease), i.e. to cure it. The root is accordingly related to גִּדְּהָה, הִגְדָּה. גִּדְּהָה fem. driving away (a disease), curing; גִּדְּהָה הִטִּיב curing well. גִּדְּהָה (fut. גִּדְּהָה) to bend down over (על) somebody. According to others, to pour forth, sneeze, from גִּדְּהָה to shine, pour forth rays. גִּדָּה (with suff. גִּדְּהָה, גִּדְּהָה) m. equiv. to גִּדָּה, only this is derived from גִּדָּה = גִּדָּה. גִּדָּה (const. גִּדָּה, גִּדָּה, with suff. גִּדְּהָה, גִּדְּהָה) Aram. m. equiv. to the Hebrew גִּדָּה, i.e. back, hump, body in general; but generally transferred to middle, innermost; for which pre-

positional: in, גִּדָּה equiv. to גִּדְּהָה, מִגְדָּה, equiv. to גִּדְּהָה, equiv. to גִּדְּהָה.

גִּדָּה (with suff. גִּדְּהָה, probably pl. גִּדְּהָה) m. 1) back, probably also body in general; 2) middle, prep. in; hence גִּדָּה-כֵּן (Job 31:5), like Aram. כֵּן. גִּדָּה. The root is גִּדָּה.

גִּדָּה see גִּדָּה (Aram.).

I. גִּדָּה (not used) to cut through, to dig through; hence, to plough, but also to cut off, to deepen out, to excavate. Related to this is גִּדָּה, גִּדָּה.

II. גִּדָּה (not used), to heap up, to gather in troops, to crowd together. Related to this is גִּדָּה.

גִּדָּה m. 1) troop of locusts, from גִּדָּה

II. Like גִּדָּה locust, from גִּדָּה to join together; גִּדָּה locust, from גִּדָּה to troop together. 2) p.n. of a place (a pit, a cistern).

גִּדָּה m. collective, troop, host of locusts; the suff. גִּדָּה is the ancient adj. form, like in גִּדָּה, גִּדָּה.

גִּדָּה p.n. m. (Caucasian); see גִּדָּה.

I. גִּדָּה equiv. to גִּדָּה to make an incision, to penetrate. It is possible, however, that the form גִּדָּה is only a dissolved one from גִּדָּה, so that this root cannot be at all adopted.

II. גִּדָּה (not used) to bind, to tie, to

fatten; related to גִּירָה, אֶרֶץ, from which גִּיר.

גִּירָה (not used), 1) equiv. to גִּירָה, גִּירָה, hilly, belied, to be arched; hence גִּירָה, גִּירָה; 2) like גִּירָה II. to troop together, to join, which signification, however, is yet uncertain. See גִּירָה.

גִּירָה (an Aramaism) f. 1) body, originally, back), formed from גִּירָה; 2) abbreviated from גִּירָה = גִּירָה, pride, haughtiness, sin; from גִּירָה.

גִּירָה (Aram.) f. pride, like the Hebrew גִּירָה 2.

גִּירָה 1) to flee, to hasten away, also, to seek refuge; perhaps this is the signification in Num. 11:31, only that there גִּירָה is construed with the singular; 2) to fly, to hover, from which גִּירָה.

גִּירָה (with suff. גִּירָה) masc. refuge, the place or the person to which one hastens for succour.

גִּירָה (with suff. pl. גִּירָה) m. a young bird, especially a young pigeon; formed from גִּירָה with the diminutive termination גִּירָה.

גִּירָה (refuge), p. n. of a place, in the Talmud גִּירָה, the ancient Gazaca, a summer residence of the kings of Media, especially, גִּירָה מֶדִּי.

גִּירָה see גִּירָה.

גִּירָה (Kal imp. גִּירָה for גִּירָה) to break, to push, to press, forth (of a stream,

child); hence, to be in labour with child, to bear. Hiph. גִּירָה (part. גִּירָה, future גִּירָה, infin. גִּירָה for גִּירָה) to break forth (of an ambush), to bubble (of a river), Related to גִּירָה.

גִּירָה (Aram.) to thrust, to push. Only in affix גִּירָה.

גִּירָה (with suff. גִּירָה, pl. גִּירָה, m. (contracted from גִּירָה, from which the fem. form גִּירָה) body, being (like גִּירָה), person (also of the individual, Gen. 20:4, perhaps also the same signification, 25:23), but especially, corporation, people; next also, of beasts. The plural generally of a heathen people (Gentiles). The root is גִּירָה 1, but if גִּירָה 2 is the root, גִּירָה is etymologically of the same signification as גִּירָה.

גִּירָה (from גִּירָה) f. body, sometimes of dead bodies.

גִּירָה (heathen people, Gentiles) p. n. of a nation.

גִּירָה (fut. גִּירָה Ketib) equiv. to גִּירָה, to whirl, turn round; hence, 1) to triumph (to dance in a circle before the enemy); next, to rejoice; 2) to tremble (from fear); hence, also, to revere, adore.

גִּירָה (seldom גִּירָה) f. emigration, exile; e.g. גִּירָה, גִּירָה, to wander in exile; גִּירָה, vessels of exile,

sometimes גִּלְגָּל stands also for those that have returned from exile.

גִּלְגָּל (place of emigration), p.n. a town in the dominion of Manasseh, which gave the name to the province Gaulanitis.

גִּלְגָּל (later), m. a pit; see גִּלְגָּל.

גִּלְגָּל (not used), equiv. to גִּלְגָּל to protect, to shelter.

גִּלְגָּל p.n. m. (the protected, shielded one) gent. n. in the same form.

גִּלְגָּל (future גִּלְגָּל) equiv. to גִּלְגָּל 2, to gather, to draw together, like גִּלְגָּל, hence, figur. of dying (to withdraw), frequently joined with גִּלְגָּל.

גִּלְגָּל (Kal not used) to encircle, to enclose; hence, to be bellied, arched, from which גִּלְגָּל. Hiph. to close up, e.g. גִּלְגָּל door, proceeding from the original idea of clothing.

גִּלְגָּל f. body, of its bellied form, in modern Hebrew גִּלְגָּל; in ancient Heb., however, like גִּלְגָּל dead body.

גִּלְגָּל see גִּלְגָּל.

I. גִּלְגָּל (fut. גִּלְגָּל) to gather, to gather together, e.g. Psalm 56:7; 59:4; hence, to conspire together against (על), and hence, figur. like גִּלְגָּל to turn into a house, to sojourn, to stay, to dwell: גִּלְגָּל inmate of the house, f. גִּלְגָּל, the place where one stays is joined with גִּלְגָּל;

and the person with whom one dwells, with גִּלְגָּל, גִּלְגָּל; postically with the accusative of the person and the place. To dwell in the tent of God, i.e. to meditate often of God, related to גִּלְגָּל. Hith. as far as related to גִּלְגָּל to gather themselves together, to assemble, to sojourn somewhere.

II. גִּלְגָּל equiv. to גִּלְגָּל to fear (without excluding the fear of God) of somebody (גִּלְגָּל, גִּלְגָּל) poet. also with the accus. and with גִּלְגָּל to be afraid of somebody.

III. גִּלְגָּל (not used) equiv. to גִּלְגָּל to give to drink, to suckle, from גִּלְגָּל. See גִּלְגָּל.

IV. גִּלְגָּל (not used) to hiss, to neigh, to roar; from which גִּלְגָּל.

V. גִּלְגָּל (not used) equiv. to גִּלְגָּל to roll, of round things; hence גִּלְגָּל in גִּלְגָּל the small round stones that roll; comp. גִּלְגָּל.

גִּלְגָּל (const. pl. גִּלְגָּל, גִּלְגָּל), m. a young lion, from גִּלְגָּל III.

גִּלְגָּל (pl. גִּלְגָּל, גִּלְגָּל) m. 1) young animal, as it is a suckling, especially of a young lion; complete גִּלְגָּל and only, Lam. 4:3, of young jackals; see גִּלְגָּל; 2) p.n. of a city (place of the young lions).

גִּלְגָּל (dwelling of Baal), p.n. of a city in Arabia.

גִּלְגָּל (pl. גִּלְגָּל) m. a small round

stone for casting lots, from גורל
small round stone (see גורל -V.),
with the diminutive termination
לֶּ- (comp. גורל); next—1) lot.
To cast the lot: גורל, גורל, גורל.
הַשְׁלִיךְ, הַשְׁלִיךְ, הַשְׁלִיךְ the lot is
cast, גורל; the lot falls on some-
body, גורל or גורל; the ob-
ject, however, for which the lot is
cast, constr. with גורל; 2) the in-
heritance acquired (by lot); next,
heritage in general; the fate that
meets one.

גורל (Ketib) see גורל.

גורל (not used), to heap together, re-
lated to the root גורל which see;
herefrom—

גורל m. heap; clod, especially of a
clod of earth; hence Job 7:5,
"My flesh is clothed with worms,
and clods of dust."

גורל (plur. const. גורל) m. that which is
cut off, shorn off, shearing (of
sheep, of meadows), "the king's
mowings" (Amos 7:1) were prob-
ably the first.

גורל (plur. גורל, sing. probably
גורל; in modern Heb., however,
the pl. is גורל), Heb. and Aram.
m. master of the funds, a manager
of the treasury. The word is de-
rived from the Persian, though גורל
treasure, is also Semitic; גורל is a
Persian formative syllable.

גורל (not used) equiv. to גורל to cut,
to hew, to allot, from which גורל.

For גורל (Ps. 71:6), see גורל.

גורל f. formed from גורל shearing.

גורל (like גורל, or probably גורל
quarry), p.n. of a place.

גורל (fut. גורל, apoc. גורל, inf. גורל) to
cut off (wool); to shear off, to
shave (the hair); but also, gene-
rally, to cut off, to sever.—Niph.
to be cut off, annihilated.

גורל p.n. m. (shearer).

גורל fem. the hewing (of stones),
גורל hewing stones, free stone;
later also גורל alone, signifying
the same.

גורל (fut. גורל) to take off the skin,
to flay (related to גורל, גורל,
גורל, to tear away (snatch
something out of one's hand; a
child from the mother's breast),
to take away; transferred to:
rob, e.g. גורל a house, גורל fields,
גורל judgment; with accs. of
the person, to despoil. Niph.
pass., e.g. גורל the sleep.

גורל (const. גורל) m. robbery, piracy.

גורל f. (the same).

גורל (not used) equiv. to גורל; and
probably גורל (in גורל) to cut,
to cut off; hence, eating off (used
of beasts grazing), like גורל.

גורל m. locust, caterpillar, or acorn.
of its devouring.

גזם p.n. m. (devourer).

גזע (not used) equiv. to גזר to hew down.

גזע (with suff. גזעו) m. stock, roots the branches of which are all hewn down; hence, stem generally.

גזר (fut. גזר, גזר) equiv. to קצר to cut: hence—1) to cut off, to fell (wood); 2) to slaughter, to murder; 3) to divide (גזר, גזר); 4) to decide (comp. גזר), with fut. גזר to separate the sheep from the flock, i.e. to remove them. Niph. pass. of all significations; גזרתי I am cut off (from the land of the living).

גזר Aram. (like in the Heb.; part. pl. גזרין to determine, to decree; גזרין sorcerers, one that casts nativities. Hith. גזרתי to tear oneself away; 3 pers. fem. גזרתה, גזרתה).

גזר (pl. גזרים) m. 1) piece, portion, a division (of the sea); 2) p.n. of a town on the western border of Ephraim (declivity).

גזר (not גזרה, const. גזרת) Aram. f. resolution, decision (of fate); transferred to that which is decided, decreed.

גזר adj. f. from גזר divided, burst (from heat); hence גזר a land bursting from dearth, viz. desert.

גזר f. 1) cut (of the body); hence, sketch, form, shape (comp. גזר); 2) a parted hall in the temple, from גזר.

גזר (that which is cut off, severed) p.n. of a people (Ketib גזרין).

גזר (const. גזר) m. that which is bent, crooked: hence, belly, only of creeping animals.

גזר (also גזר) p.n. m. (one who diminishes, negates; גזר equiv. to גזר).

גזל (not used), to glow, to burn, related to קלה.

גזל (pl. גזלים, const. גזלי, fem. burning, glowing coals, figuratively for lightning (Ps.18:8); גזל to heap burning coals upon the head, i.e. mortify deeply (Proverbs 25:22). To extinguish burning coals, i.e. to destroy the last vestige.

גזל (not used), equiv. to גזל to glow.

גזל p.n. m. (glow, he that glows).

גזל (not used), to bow, to cringe; hence, to be bent, crooked; from which גזל.

גזל (not used), probably equiv. to גזל to glow, to burn.

גזל p.n. m. glow, the glowing one, equiv. to גזל.

גזל (also גזל; Zech.14:4, גזל; Isa. 40:4, גזל; const. גזל, plur. גזל, גזל, com. originally—

1) earth, נח; next, transferred to lowness, valley; 2) with the article, נח p.n. of an encampment in the Moabite territory. נ is often used to signify places; as, נח (נח) valley of Hinnom, also called נח; נח, also called נח; נח valley of salt, on the Red Sea; נח valley of carpenters, p.n. of a valley; נח (valley of game).

נח m. band, hoop, cord, sinew, from נח to bind; "thy neck is an iron sinew" (Isa. 48:4), i.e. stubborn.

נח see נח.

נח (Aram.) see נח.

נח (a place of wells), p.n. of a place near Hebron.

נח (whirlpool, stream), p.n. of rivers.

נח see נח.

נח (verb) see נח.

נח m. 1) whirling; hence, rolling time, age, period of time; next, like נח generation; 2) triumph, joy; originally, the whirling motion of the dance.

נח f. (the same).

נח see נח.

נח p.n. m. (protection, protector).

נח (verb), see נח IV.

נח (נח) m. lime, from its bubbling when mixed.

נח (Aram.) the same.

נח see נח.

נח see נח.

נח p.n. m. (the dirty one).

נח (pl. נח) m. 1) ruin, a heap of stones; 2) a spring, from its rolling. Root נח.

נח m. oil-bottle, that which contains oil, probably from נח, equiv. to נח to deepen out, to excavate.

נח (נח), part. act. נח, pause pass. נח, נח) Aram. to uncover, to reveal. Aph. the same; see נח.

נח (not used), to shear off, to shave off (the beard), equiv. to נח, which see.

נח m. one that shaves off the beard (barber).

נח p.n. of a mountain in the territory of Issachar; prominent heap.

נח (pl. נח) m. 1) wheel, especially a wheel for drawing water; 2) whirl, from נח to whirl, to turn round.

נח Aram. the same.

נח m. 1) a wheel, of a carriage; 2) p.n. of a place (rolling away) and נח is the same.

נח f. skull (hence נח Γολγοθᾶ, situation of the skull), head; figur. for an individual; so called on account of the round form of the body (belly).

נח (not used) to crust, to cover round, to enclose (comp. נח).

גָּלַד (with suff. גָּלְדִּי) m. originally, peel, but only used in the signification of skin.

I. גָּלָה (fut. גָּלֶה, ap. גָּל) equiv. to גָּלַח to make bare, naked, bald, to uncover, e.g. the nakedness; hence, figur. to lay a thing open, naked; to communicate something without reserve, to reveal; to uncover the ear of some one, i.e. to communicate to somebody; generally, to manifest; to uncover a secret, i.e. to reveal, to pronounce; to uncover a book, i.e. to throw it open. Niph. pass. to be uncovered, to uncover oneself; and figur. to manifest itself; to appear publicly. Pi. גָּלָה (fut. apoc. גָּל) to uncover nakedness, a covering), to open (the eyes), generally, to reveal, to uncover (something hidden); to lay bare the guilt (with עָל). Pu. to be uncovered. Hith. 1) to uncover oneself; 2) to reveal oneself.

II. גָּלָה equiv. to גָּלַע, גָּלַע to fling, to drive, to chase away; hence, to drive into exile (comp. גָּלְעָל, modern Hebrew גָּלְעָל exile). But especially intransitive: "The mirth of the land is gone," Isa. 24:11 (banished); "Until the day of the captivity of the land" (Judg. 18:30). Niph. (only Isa. 38:12) to be driven away. Hiph.

to cause to go into exile. Hoph. pass. I. and II. are therefore etymologically not connected.

גָּלָה see גָּלְעָל:

גָּלָה (district) p.n. of a town on the mountain of Judah; gent. גָּלְעָי.

גָּלָה see גָּלְעָל.

גָּלָה fem. 1) equiv. to גָּל well; 2) a capital in the form of a basin, dome of the capital of pillars, from גָּלָה to roll; 3) a stone bottle for containing oil—to גָּל, from גָּלָה = גָּלָה to deepen out.

גָּלָה (only pl. גָּלָה) m. roller, round log; figur. idol. Perhaps identical with גָּלָה.

גָּלָה (const. pl. גָּלָה) m. garment for wrapping up, cloak.

גָּלָה (Keri) see גָּלָה.

גָּלָה f. exile, captivity; sometimes concrete for exiles.

גָּלָה Aram. f. like in Heb. גָּלָה exiles.

גָּלָה Kal not used) to be bare, bald see גָּלָה. From which Pi. גָּלָה to make bald, to shave (the head, beard), to shave off (hair of a man), figur. to devastate (the land). Pu. pass. Hith. to shave one's own hair.

גָּלָה (pl. גָּלָה) masc. 1) a smooth tablet (for writing), from גָּלָה I., especially, of metal; 2) metal plate for a mirror.

גלל adj. m., גלל fem., pl. גלל, גלל
גלל—rolling, turning; as a subst.

1) a swinging door; 2) socket
(Cant. 5:15 and Esther 1:6); 3)
circle, circumference, district.

גלל (ruins, fragments) p.n. of a place
north of Jerusalem.

גלל p. n. masc. (captivity, captor).

I. גלל (גלל) pl. גלל; imp. גלל, גלל
גלל to roll); גלל גלל to roll away
(reproach); גלל גלל to roll up,
to burthen with (affairs). Niph.
גלל fut. גלל pass.; 1) to be rolled
together, like a book; 2) to roll
oneself away. Pu. to be rolled
away. Hith. to roll oneself over
(גלל) some one (enemy), to attack;
גלל גלל to roll. Hiph. גלל גלל, like Kal,
to roll.

II. גלל (not used) to excavate, to
deepen out, related to גלל, from
which גלל, גלל:

גלל (Aram.) masc. a roller, a stone
which one rolls; hence, complete,
גלל גלל free-stone.

גלל (const. גלל) m. 1) a heap (=to
גלל); hence, heap of dung; 2)
turning, circumstance, affair, but
only connected with גלל, and as a
prep. (with suff. גלל, גלל, גלל)
for the sake of, like גלל; the
modern, גלל גלל; 3) p.n. m.

גלל (with suff. גלל, pl. גלל, const.
גלל) m. equiv. to גלל dung-hill.

גלל p. n. m. (the moveable one).

גלל (future גלל) to roll together;
hence, to wrap up.

גלל (with suff. גלל) m. that which
is rolled together, a lump; hence,
something in embryo.

גלל (not used) sterile, unfruitful.

גלל (f. גלל) adj. m. originally, hard
(of a rocky soil); figur. unfruitful
(of woman), lonely, solitary, un-
happy, etc.

גלל (Kal not used) to push, to drive,
to crowd. Hith. to push one
another, to crowd (in strife); next,
to excite oneself.

גלל (not used) to be hard, rough.

גלל 1) p. n. m. (the hard, the rough
one), patron. גלל; 2) p. n. of a town,
and district between the Jabok
and Arnon.

גלל p. n. of a hill (hill of testimony).
גלל (once) to descend (from a moun-
tain).

גלל a particle, signifying addition
(cum, com), not traceable to a
verbal root; 1) also, even: "Even
a child is known by his doings"
(Prov. 20:11); emph. with a re-
petition of the pronoun; e. g.
גלל גלל "she, even she her-
self" (Gen. 20:5); גלל גלל
"Bless me, even me also" (Gen.
27:34); or connected with גלל
as, גלל, גלל, even though.

although; or adversative, even so =yet; 2) together, e. g. **שְׁנַיִם** **אִמְבו**, **שְׁנַיִם** **דּוּו**.

אִמְבָּ (Kal not used) to sip, to imbibe (comp. Aram. **אִמְבָּע**. Talm. **אִמְבָּע**).

אִמְבָּ m. papyrus, from which also reeds are made, so called from its imbibing water (**אִמְבָּע**).

אִמְבָּ (not used) equivalent to **אִמְבָּע** to shorten, to cut off; hence, synom. with **אִמְבָּע** to measure.

אִמְבָּ m. that which is cut off; hence, a stave; used as a measure, a yard.

אִמְבָּ (pl. **אִמְבָּעִים**) m. equiv. to **אִמְבָּע** a tall man, a giant. According to others, from **אִמְבָּע** short one, dwarf.

אִמְבָּ see **אִמְבָּע**.

אִמְבָּע p. n. m. (the mature one, the one grown up).

אִמְבָּע (pl. **אִמְבָּעִים**) m. 1) award, recompense, complete **אִמְבָּע** 'recompense, in a good and bad sense, **אִמְבָּע**, **אִמְבָּע**, **אִמְבָּע** to reward some one for his deeds; 2) reward generally.

אִמְבָּעָה f. (the same).

אִמְבָּעָה (for **אִמְבָּעָה**) sycamore-plant, from **אִמְבָּע** probably only a transposition from **אִמְבָּע** sycamore) p. n. a town in the territory of Judah (Talm. **אִמְבָּע** a Gimsonite).

I. **אִמְבָּע** (fut. **אִמְבָּע**) 1) to carry (a load), from which **אִמְבָּע**; 2) to award, generally constructed with **אִמְבָּע** and **אִמְבָּע**, figur. to reward, benefit, to recompense good or evil. The root is only a secondary form from **אִמְבָּע** and **אִמְבָּע** 2.

II. **אִמְבָּע** (fut. **אִמְבָּע**) I) intrans. to ripen (of fruits), to become mature (of a child); complete **אִמְבָּע** to become ripe, in reference to dispensing with the mother's milk; 2) trans. to make ripe (fruit); to wean (the child being then considered as mature).

אִמְבָּע (plur. **אִמְבָּעִים**) com. that which bears burden, i.e. beast of burden, camel.

אִמְבָּעִי p. n. m. (a camel-driver).

אִמְבָּעִי (goodness of God).

אִמְבָּע (not used) to gather, to heap up, to connect, from which **אִמְבָּעָה**, which see. Perhaps the root is **אִמְבָּע**=**אִמְבָּע**, as the ancients explain it.

אִמְבָּע (not used), after the Aramaic, to dig, probably it is equiv. to **אִמְבָּע** to gather, so that **אִמְבָּע** signifies a place of gathering, like **אִמְבָּעָה**.

אִמְבָּע (fut. **אִמְבָּע**) 1) intrans. to cease, to end; 2) to conclude, **אִמְבָּע**, **אִמְבָּע** to finish a thing for some one; i.e. to lead his cause.

גָּמַר (part. pass. גָּמֹר) Aram. to make complete, to finish.

גָּמַר 1) p. n. of a people; 2) p. n. f. (perfection).

גָּמֻרָה p. n. m. (perfection of God).

גָּמֻרְיָהוּ p. n. m. (the same).

גָּן (with suff. גָּנִי, plur. גָּנִים) com. a hedged place, garden, orchard; גֵּן הֶיְרֵק of Eden; גֵּן הַבֵּית גָּדֹל kitchen garden. Root גָּנָה.

גָּנַב (part. pass., גָּנֹבְתִי with parag., fut. יִגְנֹב) denom. from גָּנָה; hence, to put aside, to steal; figur. to deceive; to steal the heart of some one, i.e. to deceive sorely. Niph. pass. Pi. to deceive frequently. Pu. (inf. abl. יִגְנֹב) pass. with אָל to come to some one secretly, clandestinely.

גָּנָבִים (plur. גָּנֹבִים) m. a thief; חֲבֵרֵי גָּנָבִים gangs of thieves.

גָּנְבָהּ f. that which is stolen, theft.

גָּנֹבָהּ p. n. m. he that is stolen.

גָּנָה (pl. גָּנוֹת) f. equiv. to גָּן.

גָּנָה (later) f. garden.

גָּנָה (not used) to gather, to heap, equiv. to גָּבַח.

גָּנָה (const. pl. גָּנָהּ) that which is gathered, collected, treasure; trans. also to a chest for preserving or keeping things in.

גָּנָה (plur. גָּנָהּ) Aram. m. the same;

גָּנָהּ תְּרֵזֶנָּה treasury.

גָּנָהּ (formed from גָּנָה) m. treasury.

גָּנָה (1 pers. pret. גָּנֹתִי, inf. abs. גָּנֹה) to cover, veil, shelter (comp. גָּנָה), constr. with אָל. Hiph. (fut. יִגְנֹה) to shelter; const. with אָל and בָּעֵד.

גָּנָה (not used), Aram. to cover, to veil (related to the Heb. קָנָה, קָנָה, from which קָנָה wing, from קָנָה (קָנָה), like קָנָה according to some from קָנָה).

גָּנָהּ p. n. m. (builder of gardens):

גָּנָהּ p. n. m. (the same).

גָּנָהּ to bellow (crying of the bull).

גָּנָה (place of bullocks) p. n. of a place.

גָּנָהּ (fut. יִגְנֹה) to defile, to desecrate (comp. גָּנָהּ, גָּנָהּ); hence, to pollute; figur. to abhor, to despise, reject. Niph. to be defiled, e.g.

“for there the shield of the mighty is vilely cast away,” i.e. defiled by

disgraceful flight (2 Sam. 1:21).

Hiph. to reject (to fail in bearing, applied to animals, Job 21:10).

גָּנָהּ p. n. m. desecration, pollution, a defiler.

גָּנָהּ m. abhorrence, disgust.

גָּנָהּ (fut. יִגְנֹה) to cry (comp. גָּנָהּ);

hence, to rebuke, to cry against,

with אָל of the person, to scold, to deny, to ward off; with the accus.

גָּנָהּ 'ג' rebuke the devourer, i.e.

to ward off the vermin (Mal. 3:11);

גָּנָהּ 'ג' to corrupt the seed (Mal.

2:3); גָּנָהּ 'ג' rebuked the sea, that

it dried up (Ps. 106:9).

נָשַׁר (const. נִשְׁרָה) *f.* threat, rebuke, reproof.

נִשְׁרָה (fut. נִשְׁרָה) to be pushed to and fro, to be violently moved, used of an earthquake (comp. נִשְׁרָה). Pu. נִשְׁרָה pass., of the tottering of nations. Hith. of the shaking of the earth, of the waves, of the reeling of a drunkard.

נִשְׁרָה (quaking, shaking), p.n. of a part of the mountain of Ephraim.

נִשְׁרָה p.n. masc. (probably equiv. to נִשְׁרָה haughty one).

נִשְׁרָה (plur. const. נִשְׁרָה) m. equiv. to נִשְׁרָה back; hence, the high point; figur. person, the body in general; נִשְׁרָה with his person, i.e. alone.

נִשְׁרָה (pl. נִשְׁרָה) Aram. m. wing; comp. נִשְׁרָה. The root is נִשְׁרָה.

נִשְׁרָה (not used) bent, crooked, equiv. to נִשְׁרָה, which see.

נִשְׁרָה (with suff. נִשְׁרָה) com. branch of vine: נִשְׁרָה 'wild grape, especially vine; complete נִשְׁרָה.

נִשְׁרָה (not used) equiv. to נִשְׁרָה to be arched, hilly, from which נִשְׁרָה. Probably the root is נִשְׁרָה, equiv. to נִשְׁרָה.

נִשְׁרָה (not used) equiv. to נִשְׁרָה, נִשְׁרָה to be strong, hard, especially of a tree.

נִשְׁרָה m. hard tree, used for ships, and from which also flows a kind of gum. The species of the tree is not known.

נִשְׁרָה (formed from נִשְׁרָה) *f.* a gum of the gopher tree; a kind of pitch, generally translated brimstone.

נִשְׁרָה (participle) m. נִשְׁרָה *f.* dwelling, sojourning. Root נִשְׁרָה.

נִשְׁרָה (נִשְׁרָה) m. dweller (in a land), i.e. he who only sojourns in a country, but is not born therein; hence, foreigner, stranger; figur. guest, pilgrim. Comp. נִשְׁרָה, נִשְׁרָה.

נִשְׁרָה see נִשְׁרָה.

נִשְׁרָה equiv. to נִשְׁרָה a young beast.

נִשְׁרָה p.n. m. (stranger, foreigner).

נִשְׁרָה (not used) to pluck, to scratch, to scrape (comp. נִשְׁרָה).

נִשְׁרָה masc. scurvy, so called from scratching.

נִשְׁרָה p.n. m. despoiler, plucker.

נִשְׁרָה (pl. const. נִשְׁרָה) m. berry, later grain, from נִשְׁרָה = נִשְׁרָה to be round.

נִשְׁרָה (pl. נִשְׁרָה, const. נִשְׁרָה), *f.* gurgle, throat, from נִשְׁרָה to gurgle, to swallow.

נִשְׁרָה p.n. of a territory (marshy ground), from which gent. נִשְׁרָה.

נִשְׁרָה (Kal not used) equiv. to נִשְׁרָה to engrave; next, scraping, scratching in general. Hith. to scratch oneself, with נִשְׁרָה of the instrument used for it.

נִשְׁרָה (Kal not used) equiv. to נִשְׁרָה to glow, to burn, to be angry; hence, Pi. נִשְׁרָה to excite passion, strife (נִשְׁרָה). Hith. to put one-

self in a passion, (נָדַר) with somebody; hence, to dispute, to enter into strife.

II. נָדַר (not used) equiv. to נָדַר to swallow, to gurgle.

נָדַר (after the form נִסְבָּה f. 1) that which is swallowed down, from נָדַר to swallow; נִדְרָה or נִדְרָה to chew the cud; 2) germ, grain, bean (of the carob), used as the smallest weight, from נָדַר = נָלַל to be round.

נָדַר (const. נִדְרֹן) m. neck, throat; to cry with the throat, i.e. loudly; to walk with a stretched out neck, i.e. proudly. Root נִדְרָה.

נִדְרָה f. a lodging, inn, from נִדְרָה.

נָדַר (Kal not used), to divide, to part; hence, Niph. to be separated, i.e. to be destroyed.

נָדַר p.n. of a desolate tract of land; hence, נִדְרָי or נִדְרָי a people inhabiting that place.

נִדְרָי p.n. of a mountain, seat of the Gerezites.

נָדַר m. axe, hatchet, from נָדַר, equiv. to נָדַר.

נָדַר (not used), equiv. to נָדַר to deepen out, to hollow out (to receive something); from which נִדְרָה, which see.

נָדַר belongs to נִדְרָה, see נִדְרָה, and נָדַר Prov. 19:19. Ketib; probably נָדַר stands here for נָדַר.

נָדַר (pl. נִדְרָי) masc. skin, covering (comp. Talmudical נִדְרָה); transferred to body, bone, and next, like נִדְרָה for self; from which

נָדַר denom. to flay. Pi. to take the skin off the bones, figur. to suck the sherds.

נָדַר Aram. bone. Pl. נִדְרָי.

נִדְרָי p.n. m. (bony one, strong one).

נָדַר (not used) to make smooth.

נָדַר (with suff. נִדְרָי, pl. נִדְרָה, const. נִדְרָה) fém. threshing-floor, barn; originally, a smooth place, נִדְרָי son of my thrashing floor, i.e. my crushed people.

נָדַר equiv. to נִדְרָה to break, to crush.

Hiph. to break to pieces, to dash out (the teeth).

נָדַר (fut. נִדְרָה) to diminish; hence, to withdraw (the eyes), i.e. to turn away; נִדְרָה is elliptic. Transferred, to take the beard off; to keep to oneself (נִדְרָה), e.g. wisdom, i.e. to cut it off from others. Niph. to be diminished, withdrawn, reduced.

Hiph. to cause to diminish, — to fail.

נָדַר to pluck off; (comp. נִדְרָה) to scrape away, earth.

I. נָדַר (fut. נִדְרָה) to draw (in a net), to draw up (food), i.e. to chew the cud; related to which is נִדְרָה to flow, and to which belongs the part. Niph. נִדְרָה. Hith. נִדְרָה (1 Kings 17:20) belongs to נִדְרָה like

that in Hosea 7:14, but the one in Jer. 30:23 belongs to נָרָה equiv. to לָלֵךְ to roll along.

II. נָרָה (not used) a secondary form from לָלֵךְ to roll; hence, to be round; comp. נָרָה.

III. נָרָה (not used) to swallow, to gurgie.

IV. נָרָה (Kal not used) to saw to pieces; hence Pual, to be sawn to pieces.

נָרָה (a circle, from נָרָה II.) p.n. of a town in Philistia.

נָרָה (not used) equivalent to נָרָה to pound, especially of grain.

נָרָה (נָרָה) masc. that which is pounded.

נָרָה (fut. יִנְרֹשׁ) 1) to drive away, comp. יִנְרֹשׁ; next, to drive out, to send away (a wife), to clear out (slime), to plunder (the possession, מִנְרָה); figur. to drive out (compare יִנְרֹשׁ), produce, fruit; 2) equiv. to יִנְרֹשׁ to possess; hence מְנָרָה.

נָרָה masc. the driving out, producing fruit, production (of the month).

נָרָה (pl. נָרָה), fem. driving out, concr. those that are driven out.

נָרָה p.n. (he that is driven out); patron. נָרָה.

נָרָה p.n. m. (a stranger there).

נָרָה (bridge), p.n. of a Syrian province; gent. נָרָה a people at

the foot of the Hermon, but also in southern Palestine.

נָרָה (Kal not used) hissing, raining.

Hiph. to cause to rain.

נָרָה (pl. נָרָה, const. נָרָה) m. 1) rain, pouring down; נָרָה and נָרָה are only emphatic terms; 2) p.n. m. (*corpus*, body); (see נָרָה Aram.) for which also נָרָה.

נָרָה (with suff. נָרָה) m. equiv. to נָרָה.

נָרָה (with suffix נָרָה, נָרָה, Aram.) m. body, the root is not connected with נָרָה.

נָרָה p.n. m. (physical, bodily).

נָרָה p.n. of a territory in Egypt, and also the name of a country in the mountain of Judah.

נָרָה (not used) to flatter, probably equiv. to נָרָה.

נָרָה p.n. m. (the flatterer).

נָרָה (not used) equiv. to נָרָה to bind; hence, to throw a bridge, from which נָרָה.

נָרָה (only Pi.) to seek after something, to grope; related with the root in נָרָה.

נָת (pl. נָתות) f. 1) hole, from נָת, not from נָת; the wine-press, or the cavity where the grapes are pressed; hence, נָת, נָת; 2) p.n. of a Philistine city formed like a cave; gent. נָת, נָת; well of a wine-press, p.n. of a city in the

territory of Zebulun; (זְבֻלֹן) wine-press of Rimmon), p.n. of a town in the territory of Dan.
 זִמְרִית f. an instrument in the form of a cave; according to others it stands for זִמְרִית, from זָמַן, which, however, is improbable.
 זִמְרִים (double wine-press) p.n. a town in the territory of Benjamin.
 זִמְרָה (= זִמְרָה bridge) p.n. of a district in Aramea.
 זִמְרָה (not used) to deepen out, to receive something; from which זִמְרָה.

ד

ד, called *Dalet* דָּלֶת (pl. דְּלִתִּין). It signifies nearly the same as דָּלֶת door, from the old shape of this letter; as a numeral, it signifies 4. It interchanges with letters of the same organ of speech, and also with ו.
 דָּנ dem. pron. fem. (from the m. דָּן this; דָּנָה one to the other).
 דָּבַח (inf. דְּבַח), equiv. to דָּבַח to languish, especially of the eye (דָּבַח), and of the soul (דָּבַח).
 דָּבַח f. the languishing, perishing (with anguish).
 דָּבַח (formed from דָּבַח m. from דָּבַח, like דָּבַח from דָּבַח; const. דָּבַח), masc. languishing of the soul (דָּבַח).
 דָּבַח (fut. דָּבַח) to fear, to be sor-

rowful, const. with accusative and דָּבַח, also with דָּבַח of the person for which one is sorrowing, and with דָּבַח of the object of which one is in fear.

דָּבַח a secondary form, from דָּבַח, which see.

דָּבַח p.n. m. (the one that sorrows).

דָּבַח f. grief, care, affliction, after the form דָּבַח.

דָּבַח (fut. דָּבַח, apoc. דָּבַח), to fly swiftly, to soar, applied to the Deity, that soars (עָלָה) on the wings the wind; but also used of birds of prey, or eagles.

דָּבַח f. a swiftly flying bird, bird of prey. See דָּבַח and דָּבַח.

דָּבַח (not used) equiv. to דָּבַח to be reduced, poor.

דָּבַח see דָּבַח.

דָּבַח (plur. דָּבַח) epic, a bear, a she-bear; דָּבַח שְׂבַח a she-bear robbed of her young. The root is דָּבַח.

דָּבַח (Aram.) the same.

דָּבַח (not used) to flow, to flow in, related to דָּבַח, which see.

דָּבַח (with suff. דָּבַח) masc. influx, fulness; hence, Deut. 33:25, "And as thy days, so shall thy strength (thy prosperity) endure," i.e. for life.

דָּבַח to go sneaking, to slander; properly, tripping, but this signification is probably only a denom.

from דָּבַר. The original signification is to speak; next, to bespeak, to make speak: "Causing the lips of those that are asleep to speak," Cant. 7:9, i.e. according to the Talm., quoting the sayings of departed authors.

דִּבְרָה f. talk, gossip; especially, slander, evil report.

דָּבַח (not used) to cause to flow out, to empty (the body).

דְּבוּרָה (pl. דְּבוּרִים) fem. 1) a bee, a wasp, from דָּבַר to seize; 2) p.n. f.

דָּבַח (Aram.) equiv. to the Heb. דָּבַח to offer, to sacrifice; origin. to slaughter.

דְּבִחָה (pl. דְּבִחִין) Aram. m. offering, sacrifice, equiv. to the Heb. דָּבַח.

דְּבִינָה (only plur. דְּבִינִים) m. efflux (from the body), dung.

דְּבִיר m. 1) the back part (of the temple), western hall, from דָּבַר to be behind (comp. דִּבְרִי modern Heb., back). 2) p.n. of a city in the dominion of Judah.

דָּבַד (not used) equiv. to דָּבַק to join together, to connect, from which נִדְּבָדָה.

דָּבַל (not used) to press tightly together; also, to make a circuit; comp. דָּבַל, דָּבַל, דָּבַל.

דְּבִלָה (const. דְּבִלָת, pl. דְּבִלִים, fem. a mass pressed together, fig-cake;

sometimes with the addition of תִּמְנִינִים.

דְּבִלָה (a circle, a round) p.n. of a town; Ezek. 6:4, from the Arabian desert until Dibla. In the Syriac דְּבִלָת is the name of Antiochia.

דְּבִלָה p.n. m. (double circle).

דְּבִלָתִים (with ה finis דְּבִלָתִים) p.n. of a Moabite town (double circle), for which also דְּבִית.

דָּבַק (for דָּבַק as it appears in pause, fut. דָּבַק, inf. דָּבִקָה to cleave to, the tongue to (לָּ, לָּ) the roof; to be attached to, with דָּ and לָּ; to strive after, in order to join with an object, with אֶחָד; hence transferred, to pursue, to chase, with the accus. דָּ and אֶחָד in order to detain the one pursued; hence also, to overtake. Pual, closely to be attached. Hiph. to cause something to be pursued, attached, chased, with אֶחָד and accus. and then like in Kal, to overtake, to apprehend. Hoph. to be made to cleave (the tongue), const. with the accusative.

דָּבַק (part. pl. דְּבִקִּין Aram.) the same.

דְּבִק m. adj. attached, faithful, const. like the verb with דָּ.

דְּבִקָה (pl. דְּבִקִים) m. attachment.

I. דָּבַר to arrange, to regulate, to string together, e.g. words, i.e.

to speak, *verba serere*. Niph. דָּבַר to converse mutually, const. with דָּ and אֶל. Pi. דִּבֶּר (in pause דִּבֵּר); 1) to speak, where that which is spoken need not follow like after אָמַר, and may, therefore, stand quite absolute. The person spoken to with אֶל, לְ, עִם, אֶל (אִתּוֹ). Addressing oneself to somebody, constructed with דָּ, seldom with the accus.; speaking of somebody, with אֶל, אֵל, אֵלָּה, and accus.; speaking against somebody, with אֶל and דָּ; 2) to promise, with accus. and אֶל of the person; to command, to exhort, to sing (a poem), according to the context. To address a girl (with דָּ, לְ), i.e. to woo her; דָּבַר אֶל לֵב to persuade, to console; but when לֵב is joined with the suff. of the person speaking, to speak inwardly; דָּבַר טוֹב אֶל to vouchsafe good to some one; דָּ רָעָה אֶל to predict evil; דָּ אֶל-טוֹבוֹת אֵת to speak friendly; דָּ שָׁלוֹם עִם to speak peaceably with some one; but with אֶל-אֵל and אֵת to predict; with דָּ to wish blessings, and with לְ to speak in favor; דָּ מִשְׁפָּט אֵת to pronounce sentence of punishment on some one. Pu. to be spoken to; figur. to be wooed. Hith. (particip. מְדַבֵּר) to have mutual conversation.

II. דָּבַר (Kal not used), to drive (cattle), to drive home (a herd); next, to drive (of a raft), also to drive away, to snatch (of pestilence); to destroy. Hiph. דִּבְּרִית to drive, to carry, with תַּחַת under the dominion of some one, i.e. to subject.

דָּבַר (const. דִּבֵּר, pl. דִּבְרִים) m. 1) speech, origin. the stringing together of words; hence דָּבַר נְבוֹן an orator; figur. command, ordinance, sentence of God, or of a king, whose words are commands; עֲשֵׂת הַדְּבָרִים the ten commandments, decalogue; next, promise, prediction, oracle, revelation, sentence, advice, proposal, report, intelligence, etc.: הַדְּבָר הַזֶּה the word of God comes upon some one; with אֶל, addressed to some one; 2) contents, subject-matter (also פְּתָחִים; comp. res. from *śaw*): e.g. הַדְּבָר הַזֶּה this matter, i.e. this event (דְּבָרִי) the events or acts of Solomon; the events of days, i.e. history; concern, business, affair; the affair (דְּבָרִי) of justice, i.e. cause. also, reason, cause of: אֶל דְּבָרִי something, anything; הַדְּבָר הַזֶּה the daily concern, i.e. the daily want; דְּבָרִי מִשְׁפָּט one who has דְּבָרִי מִשְׁפָּט, i.e. law-

suits; דָּבָר אין it is nothing, i.e. no matter. Root דָּבָר I.

דָּבָר (plur., Hos. 13:14) m. carrying away (from life), snatching away; hence, destruction, pestilence, from דָּבָר II. The plur. signifies the various kinds of death, the most horrible of which is בְּכוֹר מָוֶת, Job 18:13.

דָּבָר (with suff. דְּבָרוֹ, דְּבָרָם) m. 1) driving,—cattle, כְּדָבָרָם as they are generally driven, leading to the pasture; 2) pasture. Root דָּבָר II.

דְּבָר m. a sentence, a word.

דְּבָרָא (only const. דְּבָרַת) Aram. f. equiv. to the Heb. דְּבָרָה, which see. דְּבָרָה (only pl. דְּבָרוֹת) f. sentence, word; נָשָׂא מִן דֵּי "to receive of the words," (sentences of God) Deut. 33:3.

דְּבָרָה (not דְּבָרָה, formed from דָּבָר, only constr. דְּבָרַתִּי, דְּבָרַתִּי) fem. equiv. to דָּבָר II., matter, cause, kind; עַל־דְּבָרַת on account of, in order to.

דְּבָרַת (only pl. דְּבָרוֹת) f. that which drives, i.e. a raft.

דְּבִישׁ (not used) to be moist, fat, equiv. to טַפֵּשׁ.

דְּבִישׁ (pause דְּבִישׁ, with suff. דְּבִישִׁי) masc. that which is tender, soft; hence, honey either from bees or berries.

דִּבְשֵׁת f. 1) lump of fat,

טַפֵּשֶׁת figur. the hump,

which is like a lump,

p.n. of a place (fruit di

דִּינָה (plur. דִּינִים, const. דִּינִי

originally, the swimmer,

through the water. See

דִּינָה (constr. דִּינָת) f. the

collective.

דִּינָה (fut. יִדְנֶה) denom. fr

multiply like fish.

דִּינֹן p.n. of an idol, in the

fish (from דִּינ). In the

the fem. is called דִּינָתָא

fish-deity in the form of

דִּנָּל (not used) according

equiv. to נָדָל to be great

position of the same;

to others, like נֶסֶם stand

shine; according to o

cover, for which, howeve

no analogy in the langu

דִּנָּל (with suff. דִּנָּלִי, pl. לִיִּם

דִּנָּלִי) m. standard, bann

is perceived from a dista

דִּנָּל (fut. יִדְנֶל, part. pass. לִ

nom. from דִּנָּל to erect

ard; hence, figur. to di

Niph. לִנְדָּל to furnish on

a banner, i.e. to arm

hence, particip. נִדְנָלוֹת

have a standard, i.e. the

warriors.

דִּנָּן (not used) to sprout,

forth fruit (especially of the sprouting of ears of corn).

דָּגָן (const. דָּגָן) m. fruit of ears, corn, wheat, barley, rye; but it also signifies bread which is prepared from דָּגָן.

דָּגַר according to Targ. and LXX., to gather, to collect, e.g. to gather the young, to shelter, and to warm them, applied to the great owl and to the partridge: hence, Jer. 17: 11, "As the partridge sitteth on eggs, and hatcheth them not, so he that getteth riches," etc.

דָּגַר see דָּוַר.

דָּגַד (dual דָּגַדִּים, const. דָּגַדִּי) f. breast (of woman), to suckle, equiv. to שָׁדַד.

דָּגַדַּח (Kal not used) to drive away, a redoubled form, from the root דָּגַח. —Hith. הִדְגִּדַּח, from הִתְדָּגַדַּח to drive oneself away; hence, הִתְדָּגַדַּחְתִּי I shall drag all my years along (Auth. Vers., Isa. 38:15, "I shall go softly"); אֶדְגִּדֵּם עַד בַּיִת Ps. 42:5, "I made a pilgrimage to the house of God, and caused the multitude (הַמִּזְבֵּן הוֹנֵג) to go with me."—Pi. מִדְּגִדַּח, and Hith. הִדְגִּדַּח. —In the Talm. דָּגַד signifies to drive, to cause to run; related to the root דָּג is דָּגָה, which see.

דָּגָה (with דָּג finis דָּגָה) 1) p. n. of a people and district on the

Persian Gulf; 2) p. n. of a people and district in North Arabia. Gent. דָּגָהִים.

דָּגָהִים p. n. of a people, who derive their origin from Javan. See דָּגָהִים.

דָּגַהַב (not used) to glisten, to sparkle, equiv. to דָּגַהַב. See סִיְהָהֶבָה.

דָּגַהַב (not used) Aram. the same.

דָּגָה (def. מִדְּגָה, דָּגָה) Aram. m. gold. Heb. דָּגָה.

דָּגָה (patron. from דָּגָה, def. pl. דָּגָהִים) an inhabitant of Dahistan, or of the village דָּגָה.

דָּגַהַב (Kal not used) to be astounded, to stare. Niph. to be horrified.

דָּגַהַב 1) to run, to trot (of the horse; 2) figur. to continue its course, i.e. to endure, to be uninterruptedly vigorous. See דָּגַהַב.

דָּגָה (pl. const. דָּגָהִים) f. course, trotting, running.

דָּגַב see דָּגַב.

דָּגַב (only Hiph. הִדְגִּב, equiv. to הִדְגִּב, from דָּגַב, and identical with דָּגַב to dissolve.

דָּגַב (Kal not used) equiv. to דָּגַב, only intrans. to push oneself along, i.e. to swim; from which Hiph. in abbrev. form דָּגִיב for הִדְגִּיב to drive along. If the Hiph. is not a denom. from דָּג in the signification of, fishing.

דָּגַב (Ketib) m. fisherman.

תנח f. the fishing, fishery.

I. תנח (not used), equiv. to תנח to love, to compose love songs. From which תנח and תנח.

II. תנח (not used) to receive, to adopt, to comprehend, to contain, used of a vessel deepened out.

תנח (תנח, plur. תנחים) masc. 1) love, friendship, an amorous song, caressing; the pl. is especially used in this manner: תנח תנח to be intoxicated with love; תנח time of love; 2) concrete, friend, lover; especially uncle, father's brother, sometimes תנח stands for תנח תנח.

Root תנח I.

תנח (pl. תנחים and תנחים) m. basket (comp. modern Heb. תנח, from תנח), which receives something poured into it; next, kettle, pot, etc. Root תנח.

תנח (according to later orthographists, תנח), p.n. m. (formed from תנח beloved). Comp. the classical proper names: Agapetus, Philomenus, Φιλάγης, Φιλάμωφ, "Erasmos, Erasmus, Carus, and others.

תנח (formed from תנח) fem. aunt, origin. female friend, father's sister.

תנח p.n. m. (the beloved one).

תנח p.n. m. (for תנח the beloved of God).

תנח p.n. m. (the beloved one).

תנח (pl. תנחים, comp. תנח, plur.

תנח) adj. m. in the form of a basket or kettle; next, a noun: 1) a vessel in the form of a basket to receive figs; 2) name of a herb (a mandarin) or apple, which either has blossoms in the form of a kettle, or which itself resembles a kettle in shape.

I. תנח (inf. const. תנח) 1) to be sickly, especially of the sickness of women during their menstruation: hence, תנח separation for her infirmity; 2) to be sad, down cast.

II. תנח (not used), to clothe, indure, from which תנח.

תנח adj. m., תנח f.; 1) infirm, sick, especially of a woman during the time of her periodical purification. Hence, Isa. 80:22, something unclean in general; 2) sad, mournful, miserable, i.e. sick at heart.

תנח (Kal not used) equiv. to תנח, תנח to drive, push, cast away; hence, Hiph. תנח to reject; figur. to wash away (guilt of blood); hence, to purify.

תנח (after the form תנח, const. תנח) adj. m. but as a noun. 1) sickness: hence, תנח the sick bed; 2) that which is loathsome, unclean (of food); hence, תנח "sorrowful meat," Job 6:7.

יִתְּ (a form in a higher degree from יִתְּ) *adj.* m. sick, morbid (of the heart), i.e. melancholy.

יִתְּ see יִתְּ.

יִתְּ *equiv.* to יִתְּ to push, to pound (in a mortar).

יִתְּ *f.* name of a bird, according to some, the lapwing; according others, the whoop, or wood-cock; the name arose either from יִתְּ stone, and יִתְּ lord, i.e. inhabitant of rocks; or from יִתְּ cock, and יִתְּ. The former is the most probable.

יִתְּ (not used) *equiv.* to יִתְּ to be silent, mute; *trans.* to rest.

יִתְּ *f.* 1) stillness, noiselessness; hence, figuratively for the grave, the region of the dead; 2) p.n. of a place in Arabia; 3) p.n. m.

יִתְּ *adj. f.* (formed from יִתְּ) 1) silent, still; hence, *figur.* submissive, confiding; 2) as a noun, submission, rest, ease; probably it has been formed from יִתְּ after the form of יִתְּ, and the י interchanged with the י.

יִתְּ (from יִתְּ with the adverbial termination יִתְּ), *adv.* still, mute, noiseless, submissive; as a noun, however, it may be derived from יִתְּ, and signifies stillness, muteness.

יִתְּ *p.n.* of the well-known city

of Damascus, and is only the rare form for יִתְּ.

יִתְּ (not יִתְּ; *past.* יִתְּ, *fut.* יִתְּ for יִתְּ) 1) to tread under the feet (like יִתְּ), to subject, related to יִתְּ; hence, to rule, as in Gen. 6:3, "My spirit shall not always rule with man" (*Auth. Version, "strive with man"*); 2) to judge, to decide, which, in the East, is identical with ruling; but in this sense it only occurs in the abbreviated form יִתְּ.

Niph. יִתְּ judging one another, i.e. to dispute, to strive; the same as יִתְּ. *Hiph.* יִתְּ, but only in the abbreviated form יִתְּ, *art.* יִתְּ 1) to rule over; 2) to judge, of God and man and every relation, e.g. to procure justice, to punish, to carry through a legal proceeding, etc.; and with יִתְּ is almost like *Niph.*

יִתְּ (*part. pl.* יִתְּ) *Aram.* the same.

יִתְּ (*only Keri*) *m.* judgment. *Ketib* יִתְּ.

יִתְּ (יִתְּ) *m.* wax, from יִתְּ to be soft. The radical of which is found in יִתְּ and יִתְּ.

יִתְּ (*art.* יִתְּ) to hop, to dance; hence generally to rejoice.

יִתְּ (not used) to observe, to look about; especially, proving and searching.

דוד (Aram.) belongs to דוד and דוד.

I. דוד (not used) to tear, to prick (of thorns), related to דוד in the radical; to cut into with the hatchet, from which דוד.

II. דוד to make a circuit, to turn; next, figur. to continue, to endure, like all verbs signifying encircling, making a circuit; trans. to inhabit, to dwell; originally, to move somewhere.

דוד (Aram.) the same, especially in the signification of dwelling; part.

pl. דודין, דודין.

דוד (דוד, דודים) m. circle of time, period, from דוד II.; next, period of the human age, generation; דוד דוד from generation to generation, i.e. for ever; also, דוד דוד, דוד דוד. In the signification of generation, the pl. is always דודות, but דודים is used only in the phrase דודים דוד and in the sense of eternity.

III. דוד (not used) to arrange, to string together, equivalent to דוד, and is to be found in the syllabic root from דוד.

דוד m. a pile of wood, something that is generally properly arranged; comp. דוד.

דוד (also דוד p.n. of a city not far from Carmel (circuit).

דוד p.n. of a plain in Babel (circuit).

I. דוד (fut. דוד, inf. abs. according to some דוד for דוד) the stamping (of the bull), to thresh, to lead the threshing bull. Niph. דוד; inf. const. דוד pass. from Kal to be trodden down. Hiph. דוד for דוד like often with the ו; the signification is like Kal. Hoph. pass. from Hiph.

II. דוד (not used) equiv. to דוד to spring, to hop; from which דוד, which see.

דוד (Aram.), like דוד I. in Heb.

דוד to push, to drive away, to reject, equiv. to דוד, דוד. Niph. דוד (fut. once דוד for דוד) pass. from Kal; the same as Pual דוד.

דוד (only pl. דוד), Aram. fem. a table, from דוד, equivalent to דוד to spread out; like דוד is from דוד; hence figuratively, food.

דוד (pause דוד) m. overthrow, fall. Root דוד.

דוד (part. דוד, pass. דוד) Aram. to fear; דוד fearfully. Pi. to frighten, to terrify.

דוד m. millet, gremil. The derivation is obscure.

דוד to push, to beat, to drive; fig. driving on, to hurry; hence דוד driven on, hurrying. Niph. דוד to hurry oneself.

דחק (fut. דחיק) to press, to oppress.

דחיק oppressor.

דח (const. דחי, with suff. דחיי; after

the form דחי, דחיי m. sufficiency;

next as an adj., sufficient; with

suff. דחיה sufficient for thee, דחיה

their requirement. Hence דחיה as

is sufficient; figur. according to

measure, דחיה for the want, i.e.

for: e.g. דחיה אש for the fire;

דחיה דחיה for nothing, but also like

דחיה so often; דחיה almost like

דחיה. The root is דח to suffice,

דח, like דח to flow, related to

דח water.

דח (Aram.) origin. like דח demonst.,

but in use it is; 1) a relat. pron.

for sing. and pl., which; but also

at the slightest relation, where in

Heb. the mere genit. or no relation

is expressed at all externally; e.g.

the temple in Jerusalem (דח

דחיה) a stream of fire, דחיה

דחיה; 2) a relative conj. that,

so that, because; it is used in

this manner like דחיה and דחיה;

sometimes also where a whole

sentence is introduced relatively,

דחיה as, since, equiv. to דחיה;

דחיה from the time, when.

דחיה (gold region, gold district)

p.n. of a place in the desert.

דחיה (marshy district) 1) p.n. of a

Moabite city, for which also דחיה

as an allusion to דחיה; 2) a city

in the territory of Judah, for which

also דחיה.

דחיה see דחיה.

דחיה masc. a fisherman, in Ketib for

which דחיה.

דחיה (not used) to be black, for which

דחיה and דחיה, but the derivation

is obscure.

דחיה (after the Aram. form דחיה; plur.

modern Heb. דחיה) f. ink, pro-

bably not even black, since, ac-

cording to Josephus, the Hebrews

used several colors for writing.

דחיה see דחיה.

דחיה see דחיה.

דחיה verb, see דחיה.

דחיה (Aram.) see דחיה.

דחיה m. the judging (originally infin.

Hiph. from דחיה); next, trans. 1)

the judgment, also when it sig-

nifies the assembly of judges; 2)

cause of justice, legal punishment,

sometimes strife in general. דחיה

דחיה to carry on legal process;

דחיה judgment-seat; דחיה

דחיה to proclaim judgment.

דחיה (def. דחיה) Aram. m. the same.

דחיה (formed from דחיה, const. דחיה) m.

judge.

דחיה (Aram.) the same.

דחיה p.n. f. (justice).

דחיה gent. n. from דחיה an Assyrian

province, the population of which

was transplanted to Samaria. The def. pl. is דָּרָכִים, according to the Syriac form.

דָּרַךְ see דָּרַךְ.

דָּרַךְ (ancient particip. form, from דָּרַךְ) m. a watch-tower, fort; דָּרַךְ, עָלָה to erect a place of observation upon the walls.

דָּרַךְ see דָּרַךְ.

דָּרַךְ m. origin. the threshing; next, time of threshing. Root דָּרַךְ I.

דָּרַךְ m. 1) a species of mountain goat, from דָּרַךְ II. 2) p.n. masc. (an antelope, the springer).

דָּרַךְ p.n. m. (the same).

דָּרַךְ (Aram.) dem. pron. m. דָּרַךְ f. this, formed from דָּרַךְ and דָּרַךְ.

דָּרַךְ (in pause דָּרַךְ) adj. m. oppressed, humbled, miserable; next, also as a subet. The root is דָּרַךְ, and formed therefrom like דָּרַךְ, from דָּרַךְ, דָּרַךְ.

דָּרַךְ (Kal not used) equiv. to דָּרַךְ to beat down, to bruise; figur. to humble, to oppress. Niph. pass. in the figur. sense. Pi. דָּרַךְ (inf. with suff. דָּרַךְ) to bruise, to trample upon; and also, figur. to oppress. Pu. pass. in both senses; as also the Hithpa. דָּרַךְ, with dagesh replacing the פ.

דָּרַךְ (pl. const. דָּרַךְ) adj. m. ground, pounded; next, figur. pressed down, contrite, e.g. in mind (דָּרַךְ); but

also as a subet., that which is ground down, dest.; דָּרַךְ to turn back to dust (Anth. Vern. "Thou turnest man to destruction." Ps. 92:3).

דָּרַךְ (inf. דָּרַךְ) Keri equiv. to דָּרַךְ to bruise, to beat down. Pi. to beat into pieces, e.g. דָּרַךְ bones, Niph. to be beaten, in a figur. sense.

דָּרַךְ fem. bruising (of the testicles); hence, דָּרַךְ wounded by bruising.

דָּרַךְ (only with suff. דָּרַךְ) m. the beating (of the waves), breaking of the waves.

דָּרַךְ (after the form דָּרַךְ, only that it appears in the intensive form), adj. m. the humbled, miserable, unfortunate one.

דָּרַךְ dem. pron. pl. דָּרַךְ and דָּרַךְ these, but also const. with the sing.

דָּרַךְ (not used) Aram. to penetrate, to bore (of a spit), equiv. to דָּרַךְ; hence, figur. to impress (on the memory), to think, to retain.

דָּרַךְ (only pl. דָּרַךְ) Aram.-m. origin. equiv. to דָּרַךְ m. but also specially the masc. of a sheep, a ram, אֵשֶׁת, ewe.

דָּרַךְ (def. דָּרַךְ) Aram. m. worthy of being remembered, memorable.

דָּרַךְ (def. pl. דָּרַךְ) m. equiv. to דָּרַךְ; hence, דָּרַךְ book of record, chronicle.

ל (pause ל, plur. ל) adj. masc.

1) to move to and fro, to totter, from weakness; hence, weak, poor, unhappy, humble, and, like all adjs. used also as subst. Root ללל.

2) subst. equiv. to ללל gate, door (from: ללל), or elevation, as the ancients explain it.

ללל to hop, to spring, with ללל to leap over. Piel ללל to hop, to spring; also, to leap over, with accus. or ללל, without varying the sense.

ללל (fut. ללל) 1) to move to and fro, to hover, equiv. to ללל; 2) trans. to raise, to lift up, to draw up. Pi. ללל to elevate, to save.

ללל see ללל.

ללל fem. 1) thread-work, shawl, so called from the moving of the threads; hence, figur. a lock of hair (comp. לללל); 2) poverty, neediness; transf. from the first sense; next, also concrete, the poor, the humble; pl. לללל the humble amongst the people.

ללל (fut. ללל) intrans. to be muddy, dirty, equiv. to the root in ללל; next, also trans. to cause mud by stirring with the feet.

ללל (with suff. ללל, as from ללל) m. vessel for drawing water up, pail.

Root ללל.

ללל p.n. m. (reared by God).

ללל p.n. m. (the same).

ללל p.n. fem. unhappy, miserable one, or tender, weak one.

ללל (pl. ללל) fem. branch, bough, from its moving to and fro.

ללל (1 pers. ללל, 3 pl. ללל, ללל for which occurs once ללל; 1) to move to and fro, to hover, thus equiv. to ללל; hence, to suspend, from (לל) something; e.g. ללל the legs; 2) tottering, i.e. to be weak, unhappy, low; figur. of the water, shallow; of the eyes, languishing. Niph. pass. of signification 2).

ללל (gourd-place, from ללל) p.n. of a place in the territory of Judah.

ללל (fut. ללל) to slide along; hence figur. to flow along, to pour down (of the rain): ללל ללל the house droppeth through" (of rain); to drop tears (from the eyes); to melt, to flow (of the mind).

ללל m. a gutter, a gutter from the roof; in Talm. ללל beared-eyed.

ללל p.n. m. (the swift-one).

ללל (fut. ללל) to glow, to burn, to kindle, with ל; figur. of arrows, the lips; next transf. to hotly pursuing, with ללל or the accus. Hiph. to kindle (fire), to become hot (e.g. with wine).

ללל (Aram.) the same.

ללל (originally inf. Pi.) fem. fever (burning).

דלת (dual דלתות, const. דלתות, pl. דלתות, const. דלתות), fem. gate, door, the dual signifies a folding-door, double door, but also a gate consisting of two parts; figur. wing of a door (דלתות); side or column of a scroll resembling a door. The root is דלת in the signification of pending, as the door hangs on its hinges.

דם (const. דם, with suff. דם, דם, pl. דמים) masc. 1) blood; לֶכְלֵךְ דָּם to eat with the blood; דָּם נָקִי innocent blood; next also, guiltiness of blood, murder; the pl. especially is used so: e.g. תִּבְנוּ עִיר דָּמִים town, house, man, of blood, i.e. of murder. The noun appears to be primitive, and the verb דָּמַם derived therefrom; 2) juice, of grapes; figur. (only Ezek. 19:10, דְּרִקְרָקָה), sap, freshness of life; if the reading is not דְּרִקְרָקָה.

I. דָּמָה (fut. דָּמָה, imp. דָּמָה) to be placed in relation to something; next, to be similar, alike, always const. with ל and לָא; therefore, דָּמִיתִי Jer. 6:2, does not appear to belong to this root. Niph. to be compared, to become alike; const. with the accus. or ב. Pi. דָּמָה to compare, with ל and לָא to recite in parables (related to מְשָׁל) to contemplate something

(evil) against somebody with ל. Hith. דָּמָה to compare oneself, with ל somebody. The root is דָּמָה.

II. דָּמָה equiv. to דָּמָה to cut off, hence to annihilate, to make an end of; figur. to cease; e.g. my eye weepeth and ceaseth not אֲלֵךְ דָּמָה. Niph. (only pret. and inf.) pass. to be destroyed, of nations, towns, and countries.

דָּמָה (Aram.) equiv. to דָּמָה I.

דָּמָה (for דָּמָה from דָּמָה) fem. a hermitage, seclusion, a place of deathlike stillness. Comp. דָּמָה above.

דָּמָה f. likeness, similarity; hence, image, figure, pattern; adv. like, as.

דָּמָה and דָּמָה masc. stillness, quiet; דָּמָה אֵל "be not still" (Pa. 83:1)? דָּמָה יָמִים rest of days, i.e. best days.

דָּמָה masc. equiv. to דָּמָה image, likeness.

דָּמָה 3 pers. pl. דָּמָה, fut. דָּמָה, pl. דָּמָה, דָּמָה, which may be also the fut. forms of the Niph.; 1) to be quiet, to be silent, either from horror and amazement, from pain and grief, or from quiet submission; with ל to appear silent before somebody; next, like דָּמָה, to cease; 2) equiv. to דָּמָה II., to destroy, to annihilate, generally

only in Niph. Niph. דָּמַם (fut. דָּמַם, דָּמַם, pass. of signification 2; דָּמַם stands for דָּמַם. Pi. דָּמַם to make silent, to appease. Hiph. דָּמַם to destroy.

דָּמַם f. stillness, דָּ קול or קול דָּ voice of stillness, stillness in voice, i.e. a soft voice.

דָּמַם (not used) to manure, probably secondary from דָּמַם.

דָּמַם m. manure, dung. The root is of uncertain extraction.

דָּמַם (place of manure), p.n. of a city in the territory of Zebulun.

דָּמַם (future דָּמַם) origin. to flow, to run; hence, to weep, to shed tears.

דָּמַם m. tear, only from the juice of olives and grapes.

דָּמַם (pl. דָּמַם) fem. tear; collect. tears.

דָּמַם belongs to דָּמַם, see under דָּמַם.

דָּמַם (also with the dagesh analysed דָּמַם) p.n. of the city of Damascus, capital of Syria. According to the Arab. place of industry, from דָּמַם to be industrious; once דָּמַם occurs for דָּמַם a native of Damascus.

דָּמַם m. damask, silk stuff, so called from דָּמַם the place where it was manufactured.

דָּ 1) p.n. m. (judge); 2) p.n. of a

city, formerly דָּם so called by the Danites.

דָּ (Aram.) demonstr. pron. m., דָּ f. this one; דָּ equiv. to דָּ so, thus, origin. like this: דָּ like דָּ for this; דָּ like דָּ upon this.

דָּ see דָּ.

דָּ (not used) to be soft; the syllabic root is also to be traced in דָּ.

דָּ (lowliness) p.n. of a city in the territory of Judah. The root is דָּ to be lowly.

דָּ (place of spoil), p.n. of a city in Idumaea; equiv. to דָּ, from דָּ to despoil.

דָּ (habitation of the ostrich), p.n. of a town in the territory of Judah.

דָּ p.n. m. (God is judge). For דָּ occurs also דָּ.

דָּ (origin. inf. plur. דָּ) masc. the knowing, knowledge. The root is דָּ. דָּ one perfect in knowledge.

דָּ (inf. f. from דָּ), knowledge.

דָּ imper. from דָּ which see.

דָּ p.n. m. (confidence of God), once דָּ occurs for it, which is the same.

דָּ (fut. דָּ) originally lengthened from דָּ to tread down; transf. to extinguish (of a light). Niph. figur. of the drying up of water. Pa. דָּ

figur. to be extinguished, destroyed. See פח.

פח see פח.

פח (inf. from פח, therefore sometimes const. with the accus.), fem.

knowledge, insight, wisdom; פח

פח to possess knowledge; פח

פח unintentional, unawares.

פח (not used) to provoke, mock, blaspheme, the root is to be traced in פח.

פח (pause פח) m. mockery, blasphemy.

פח to push, to drive, to press, e.g. to drive violently (cattle), to knock violently at (פח) the door; the root is found also פח, פח, פח, פח. Hith. to push oneself against (פח) the door.

פח (a drove of cattle), p.n. of a city in the desert, now called El-Tobbacha.

פח adj. m. פח fem. to be bruised, pounded (in small particles); hence, fine (of dust), or dust itself; figur. tender, thin, consumptive, soft, etc., in contrast to fat, strong, and full. Root פח, which see.

פח m. thinness, concr. that which is thin, a veil, a thin covering.

פח (place of palms), p.n. of a district in Arabia.

פח (Aut. פח; equivalent to פח); 1)

transf. to pound, to beat in pieces, to bruise; 2) to be bruised. Hiph.

פח (inf. פח and פח) fut., with suff. פח stands for פח to pound, to bruise; inf. פח used as an adv. thin, fine. Hoph. pass.

פח (3 pers. pret. plur. פח for פח) Aram. equiv. to פח in Heb.; Af. פח (3 pers. fem. פח; 3 pers. plur. פח, fut. פח) to pound, to bruise.

פח (fut. פח) to pierce, to bore through, to stab. Niph. to be pierced. Pu. פח the same; figur. also of death from hunger. The root is also in פח, פח.

פח p.n. m. (equiv. to פח) lance-bearer.

פח masc. pearl, so called from its brightness. See פח.

פח (Aram.) masc. equiv. to פח in Hebrew.

פח see פח.

פח (not used) equiv. to פח found under פח to tear to pieces; figur. the heart, to rend the mind with pain.

פח (const. פח) m. destruction, pain, grief.

פח (not used) to pierce (with a pointed instrument), to plough up (arable land), related to פח, which see.

פח (pl. פח) m. goads (a point-

ed instrument for driving on the cattle).

דָּרַג (not used) equiv. to דָּרַח to pace, to tread; from which, סִפְדָּנָה a step, stairs, degree.

דָּרָה p.n. m. (pearl of knowledge), for which once the contraction דָּרַח.

דָּרוֹם m. south, meridional country. The derivation is obscure. Probably the root is דָּרַח, equiv. to Aram. *daram*, to glow, to seeth, to burn.

דָּרוֹר m. the running, hovering about; hence—1) wild, roving bird; 2) freedom, unshackled; כִּרְדָּרוֹר myrrh of freedom, i.e. myrrh flowing by itself. See דָּרַד.

דָּרְיוֹשׁ p.n. m. (Darius, king Darius.)

דָּרְיוֹשׁ see דָּרַשׁ.

דָּרַח (fut. דָּרַח), equiv. to דָּרַג to pace, to ascend; next, to tread; with דָּ to tread upon; with כָּן to tread forth; with עָל to tread forward; sometimes also, to tread to pieces. To tread the bow, i.e. bend the bow; for which also sometimes דָּרַח הַצִּיִּים; with נָסַב, נָרַי, נָסַב, נָרַי, and דָּרַח only, to press. Hiph. דָּרַח 1) to cause to tread; with דָּ, to lead; but also with the accus.; to tread the tongue, i.e. to let it run. 2) to overtake, to reach, according to the Aram. use.

דָּרַח (dual דָּרַחִים, pl. דָּרַחִים, const.

דָּרַח) com. walk, way (as action, like דָּרַח, דָּרַח, דָּרַח to take a walk, to go a way; next, concrete, the road which one treads upon, e.g. דָּרַח הַמֶּלֶךְ the king's road, i.e. the high way. To go the way of all flesh, i.e. to die; figur. 1) manner, mode, way, walk of life; 2) path appointed for some one, i.e. fate, destiny.

דָּרַחִים (only plur. דָּרַחִים) masc. a drachm, a Persian gold coin.

דָּרַח see under דָּרוֹם, where the verb is already explained.

דָּרַחִים is the complete form for דָּרַח, which see.

דָּרַח (plur. with suff. דָּרַחִים) Aram. com. equiv. to the Hebrew דָּרַח arm. See דָּרַח.

דָּרַח p.n. m. a secondary; form of דָּרַח.

דָּרַח p.n. m. (bearer), from דָּרַח, equiv. to דָּרַח to bear.

דָּרַח (not used) only found in the derivations דָּרַח and דָּרַח. 1) to glimmer, to shine, which root may be traced in דָּרַח, דָּרַח. From which דָּרַח. 2) to rove about, like דָּרַח, דָּרַח, which words have the same signification. From which דָּרַח, which see.

דָּרַח (fut. דָּרַח) origin. to tread down, related to דָּרַח Aram.; or, to דָּרַח, in, to cut through, related to the

root in שׁוּחַ: hence—1) to penetrate into a matter, to press on somebody, to request, to search (comp. the etymology of שׁוּחַ to study); 2) to seek, to search, to enquire, to ascertain, and generally to concern oneself about something. The construction is manifold: שׁוּחַ אֶת (a place), to enquire after (at somebody's), to enquire of (oracles and idols); שׁוּחַ אֶת to press on some one with a request; שׁוּחַ אֶת to visit; שׁוּחַ אֶת to seek after; שׁוּחַ אֶת to request, to enquire; שׁוּחַ אֶת to ask through or from some one, etc. Niph. pass. to be sought, searched; or, reflexive, to be entreated. Pi. only inf. שׁוּחַ לְ for שׁוּחַ.

נִשְׁרָף originally, to be fresh (comp. the root in **שָׁרַף**; next, to sprout. Hiph. **נִשְׁרַף** to cause to spring forth, vegetate.

· נֶשֶׁךְ m. grass, green, verdure.

שָׂבַע to become fat. **פִּי** to make fat;
 hence, of sacrifices to be con-
 sidered acceptable; figur. to anoint.
פִּי to become fattened, satiated.
הוֹתֵב **שָׂבַע** to become fat, sa-
 tiated, of the sword. See **שָׂבַע**.

שָׁרֵף (pl. שָׂרִיף) adj. m. fat, full of
sap, vigorous.

חֵלֶב (with suff. **חֵלְבִי**) m. 1) fatness, *nutriment*; 2) ashes from the fat

of the animals of sacrifices, or from carcases; hence different from **קֶדֶשׁ**.

𐑦𐑦𐑦 Pi. denom. from 𐑦𐑦𐑦; 1) to turn into ashes, or become ashes; 2) to clear ashes away. The denom. Pi. forms may receive both significations.

תָּ (const. pl. 'תָּ) fem. law, edict;
the etymology is uncertain.

תָּרַח (def. תָּרַח) Aram. the same.

אָרָמִי (def. אָרָמִי) Aram. m. grass,
herb, equiv. to אָרָמִי.

דַּתְבֵּרָא (def. plur. דַּתְבְּרֵיָא) Aram. m.
teacher of the law, judge; formed
from דַּת.

נְתַן (also נְתָן) p. n. of a place in
Northern Samaria (double well).

၂၇၅ p.n. m. (Fontanus).

ה

ה called הֵּ he, as a numeral 5; but thus הָ 5000. As a guttural it interchanges with א, ח, ע, e. g. אַח-דְּהַר, עֶן-הֵנָּה, אִבְנוּ-הָם, תָּלַם-הָאֱלֹהִים, אָדָם-הָרִמָּה, but while it interchanges with ו and ע, it corresponds also with ז, נ, and י': e. g. מִתְאַוֵּי-הָעָם, קָדָה-הָרִידָה, מִתְכַּבְּרֵי-מִכְבָּר, and since like א in the beginning of words it is only as an aspirate, it interchanges with the vowel-letters.

π- enclytic particle, the most fre-

quent and common to denote direction. Its use is twofold: (a) in nouns, and non-personal objects it is mute: e.g. **שָׁמָרָה** towards Samaria; **הָהָרָה** towards the mountain. If the terminating vowel of the noun is quiescent, it vanishes altogether by the addition of this particle, e.g. **אֶרֶץ**, **קֶרְמָה**, **כֹּתֶה**, **כֹּתָה**, from **אֶרֶץ**, **קֶרֶם**, **מִנֹּת**, **מִנֹּת**, sometimes the nominal vowel of the root is abridged, like **הָרָה** from **הָר**, or contracted, like **שָׁכְמָה** from **שָׁכֵם**, or loses the accent, like in **נִינְעָה**, **אֶלְהָה**; it is joined to constructive as well as to absolute nouns; e.g. **פְּדִינָה**, **מִרְבָּה** from the constructives **פִּדְיָן**, **מִרְבֵּר**; also to nouns fem. by adding **ת**: as **מִרְתָּה** from **מִרָה**. In nouns terminating **הָ** this enclitic particle is joined after the dropping of the terminating letter: e.g. **מִנְּה** downwards, from **מִנְּהָ** declining; **מִנְּהָ** upwards, from **מִנְּהָ** rising: (b) in verbs to denote the purpose, hence only in the fut. and the imper., and even there in the short forms: e.g. **אִמְרָה** (אָמַר), **אִנְוִרָה** (אָנַח), **תִּבְוֶאָה** (third pers.), **נִבְלָה** (from **נָבַל**), and in the imperatives **הִבֵּה**, **עֲרֹכָה**, **שִׁמָּה**, **נִשֵּׂה**, **אִסְפָּה**, **אִרְהָה**. Like in the nouns,

the **הָ** is not used in roots terminating with a vowel, and only exceptionally occurs in the forms **אֶהְיֶה** (from **אָהַי**), **לִשְׁמַעַה** (from **לִשְׁמַעַ**), **נִצָּה** (from **נָצַח**).

ה abbrev. from **הָ** is closely connected with the noun, and is originally a demonstr., but generally used as an article. The original **ל**, which never appears, is replaced by the *dagesh forte*; e.g. **הַמִּדְבָּר**, **הַמִּדְבָּר**, or it entirely vanishes when the first letter has no vowel; e.g. **הַמִּבְרָצָה**, or when it is a guttural; e.g. **הַחֵיל**, sometimes before, gutturals we find **הָ** or **הֵ**; e.g. **הָעָם**, **הָרְחוֹק**, **הָאֶרֶץ**, **הָעֵמֶק**, **הַחֶכֶם**. **ה** interr. pron. introduces a question equiv. to **הֵ**, whether direct or indirect, whether an affirmative or a negative answer is expected. Preceding gutturals, it sounds **הָ**; e.g. **הָאֱלֹהִים** (or **הֵ**; e.g. **הֵיחֶכֶם**); also before **י**, like **הֵיטִיב**, and where the first letter has no vowel, e.g. **הַמִּשְׁלַל**. Before **א**, it has sometimes **הֵ**, e.g. **הֵאָתָם**.

הָ, **הֵ**, see **הָ**, **הֵ**.

הָ Aram. interj. behold! origin. demonstr.

הָ interjection, here! i. e. behold! See **הָ**.

חנ (Aram.) the same כח see, like as.

חנח (compounded from חנ and חנ) interj. ah! ah! exclamation of joy, or triumphant about.

חנ see יחנ.

חנח (pl. only חנחים) m. an offering, a burnt offering; comp. חנח.

Root חנח.

חנח (fut. חנח) to breathe, to wave (in the Talm. to steam); fig. to be vain; orig. like a transient breath, or also to act vainly, to hope vainly, to pursue idolatry. Hiph. to make vain, to incite to idolatry.

חנח (const. חנח after the form חנח, with suff. חנחלי, pl. חנחלים, const. חנחלי) m. 1) breath, but also a vapour; next as a figure of transiency, nothingness, vanity; and in this sense also, idols, and idolatry; 2) adv. vainly, in vain, i. e. the subst. is used as an adv.; 3) p. n. m. (transiency).

חנח see חנח.

חנח (not used) to be hard, equiv. חנח, which see.

חנח (only pl. חנחים) m. (from חנח) stony, hence pl. ebony, so called from its hardness.

חנח (rare) to divide, to cut to pieces, especially to divide into parts; hence חנח שמים, to divide the heavens into certain departments,

according to the system of astrologers.

חנח p. n. m.

חנח (not used) equiv. to חנח, to speak, to pronounce softly, to whisper; next also of the soft language of the heart. The same root is traced in חנח.

I. חנח (fut. חנח) 1) to murmur, to sound dull; e.g. of the plaintive sound of the harp, of the soding of the dove, of the sighing of lament, of the whispering sorcerer, of the rolling thunder; 2) to speak, to sing, of audible intelligible sounds; 3) of the soft tones of the heart; to think, to contemplate, especially if it is done with inward vividty. Poel חנח, but only inf. חנח, if this inf. is not to be derived from II. חנח or חנח. Hiph. only particip. חנח, to murmur, to whisper (of a sorcerer).

II. חנח (inf. חנח) equiv. to חנח, II. to divide, to separate dress; next, figur. to remove (the violent temper). Po. (according to some) only inf. חנח, to separate.

חנח masc. murmuring, whispering; hence lament, complaint; next the rolling sound of thunder, inward emotions of the heart, quite like the verb

הַנִּחַד *f.* soliloquy of the heart, thought.

הַנִּי p. n. m.

הַנִּי (with suff. הַנִּי) *m.* equiv. to הַנִּי, inward lament, emotion (of the heart).

הַנִּי (const. הַנִּי) *m.* 1) the dull sound, especially the soft motion of the harp; (synon. הַנִּי), hence a kind of music, either subsiding tones as a pause, or a particular kind of music; 2) like the verb, meditation, contemplation, thought.

הַנִּי *adj. m.*, הַנִּי *f.*, suitable, appropriate, fitting. See הַנִּי.

הַנִּי (not used) equiv. to הַנִּי, to surround closely: hence figur. to fit exactly.

הַנִּי (not used) to flee, after the Arab.

הַנִּי 1) p. n. f., flight, fugitive; 2) p. n. of a district on the Persian Gulf, from which the gent. noun הַנִּי, הַנִּי (from הַנִּי) the people of that district. הַנִּי Arab. Heg'r, as was formerly called the present province Bahrein.

הַנִּי *m.* equiv. to הַנִּי, shout of triumph, cry, from הַנִּי to sound, which see.

הַנִּי (only pl. הַנִּי) *Aram. m.* royal council, council of state; probably also a priest appointed over the state papers, after the Persian *Dibir*.

הַנִּי (not used) equivalent to הַנִּי, to raise the voice loudly, to sing, and related to הַנִּי. Comp. הַנִּי.

הַנִּי p. n. of a Syrian deity, then also a masc. name in general.

הַנִּי p. n. masc. (Hadad is the help).

הַנִּי p. n. after the Targum, contraction from הַנִּי; according to others, the p. n. of a place.

הַנִּי to seize, to lay hold of, to stretch out (the hand) for seizing, just as הַנִּי is to הַנִּי; comp. hand and *pre-hand-ere*.

הַנִּי (for הַנִּי, הַנִּי) p. n. of a country, India.

הַנִּי p. n. of an Arabian population, the Aromites, between the Himjarites and the Sachalites.

הַנִּי p. n. m. (the joyful one), shouting with rejoicing, in a parallel passage הַנִּי.

הַנִּי equiv. to הַנִּי to trample upon, with הַנִּי to tread down,

הַנִּי (not used) equiv. to הַנִּי (under הַנִּי), to stamp down, to stamp down with the feet.

הַנִּי (only const. הַנִּי) *m.*, origin something that is stamped down; hence הַנִּי that which is trodden upon with the feet, i. e. footstool, steps; compare *Aram.* הַנִּי stool, from הַנִּי to tread.

הָדַם (Peal not used) to cut asunder.

Pa. דָּם to cut to pieces.

הָדָם (only pl. הַדְּמַיִן) Aram. m. piece, ruin.

הָדָם (pl. הַדְּמַיִם) m. myrtle. The etymology is obscure.

הַדְּסָה p. n. fem. (myrtle), the former name of Esther.

הָדָף (inf. הִדְּף) to push away, to push back, to eject.

הָדָר (fut. יִהְיֶה) origin. to shine; next figur., to be magnificent; transf. to honor, to decorate, to glorify; comp. דָּדָר Niph. נִהְדָּר to be honored, glorified. Hith. to shew oneself glorious.

הָדָר (Aram) the same. Pa. to honor, to glorify.

הָדָר (pl. הַדְּרִים) m. brightness, ornament, highness; hence, of God, majesty, glory.

הָדָר (later) masc. ornament. הָדָר (later) ornament of the empire, equiv. to אֶרֶץ הַבְּהִימָה land of beauty.

הָדָר p. n. m. (majesty, glory).

הַדְּרָה (fem. from הָדָר, const. הַדְּרָה) fem. the same, especially of the splendour of a feast.

הַדְּרָעָה p. n. m. (is another reading for הַדְּרָעָה).

הָהָה interjec. woe, from which אָהָה arose.

הָהָה see הָהָה.

הָהָה (pl. הַהָהָה, הָהָה) person. pron. he,

and the plur. they, origin. it is a demonst., especially God is so called; with the article הַהָהָה it signifies that one, after the noun or pronoun it is either translated "self," or it remains untranslated and strengthens the preceding pron., sometimes it stands for the copula "is"; the pl. הָהָה is abbrev. from הָהָה, like אֶהָהָה from אֶהָהָה which is seen in the Aram. That הָהָה was originally a gen. com. and is also used for the later הָהָה is known by the grammar.

הָהָה (Aram.) the same.

הָהָה (imper. הָהָה, fut. יִהְיֶה, contr. from הָהָה) equiv. to הָהָה. 1) to thrust down (according to the Arab.), as the most modern explain; but better is the original signification, to wave: hence, הָהָה wave down upon the earth; 2) to be, originally to breathe, to live.

הָהָה (also הָהָה; fut. יִהְיֶה=הָהָה; pl. הָהָה m., הָהָה f.) Aram. to be, like the Heb. הָהָה.

הָהָה (not used) to roast, to burn.

In the Aram. Pa. הָהָה to roast.

See הָהָה.

הָהָה (not used) 1) equiv. to הָהָה to sound, to sing; hence, to praise, to exalt; 2) like הָהָה to shine; hence, to bloom.

הור m. 1) shouting, with joy; as,

לִּשְׂמֵחַ הַיּוֹם rejoicing of the voice;

2) brightness, glory, ornament;

figur. transf. to bloom, freshness of

youth; 3) p.n.m. youthful appear-

ance. Comp. מְאִיִּהוּד, מְאִיִּהוּדָר.

הוֹרֵיָהּ p.n. m. (fame of God), from

הוֹרֵיָהּ.

הוֹרֵיָהּ p.n. m. (the same).

הוֹרֵיָהּ p.n. m. (glory of God).

הוֹרֵיָהּ p.n. m. (majesty of God).

הָהָה (part. הָהָה, imper. הָהָה) equiv.

to הָהָה, origin. to blow, to breathe,

aspirate (like הָהָה); hence—1)

figur. to live, to be, to exist; 2)

to desire, to pant for something,

aspirare ad aliquid, if not in this sense, a secondary form of הָהָה;

3) to breathe the last, expiring; hence, to perish, to die.

הָהָה (pl. הָהָה) f. 1) desire, lust (from

הָהָה 2); 2) perishing, death; hence

figur. perishableness.

הָהָה f. equiv. to הָהָה 2, destruction.

הָהָה p.n. m. (God of the multitude).

הוּי interj. woe! equiv. to הוּי excla-

mation of sadness, threat, and exhortation; once הוּי occurs for it.

הוּי (only fut. הוּי, inf. הוּי), Aram.

to go; it is not connected with

הוּי.

הוּי (only pl. הוּי) f. folly, mad-

ness. The termination הוּי—ap-

pears only to be a secondary form

from הוּי—, and is, therefore, the sing., just as הוּי.

הוּי f. the same.

הוּי see הוּי.

הוּי equiv. to הוּי, הוּי to roar, to

make a noise, to throw things into

confusion (by uproar, alarm).—

Niph. (fut. הוּי) to get into con-

fusion, uproar. Hiph. to cause a

noise, an uproar; from Kal only

the pret. occurs; from Niph. and

Hiph. the fut. only.

הוּי p.n. m. (confusion), from which

also הוּי.

הוּי (Kal not used) 1) equiv. to הוּי 1.

to blow, to breathe; hence, like

in הוּי figur. to be vain; in Hiph.

הוּי to make vain, to act fool-

ishly; 2) equiv. to הוּי 2 and הוּי

to earn, to gain—in this sense it

is only a secondary form of הוּי.

הוּי (pl. הוּי) masc. equiv. to הוּי

wealth, riches; hence value: e.g.

הוּי הוּי without value; or suffi-

cient property, sufficiency in gen-

eral.

הוּי (not used) equiv. to הוּי to cut

to pieces, to divide; from which

הוּי a weapon.

הור (pl. const. הורי) m. 1) equiv. to

הור mountain; hence הורי (ac-

cording to some readings) the

everlasting mountains; like הורי

2) p.n. of two mountains.

הַשְׂכָּרָה p. n. m. (knowledge of God).

הַשְׁלָחָה p. n. m. (salvation, help).

הַשְׁלָחָה p. n. m. (salvation of God).

הָאָה (Kal not used) to persecute, to hate. Pi. הָאָה to hate violently,

to rush upon somebody in a persecuting spirit; const. with הָאָה.

הַשְׁלָחָה p. n. m. (the saved one).

הָאָה (rare) to gape, gaping (an intoxicating sleep.)

הָאָה interj. like הָאָה woe! next also as a subst.

הָאָה (pl. הָאָה) pers. pron. f. she, sometimes also a neuter, it; as manifold in its use as הָאָה. The pl. הָאָה arises from הָאָה.

הָאָה mss. (shout of joy or victory) from הָאָה which see.

הָאָה (only pl. הָאָה) f. a choir, a choir of singers. The form is without analogy.

הָאָה (fut. הָאָה, apoc. הָאָה, inf. הָאָה, orig. to breathe, but commonly: 1) to be, either signifying to exist, live, or to be located somewhere; or to be, connecting the subject with the predicate. With הָאָה of the person.: to belong to, to serve for something; with הָאָה to take one's part; connected with the inf. of another verb, it signifies to be, in order to do something, it must, or one intends to do; 2) to be called into

existence, to arise, to become (with הָאָה or accus. הָאָה) to become a man, i.e. to conduct oneself as a man, sometimes to be allotted to a man, to be married; 3) to happen, occur. Niph. הָאָה happened, the wish has occurred, i.e. fulfilled; to be done for, e.g. "I was done for (הָאָה) and I became sick" (Dan. 8:27); "the sleep was gone (הָאָה) from him." (Dan. 2:1.)

הָאָה (Kesi for הָאָה) f. destruction, death (from הָאָה equiv. to הָאָה 3.)

הָאָה conj. equiv. הָאָה how, especially in modern writings.

הָאָה (const. הָאָה, pl. הָאָה) com. a palace, a temple, sometimes only the superior part of the temple, a castle; poet. of heaven as being the palace of the world. Root הָאָה.

הָאָה (def. הָאָה) Aram. com. the same, especially royal palace.

הָאָה m. splendour; next, bright star, the morning star. Root הָאָה. Another form הָאָה belongs to הָאָה and is the imper. of the Hiphil, which see.

הָאָה see הָאָה.

הָאָה p. n. m. (destruction).

הָאָה p. n. m. (faithful one), equiv. to

הָאָה particip. of הָאָה.

הָאָה m. name of a measure for fluids. The root הָאָה or הָאָה is only a secon-

dary from of הָלַךְ or הָלַךְ, which see, and signifies to contain.

הָלַךְ (not used) to contain, to receive; equiv. to הָלַךְ, הָלַךְ; Aram. הָלַךְ, from which הָלַךְ.

הָלַךְ only occurs once in the form הָלַךְ, which stands for הָלַךְ, probably extended from הָלַךְ = הָלַךְ and belongs to הָלַךְ, which in Hiph., with הָלַךְ, signifies to decide upon something.

הָלַךְ f. recognising, distinguishing, e.g. הָלַךְ, of the person, partiality in judgment.

הָלַךְ 1) demonstr. particle, forming the foundation to הָלַךְ, and for the article; from which arose הָלַךְ, the verb הָלַךְ, and the adv. הָלַךְ. The original signification is: there, yonder, far off; 2) the Heb. art. for which see הָ; 3) the interrog. particle, which always changes into הָ, and once (Deut. 32:6) occurs in its complete form.

הָלַךְ formed from הָלַךְ, but only with the הָ of motion, הָלַךְ to yonder side, further off, used of place as well as of time. הָלַךְ, from thence, and further; הָלַךְ, from the other side of. From which the Niph. הָלַךְ, to be distant; the particip. of which is הָלַךְ, distant.

הָלַךְ (only pl. הָלַךְ) m. rejoicing,

song, feast of joy (of the vineyard, orig. praise.

הָלַךְ demon. pron. com. this. The complete form is:—

הָלַךְ m., הָלַךְ f., this; both, however, pointing to something at a distance; comp. from הָלַךְ, הָלַךְ, where הָ indicates the distance.

הָלַךְ (pl. הָלַךְ) m. step, walk, pace.

הָלַךְ (formed from הָלַךְ) f. 1) walk, march; 2) manner, system; 3) caravan.

הָלַךְ (fut. הָלַךְ, but הָלַךְ belongs to הָלַךְ; inf. הָלַךְ 1) to go, in the most versatile applications, and also of inanimate objects; e.g. of the spreading of a report, of the stretching of territory, of driving, of a vessel, flowing, streaming, etc.; also of the continuation of action. In this last sense הָלַךְ is connected with the word expressing the action continued: as הָלַךְ הָלַךְ, or הָלַךְ הָלַךְ, or הָלַךְ הָלַךְ; 2) either to walk, i.e. to live, to follow; with הָ or the accus., of the way which one walks, or in the sense of going away, disappearing, dying. In the first sense, the place to which one is going is const. with הָ, הָ, and accus., seldom with הָ; with הָ it signifies to enter, with accus. it signifies also to

march through; with **ח** to go with something; with **חמ**, **חמ**, to have intercourse with somebody; **ח**, **ח**, to follow. Niph. **ח**, to vanish. Pi. **ח**, to walk along, *grassari*. Hiph. (only part. **ח**) to lead, otherwise, however, only formed from **ח**. Hith. **ח**, to walk by oneself, sauntering (hence **ח**, wanderer); next to live, to conduct oneself, especially of walking before God (a pious life).

ח Aram. the same. Pa. **ח**, like **ח**. Af. **ח**, like Hiph.

ח masc. 1) walk, procession; 2) concr. a traveller.

ח Aram. m. money to pay for the road, toll.

ח (fut. **ח**, inf. **ח**, with suff. **ח**)

1) to shine; hence also fig. to boast.

In this sense the part. **ח** boaster, bragger, a fool, if it does not stand for **ח**, and derived from Poel;

2) to echo, to sound (related to **ח**).

Pi. **ח** to sing, especially praises, to laud, to praise, with

accus. or with **ח**. Pu. pass. to be praised, to be sung; particip.

ח worthy of praise (of God).

Poel **ח** to make a fool of (comp.

Kal 1). Poel pass. hence particip.

ח one acting foolishly. Hiph.

to diffuse light, i.e. to shine. Hith.

to prove oneself worthy of praise, to boast of (**ח** or **ח**), a subject. Hithpoel to feign folly, the two principal significations of the root are closely connected, inasmuch as the latter is the figurative idea of the former.

ח p. n. m. (the praiseworthy one).

I. **ח** originally to beat down; next, to strike, to push, to pound, to bruise; figur. to be beaten down by wine, i.e. to be drunk; of the dispersion of an army, etc.

II. **ח** (not used) equiv. to **ח** to be hard. From which **ח**, which see.

ח (ח) m. a blow, a push.

ח p. n. masc. (*Malleolus*, one that strikes on the anvil).

ח (formed from **ח** with the termination **ח**-) adv. of place: hither,

ח unto, hither, or without sense of motion, here.

ח f. orig. abstract, the striking, but also concrete, a hammer.

ח p. n. of a place (multitude, wealth, comp. *Turba* in Spain, and *Copia* in Italy).

I. **ח** (after the form **ח**, only pl. with suff. **ח** for **ח** m. tumult, noise, assembly of people.

II. **ח** (with **ח** parag. **ח**) pl. from **ח** they, and is used like the sing., sometimes even for the fem., or also for the verb subst.

הִמָּה (fut. הִמָּה, part. f. הוֹמָה and הוֹמִיָּה) to hum, to break forth in sound, e.g. of the growling of the bear, the snarling of the dog, the cooing of the dove, sighing of man, the clang of instruments, the splashing of rain, the rolling of a carriage, the buzzing of a mob, moaning of the heart (from anguish, etc.); הוֹמִיָּה the noisy one, i.e. the street; הוֹמָה שָׁכָר the intoxicating drink confuses; figur. staggering, to be giddy, to reel.

הִמָּה see הִם.

הִפּוּ see הִפּוּן.

הִפּוּן (const. הִפּוּן, with suff. once הִפּוּן where the — is shortened, pl. (הִפּוּנִים) com. 1) noise, tumult, multitude, in the same manifold significations as the verb; 2) p.n. from הִפּוּן which see.

הִפּוּן (also הִפּוּ) Aram. person. pron. pl. they, like the Heb. הֵם.

הִמּוֹן p. n. masc. (dominion of Amon).

הִמּוֹנָה p. n. of a city in the vicinity of הִמּוֹן נֶזֶר so called in the prophetic vision.

הִמָּה f. the noise of the viol.

הִמָּל (not used) to associate, to assemble, the Root may again be traced in הִמָּל: next, to accumulate.

הִמָּלָה (also הִמּוֹלָה) fem. multitude,

troop; hence הִמָּלָה קוֹל noise of a multitude.

הִמָּה (in the pret. only once הִמָּה; fut. הִמָּה) to confuse, to set in motion (by fright), i.e. in confusion, or without the secondary idea of confusion, e.g. to set the wheel of a waggon in motion הִמָּה וְלָל. Fig. to destroy, to uproot, origin. to rout through confusion.

הִמָּה p. n. of a Persian.

הִמָּה (according to the Ketib הִמָּה) Aram. m. bracelet, *μανιákης*, but the Greek origin cannot be proved.

הִמָּה (not used, and only supposed to be connected with the following הִמָּה) to break, to crush.

הִמָּה (only pl. הִמָּהִים) m. something broken off, the branches of a tree. The Targ., LXX., etc., have analysed the pl. in הִמָּהִים.

הִמָּה (not used) equivalent to הִמָּה to twist, to plait, from which it is a softened form. Herefrom הִמָּה = הִמָּה.

I. הִמָּה plur. from הִמָּה, also הִמָּה and joined with הִמָּה, the original form appears, e.g. הִמָּה, הִמָּה, where the connection with הִמָּה forms an exception, since הִמָּה differs from הִמָּה so that the former is only a prepos., on account of, therefore, equiv. to הִמָּה.

II. הִמָּה (with makkaph הִמָּה) a demonst.

particle *this, these*; hence also,

- 1) interjec. *there! behold! lo!* for which, however, the lengthened form תָּהָה generally occurs; 2) subjunctive particle, *if*; for which, however, אִם commonly stands; 3) interr. particle, *whether*.

תָּהָה (Aram.) like תָּהָה II. in Hebrew, but only in the signification, 1 & 2.

תָּהָה 1) the pl. from תָּהָה they, f. pl. with the article תָּהָה even they, like the shorter form תָּהָה it is joined with the prepos. לְכָה; 2) adv. *here, hither, hitherto*; תָּהָה—תָּהָה *here—there*; תָּהָה—תָּהָה *hither and thither*.

תָּהָה (seldom תָּהָה) interjec. *behold! see there! (pointing)*, lengthened from תָּהָה; with suffix it includes the verb subst., e.g. תָּהָה (pause תָּהָה, תָּהָה) *behold here I am, etc.*, joined with the participle it generally points to the future tense.

תָּהָה (from תָּהָה) f. *granting of rest, e.g. remission of a tax*.

תָּהָה p.n.m. *to whom formerly belonged the valley on the south-eastern side of Jerusalem, where later children were sacrificed to Moloch; hence תָּהָה תָּהָה תָּהָה, תָּהָה תָּהָה תָּהָה the valley (of the son, of the sons) of Hinnom, whose western portion was subsequently called תָּהָה תָּהָה (field of blood).*

תָּהָה n. pl. of a town in Mesopotamia.

תָּהָה inf. Hiph. from תָּהָה, which see.

תָּהָה (Kal not used) *to rest, to be silent, equiv. to תָּהָה*. Pi. only imp. תָּהָה, תָּהָה *to be quite mute*.

The imp. is used as an interj. or an adv. Hiph. (fut. apoc. תָּהָה) *to silence, to appease*.

תָּהָה f. *origin. fatigue, ceasing, interruption*. Root תָּהָה.

תָּהָה (fut. תָּהָה) *to turn (the hand), to turn round (the neck), to turn back (to flee), to turn a thing into (accus. or לְ) something else; figur. to destroy (a town, a city), to pervert (words), or of a moral perversion, e.g. תָּהָה תָּהָה your perversion*. Niph. תָּהָה *to turn oneself, to be turned into (לְ, לְ) something, e.g. "her pains turned upon her" (תָּהָה), 1 Sam. 4:19; to turn against (לְ) something, to turn into (לְ or accus.) something, i.e. to be destroyed, to turn with his tongue, i.e. to use the tongue skilfully*. Hoph. *to turn oneself against (לְ) somebody*. Hith. *to turn itself (of the drawn, glittering sword), to change into, to roll along*. The root תָּהָה is related to תָּהָה, which see.

תָּהָה m. *contrary, opposite, origin. turned round*.

תָּהָה m. *the same*.

הפך connected with הִפְּחֵם is an inf. from הפך.

הִפְּחֵם fem. upsetting, destruction, devastation, the same as הִפְּחֵם.

הִפְּחֵם (a redoubled form from הפך) adj. masc. very crooked, perverse, equiv. to שָׁלָל.

הִפְּחֵם f. deliverance. Root פֶּחַל.

הִפְּחֵם (not used) supposed to be connected with הִפְּחֵם; according to some, to be entrenched, or equivalent to שָׁלָל to shield, from which שָׁלָל.

הִפְּחֵם m. weapon, from הִפְּחֵם, equiv. to פָּחַ (to cut to pieces); this termination פֶּחַ is also found in הִפְּחֵם, הִפְּחֵם and others.

הִפְּחֵם (with the article הַהִפְּחֵם, with הִ of motion הִפְּחֵם, with the article added thereto הַהִפְּחֵם, with suffix, however, הִפְּחֵם, הִפְּחֵם; pl. הִפְּחֵם, const. הִפְּחֵם, but also הִפְּחֵם; with suff. הִפְּחֵם, but also הִפְּחֵם) masc. mountain, mountainous region, sometimes used for Zion, Sinai, etc., הִפְּחֵם is often joined with proper nouns.

הִפְּחֵם mountainous country, p.n. for *Media Magna*, great Media, Arian, hence in a parallel passage, 2 Kings 17:6, it is expressed by מְדִי, but especially the mountainous district of Media.

הִפְּחֵם m. equiv. to הִפְּחֵם, הִפְּחֵם,

burnt-offering altar, from הִפְּחֵם, to burn.

הִפְּחֵם (lat. הִפְּחֵם) to slay, to murder, to kill, to destroy; of men, of beasts, and plants, with the accus, and ל; with ה, to slay among others. Niph. and Pu. pass. The original signification is to overwhelm; and is related to the root הִפְּחֵם in Aram.

הִפְּחֵם m. murder, strangling.

הִפְּחֵם f. slaying, strangling, slaughtering; hence, הִפְּחֵם valley of slaying, הִפְּחֵם sheep for slaughter.

הִפְּחֵם (part. הִפְּחֵם, plur. הִפְּחֵם) 1) to conceive, to be pregnant, origin. equivalent to the Aram. הִפְּחֵם, and therefore connected with הִפְּחֵם hill; הִפְּחֵם parents; 2) figur. to conceive in mind, to brood (mischievous). Pual (הִפְּחֵם, infin. הִפְּחֵם) to become pregnant.

הִפְּחֵם (origin. part.) adj. m. הִפְּחֵם f. (const. הִפְּחֵם, but the pl. הִפְּחֵם and הִפְּחֵם; comp. הִפְּחֵם, הִפְּחֵם, to be with child: the m., as a matter of course, does not occur.

הִפְּחֵם (the Pa. form) Aram., to perceive, to hear, to conceive, in mind.

הִפְּחֵם (Aram.) m. perception, thought; pl. of the cogitations in a dream.

הוֹעִיל וְעַל, (נוֹלֵד) וְלֹד, (נוֹכַח) וְכַח where the *god* substitute never occurs. 2) in the middle of the roots, the *l* only appears as a consonant, חָלַל, חָלַל but the עָל are according to historical and analytical inquiry, generally but monosyllabic roots, with *—* intermediate vowel, which the conjugation and the analogy confirm. 3) At the end of roots, where the *l* has always the power of a consonant.

ל (but *l* before sheva and a labial, ל, if the accent immediately follows it), conj.: and, to connect words and sentences; sometimes as an expletive: and indeed; sometimes contrasting: and yet; it is altogether of very manifold significations, according to its position before causal, consequent, and oblique sentences.

ל (with dagesh following) is the copulative *l* of the fut., in the pret. it is ל, the action is thereby placed in a certain contingency; this *l*, therefore, does not change the tense, but further develops it; hence, the unfitness of the name *l* conversive.

לָל p.n. of a district having two rivers in Arabia, not far from Gaba.

לָל p.n. of a place in the territory of Moab.

לָל (pl. לָל) m. nail, hook.

לָל p.n. m. (the pure one).

לָל (and also לָל) m. descendant, progeny.

לָל p.n. m. (tameless).

לָל p.n. m.

לָל p.n. m.

לָל p.n. f. (the beautiful one).

ז

ז Zain (ז) signifies weapon, and takes its shape from the signification of the name of the letter.

As a numeral it signifies 7. It interchanges with the dentals:

זָה-זָה; דָּבֶל-זָבֶל; טָבַח-זָבַח; זָהר-זָהר, קָהר-זָהר; צָהב-זָהב; זָלָל-זָלָל; דָּקָר-זָקָר; סָרָר-זָרָר; טָהַר-זָהַר; צָמַם-זָמַם; תָּלַחַל, סָלַסַל; זָעַם-זָעַם; זָעַד-זָעַד; צָנַח-זָנַח; סָנַף-זָנַף; צָעַר-זָעַר; צָעַק-זָעַק.

זָאב (not used) equiv. to זָעַף to be furious, grim, from which זָאב.

זָאב (pl. זָאבִּים, const. זָאֵבִי) masc. 1) a wolf. The form is a participle equiv. to זָאֵב. 2) p.n. m.

זָאֵב dem. pron. f. this one, or this, neut. The form arose from זָאֵב = זָא, Aram. זָא, with the addition of ז, and appears once lengthened in זָאֵבֶה. Respecting its manifold applications, comp. זָא.

זָאב (not used) to be dispersed, scat-

tered, hovering about. From which
זב.

זב (rare) to present, to give.

זב m. gift.

זב p.n. m. (the giver, donor).

זבי p.n. m. (donor).

זביאל p.n. masc. (the present from
God).

זביה p.n. m. (the same).

זביה p.n. m. (the same).

זב (pl. const. זבין) m. origin. a
little swarming insect, especially
the fly, the gad-fly: זבין mortal
fly; זבאל the Beal who kills
flies, i.e. a deity protecting from
vermin.

זבד p.n. masc. (the presented, the
given one).

זבד p.n. m. (the giver).

זבדה p.n. fem. (the gift), in Ketib

זבדה (the same).

זביל (with ז mobile, זביל) masc.

1) surrounded place, habitation,
dwelling. In the Talmud, זביל

veiling. 2) p.n. m. (the weak one),
originally, wrapped, like זביל

זבח (fut. זבח) to slaughter, שפא, to
sacrifice to some one (ל or
לקני). Piel זבח to sacrifice fre-
quently.

זבח (pl. זבחות, זבחים) m. 1) offer-
ing of sacrifice, every offering
which is slaughtered; next, offer-
ing (sin, trespass, or thank offer-

ing), feast for offering, e.g. זבח
annual feast of offering; next,
feast (of that which is slaughter-
ed), meal in general; 2) p.n. m.
(offering, offerer).

זבי p.n. m. (one roving about).

זבדה see זבדה.

זבדה p.n. m. (one that is bought).

זבל (fut. זבל) 1) (not need) to roll,
to heap together, equiv. to זבל;
hence, modern Heb. זבל hill (of
dung); 2) to encircle, encompass;
figur. conjugal cohabitation.

זביל (also זביל, זביל) p.n. m. (the
presented one). Gent. זביל.

זב (Aram.) to purchase, to acquire,
to gain; זבא to gain time.

זב m. skin of the grape, husk, from
זבא to enclose.

זב (origin. a particip. form, pl. זבים)
m. haughty, barefaced, presump-
tuous, one. Root זבא.

זב (const. זבון) masc. presumption,
haughtiness, from

זב 1) demonst. pronoun masc., this
one, this, always pointing to the
present, and seldom connected
with a fem. noun. It generally
follows the noun (היום הזה), but
if it precedes the noun, it includes
the verb subst., e.g. היום הזה, this
is the day. It often stands alone,
זה-זה, this, that; זה אל זה, one
to another; מי זה, who (is) this

one; 2) relat. pronoun, *he who*, that which, e.g. the place which (ח) thou hast founded; but this signification of ח is confined to the poetic books of scripture; 3) as a demonst. particle, *here, there*, e.g. ח, from hence; ח, this (is) the sea; ח, from hence and thence, but also of time, now, at present, e.g. ח, just now; ח, now so many years since, and in these significations it often strengthens the interrog. particles, e.g. ח, why then; ח, wherefore then; 4) connected with prepositions in demonst. relations, e.g. ח, here, then; ח, as such; ח, so and so, this as well as that: the manifold significations of ח are similar to those of ח. ח (the original and usual form of the fem. equiv. to ח in ח), pron. demonst., *this one*, only used in modern writings, but always in connection with ח. ח (only 1 Sam. 17:34) a secondary form from ח, a lamb. ח (not used) equiv. to ח, to shine, to glitter, especially of the yellow colour. ח (const. after ו) m. gold, glitter of gold, transf. to the gold shekel if preceded by numbers.

ח (Kal not used) to be dirty, unclear; related to ח. ח, To make lousiness, disgusting. ח p.n.m. (leathemness, concrete: unclean one). ח (Kal not used) equiv. to ח, ח, ח, to shine, to luminesce, from which Hiph. ח, to diffuse light (of the skies), but often in amorally metaphorical sense, to enlighten, to illustrate, to instruct (with double accus.), to clear up, to warn against (ח) something. Niph. to be cleared up in (ח) something; to be warned of (ח) something. ח (Aram.) the same part. pass. ח, cautious, warned, watchful. ח m. brightness (of the sky). ח (also ח) m. splendour, blossom: hence name of the month of blossoms; complete ח in Aram. The root is ח (ח) related to ח to shine, to glitter. ח only a secondary form from ח. ח demonst. pron. comm. stands also for ח and ח. ח (fut. ח) equiv. to ח to flow (of the monthly courses of women, or of the discharge by man), overflowing (of blood, milk), dissolving, i.e. languishing, pining. ח m. the flowing, whether of the monthly courses of women, or of the discharge from men.

עָרַף (not used) to enclose, from עָרַף husk.

עָרַף origin. to seethe (comp. עָרַף); hence figur. the rising (of passion), to be presumptuous against (עָרַף) somebody. Hiph. עָרַף (fut. עָרַף) to boil, to prepare (e.g. עָרַף pottage), figur. to act presumptuously, wickedly against (עָרַף) somebody.

עָרַף (Aram.) the same. Af. inf. עָרַף, like the Hiph. in Heb.

עָרַף (not used) equiv. to עָרַף to glitter, to sparkle, from which עָרַף and עָרַף which see; but in עָרַף the root is not עָרַף, but עָרַף. See עָרַף.

I. עָרַף (not used) to produce in fullness, plentifully, especially of the productions of the field. (The form עָרַף is doubled from עָרַף, also for עָרַף). From which עָרַף.

II. עָרַף (not used) to be prominent, origin. to shine, to excel; hence to be conspicuous. Comp. עָרַף, עָרַף, עָרַף. (The form is redoubled from עָרַף, From which עָרַף. Aram. עָרַף).

III. עָרַף (not used) to move to and fro (redoubled from עָרַף, equiv. to עָרַף). From which עָרַף.

עָרַף p.n. of the ancestry of Amon. (probably the prominent ones, giants).

עָרַף p.n. m. (removing, remover), from עָרַף.

עָרַף (only pl. עָרַף) f. corner (which is prominent), from עָרַף, like עָרַף, from עָרַף in the same sense, corner stone.

עָרַף equiv. to עָרַף, to throw—to squander away, related to עָרַף, which see. Hiph. עָרַף (Aram. form for עָרַף) to throw away, to despise, e.g. עָרַף, those that honour one.

עָרַף f. removal, but only const. עָרַף; and with suff. as a prep. and conj., besides, otherwise; except.

I. עָרַף (Kal not used) to nourish, to maintain. Hoph. עָרַף to be nourished, to become strong. See עָרַף.

עָרַף (Aram.) the same. Hithpa. עָרַף pass.

II. עָרַף (not used) to sharpen, to point, Related to עָרַף.

עָרַף f. 1) harlot, whore, part. f. from עָרַף. 2) weapon, orig. that which is pointed, from עָרַף II. only 1 Kings 22:38.

I. עָרַף (fut. עָרַף) to move, figur. to tremble. Pi. reduplicate עָרַף to make tremble, to shake.

II. עָרַף (not used) to drip, perspire, equiv. to עָרַף, from which עָרַף.

עָרַף (part. pl. עָרַף in the Keri, עָרַף in the Ketib) Aram. like עָרַף I. in Hebrew.

זָעַזַּע f. unstableness, shaking, fright,
the Keri has always זָעַזַּע.

זָעַזַּע (not used) 1) equiv. to זָעַזַּע to melt,
to flow; 2) according to the Aram.
to borrow; from which זָעַזַּע, זָעַזַּע.

I. זָעַזַּע to be estranged, to turn away
(from God, or relatives), hence
the particip. זָעַזַּע stranger, foreigner;
figur. heathen, barbarian, sinner,
etc., inasmuch as the alienation
was considered an evil: רָחֵמִי זָעַזַּע
לְאִשְׁתִּי "my breath is strange to
my wife," (Job 19:17) i.e. dis-
agreeable; related to זָעַזַּע. Niph.
only Isa. 1:6, to estrange oneself
from God. Hophal, to become
estranged. part. זָעַזַּע.

II. זָעַזַּע (fut. זָעַזַּע, apoc. זָעַזַּע) 1) to tie
fast, to gird; זָעַזַּע Isa. see זָעַזַּע.
From which זָעַזַּע part. pass. for זָעַזַּע. From
which זָעַזַּע, זָעַזַּע, and זָעַזַּע; 2) to
press together (זָעַזַּע an egg), to
squeeze (זָעַזַּע) by pressing together;
related to זָעַזַּע.

זָעַזַּע (not used) to be agreeable, love-
ly, especially of lovely fragrance.
From which זָעַזַּע.

זָעַזַּע (Kal not used) to move; hence
Niph. (fut. זָעַזַּע) to move oneself
away. The root is also in זָעַזַּע.

זָעַזַּע to crawl (of serpents); figur. to
sneak, to be afraid. Comp. זָעַזַּע.

זָעַזַּע (אֶבֶן) p.n. of a place near Je-
rusalem (stone of terror).

זָעַזַּע see זָעַזַּע.

זָעַזַּע (after the form זָעַזַּע, from זָעַזַּע)
adj. m., tossing (of the waves),
swelling with pride.

זָעַזַּע (Aram.) m. splendour, serenity
(origin. brightness of the counte-
nance). See זָעַזַּע.

זָעַזַּע m. 1) fulness, plenty, superfluity,
from זָעַזַּע I., only Isa. 66:2, ful-
ness of glory, it stands parallel with
זָעַזַּע breast. It is possible, how-
ever, that זָעַזַּע is here only a softer
form for זָעַזַּע; 2) according to
Kimchi and Abulwalid) animal,
game, from זָעַזַּע III.

זָעַזַּע p.n. m. (the shining one, the
brilliant one).

זָעַזַּע p.n. m. (splendour, ornament).

זָעַזַּע p.n. m. the same.

זָעַזַּע p.n. (the terrified one).

זָעַזַּע 1) (melting-place) p.n. of a dis-
trict in the territory of Judah;
gent. זָעַזַּע; 2) p.n. m. (like זָעַזַּע
the one lent).

זָעַזַּע see זָעַזַּע, from which it is the pl.
זָעַזַּע (pl. זָעַזַּע, from זָעַזַּע, after the
form זָעַזַּע from זָעַזַּע) m. olive-oil,
complete זָעַזַּע זָעַזַּע, זָעַזַּע; also,
olive-tree, complete זָעַזַּע זָעַזַּע; es-
pecially the fruit; hence, זָעַזַּע
to press olives. The root is זָעַזַּע
and not זָעַזַּע.

זָעַזַּע p.n. m. equiv. to זָעַזַּע).

זָעַזַּע p.n. m. (planter of olives).

וְיָ (pause וְיָ) adj. m. וְיָהּ f. purified, figur. also in a moral sense.

וְיָהּ (not used) Aram. purified; hence figur. to be morally pure.

וְיָהּ (fut. וְיָהּ) equiv. to וְיָהּ, וְיָהּ, וְיָהּ to be purified; hence morally, to be pure, pious. Piel וְיָהּ to cleanse (the heart). Hith. וְיָהּ to cleanse oneself.

וְיָהּ (const. וְיָהּ, def. וְיָהּ) Aram. f. cleanliness; moral purity.

וְיָהּ f. origin. that which is purified, transparent; especially, crystal, glass. Root וְיָהּ.

וְיָהּ masculine, equivalent to וְיָהּ male.

וְיָהּ p.n. m. (man).

וְיָהּ p.n. m. (pure, innocent, pious one).

וְיָהּ (3 pl. pret. וְיָהּ) to sieve; hence, figur. (intrans.) to be pure, clean, pious. Compare וְיָהּ. Hiphil, to cleanse, to wash clean.

וְיָהּ (fut. וְיָהּ) origin. to penetrate (comp. וְיָהּ); hence, to impress, to remember (with accus. or וְיָהּ, וְיָהּ), to retain in, or to recall to, the memory. Niph. to be considered (of somebody, or of some subject), to be mentioned to (וְיָהּ) somebody. Hiph. to call to memory, to mention, especially, in favor; hence, to praise, to bring an offering of remembrance or of thanks, to record

annals, etc.). Sometimes like Kal.

Comp. וְיָהּ.

וְיָהּ m. origin. the male-kind (that which penetrates, comp. וְיָהּ); next, the male (of man and beast), from which denom. Niph. וְיָהּ to be born a male.

וְיָהּ (sometimes וְיָהּ) masc. memory, remembrance, memorial, name, mark of distinction; figur. fame.

וְיָהּ p.n. m. (glory, the famous one).

וְיָהּ (const. וְיָהּ, pl. וְיָהּ) נָהּ m. equiv. to וְיָהּ; hence, וְיָהּ stone of remembrance; מְנַחֵם וְיָהּ offering of remembrance; but also figur. noting down something for memory, remark; וְיָהּ וְיָהּ the book of memory; also, day, feast, sentence of memory, etc.

וְיָהּ p.n. m. (the celebrated one).

וְיָהּ p.n. m. (fame of God).

וְיָהּ p.n. m. (the same).

וְיָהּ (not used) to drop, to flow in drops; from which perhaps וְיָהּ.

וְיָהּ fem., baseness, vileness, only Ps. 12:9, "when the vilest of men are exalted." Root וְיָהּ.

וְיָהּ (only pl. וְיָהּ) m. equiv. to וְיָהּ, וְיָהּ, bough, branch, especially of the vine. Root וְיָהּ.

וְיָהּ (part. וְיָהּ) origin. to move to and fro, especially of the shaking of branches (compare וְיָהּ) from which וְיָהּ; hence figur. to strew

about, to squander; זולל spend-thrift; זולל זולל squanderer of the body, i. e. prodigate. Squandering being considered bad, an evil, זלל signifies also to be bad, base. Niph. זולל to be strewed about.

זלזל (pl. זלזלות, constr. זלזלות); glow, heat, e. g. of the wind (sorrow), of famine. The root appears to be formed from זלזל and זלזל.

זלזל (not used) to drip, to fall in drops; related to זלזל.

זלזל p.n. f. (juice of myrrh, fragrance):

זלזל f. 1) spinning of deceit; hence, an abominable deed, vice; next, shame, for whoredom; 2) spinning of thoughts, plan, design. Root זלזל I.; 3) p.n. m. concoction.

זלזל f. thinking, thought, only plur. זלזלי for זלזל, according to others it is the inf. of Pi. almost in the same sense, or the 3 pers. pret. for זלזלי.

זלזל (pl. but with suff. זלזלים) f. the shaking branch, bough.

זלזל (only pl. זלזלים) p.n. of a race of giants (swarm).

זלזל (const. זלזל) m. after the form זלזל, זלזל, זלזל - tune of the feast (song) of vintage, or harvest; next, triumphal songs generally.

זלזל (only pl. זלזלות) fem. 1) song,

song of praise, triumphal song; 2) p.n. masc. vintage, cutting of grapes.

I. זלזל (1 pers. pret. זלזלתי and זלזלתי; fut. זלזל; pl. זלזלו for זלזלו) origin. equiv. to זלזל to bind, to plait, to spin; hence, to spin plans, to devise good or evil. Pi. (inf. זלזל) according to some, like זלזל, זלזל the same.

II. זלזל (not used) to roar, to bawl. From which זלזל.

זלזל m. equiv. to זלזל plan.

זלזל (Kal not used), to number, to measure; hence Piel, to arrange, determine something. Pu. pass: (זלזלתי); appointed times. Related to זלזל.

זלזל of a modern date (pl. זלזלים) m. time, fixed, appointed time.

זלזל (Aram.) like זלזל in Heb. Hith; זלזלתי to make mutual appointment; but only in Keri, the Ketib has af. זלזלתי in the same sense.

זלזל (def. זלזל, pl. זלזלים) Aram. equiv. to זלזל time, period, but like זלזל also of a holy period, or time, festival. The plur. is used as an adv., times, e.g. three times.

I. זלזל (fut. זלזל) to prune (the vine), but also, cutting off in general; e.g. trimming the light; hence זלזלתי (related to זלזל). Niph. pass. from Kal, to be pruned.

II. צַמַּץ (Kal not used) to clatter, to tune; hence Pi. to sing (with the voice), to tune (by string-instruments).

תָּוִי (def. תָּוִי) Aram. m. the tuning
of instruments, playing.

ᠠᠶᠢᠨ (plur. ᠠᠶᠢᠨᠠᠶᠢᠨ) masc. a player on
stringed instruments, a singer.

𐤆𐤍 m. name of a gazelle, the wild
goat, or the giraffe.

זִמְרָה (const. זִמְרָת) *f.* song, sound
(of the harp), figur. praise; i.e.
the best part (of the country).

זְמוּרָה see זְמוּרָה

זְמִירָה see זְמִירָה

כַּרְמִי p. n. m. (vintner), but this form is also patron. from כַּרְמִי.

זמר p. n. m. (the celebrated one).

זִמְרָה f. equiv. to זִמְרָה song, fame,
praise.

ח (pl. חיים) m. form; next, kind, manner, way. Root חי.

‡ (Aram.) the same.

וִנְב (not used) equiv. to כָּנַח (in
וִנְבִּיר) wagging, moving to and fro.

זָנָב (pl. זִנְבוֹת, const. זִנְבוֹת), m. a tail; next, anything that drags behind.

וְנָסַח (Pi. denom. from וָנָס) to remove,
destroy that which drags behind.

וְזָנְתָּ (fut.apoc. זָנְתָּ) whoring, also committing adultery, with the accus.

לְאִשְׁתּוֹ, אֵלֶּיךָ of the person with whom
it is carried on; with 'אִתְּךָ to

follow some one with the object of whoredom; with **מִתְּנִי**, to desert the person whom one followed in whoredom; Particp. **זֹנֶה** (or **זֹנֶה**) a harlot. Figur. apostatising from God, of intercourse with idolatrous nations. Pual **זִנְהָה** pass. Hiph. **הִזְנִיחַ** (fut. apoc. **יִזְנִיחַ**) to cause, to seduce to, profligacy.

**זִנְיָ (marshy ground), p.n. two places
in the territory of Judah.**

זְנוּת (from זָנָה equiv. to זָנוּת) m.
plur. whoredom; figur. apostasy
(from God), intercourse with idol
aters.

זָנוּת (pl. זָנוּתִים) f. the same.

נָזַח (fut. נִזְחֹךְ) 1) trans. to push away, to desert, to reject (נִזְחֹךְ, עָלָה). (מִן) with accus. מִן נִזְחֹךְ to forsake some one; 2) (not used) to remove; hence, to decrease, to dry up (of the water) related to נָצַח (see [נִזְחֹךְ]). Hiph. הִנְזִיחַ to reject, to banish from (מִן) something. The Hiph. הִנְזִיחַ, see under נָצַח.

יג belongs to י see יז.

𐎧𐎺𐎠 (Kal not used) to hasten away.

Pi. 𐎱𐎠𐎼𐎿 to spring forth, with 𐎱𐎠𐎼𐎿 of the place.

זַעַה f. perspiration, from זָעָה.

קֶרִי f. Keri, equiv. to קֶטִיב Ketib,
shaking, fright. Root קרי.

זָעַן p. n. m. (the affrighted one).

זַעַי m. a little, a trifle, but also as an adv. small, little.

זַעִיר (Aram.) adj. m. זַעִירָה f. small, little, formed from זַעִיר.

זָעַד equiv. to זָעַד to quench, to extinguish; figur. to vanish. Niph. to vanish.

זָעַם (fut. יִזְעַם, יִזְעַם imper. זָעְמוּ to snort, to foam; figur. to be wroth, especially when the anger indicates punishment, with the accus. or עַל; hence, also to denounce, to curse. Niph. to be wroth, to be vexed; זָעִים וְזָעִים angry countenance.

זָעַם (with suff. זָעִים) m. anger, especially the anger of God, punishment; anger of the tongue, i.e. chastising language.

זָעַף (fut. יִזְעַף) to seethe, to snort, to foam; i.e. to be wroth, const. with עַל and זָעַם; or look sad, to appear sad or melancholy, origin. to be violently moved.

זָעַף adj. m. angry, snorting.

זָעַף m. anger, the foaming (of the sea).

זָעַק (fut. יִזְעַק, inf. זָעַק, זָעַק equiv. to זָעַק, which appears later, to cry (from pain); to call, with אֶל upon some one; also with לְ and accus.; the object for which one cries, with עַל לְ and מִלְּפָנֶי Niph.

to be called together, to assemble.

Hiph. to cry, to call (with the accus.)

to assemble together, to assemble.

זָעַק (pl. זָעָקִים in the Targ.) Aram. the same.

זָעַק m. lament, outcry, like זָעָקָה.

זָעָקָה f. equiv. to זָעָקָה cry, lament, tremulous cry.

זָעַר (not used) equiv. to the old form זָעַר, origin. to compress; hence, to be little, small, to be straitened.

Aram. זָעַר.

זָעֵרֶן (sweet of odour) p. n. of a northern border town in Palestine, which in the Targum is rendered קָרִין זָכֹתָא.

זָעַת (from זָעַת, like נָפַת from נָפַח; נָפַת from נָפַח; קָשַׁת from קָשַׁת; נָהַת from נָהַח) f. pitch.

זָעַן (only pl. זָעִים) m. 1) flame, spark, especially the flaming arrow, from זָעַן I. 2) fetter, bond, from זָעַן 2.

זָעַן (const. זָעַן) m. chin, beard. The root is זָעַן to sprout, to germinate, perhaps connected in its root with זָעַן.

זָעַן (fut. יִזְעַן) grey, white hair, to be old, but only used of man. Hiph. זָעַן (like זָעַן) to have grey hair, to be white; also of inanimate nature.

זָעַן (const. זָעַן, plur. זָעִים) m. age, hoary-man; hence also elder, signifying some one distinguished.

קטן m. hoary age.

קטנה f. the same.

קטנים m. pl. the same, קטן a son
got in old age.

קטף equiv. to קטף and קטף to fasten,
to support; next, to raise (the
humble one):

קטף (Aram.) the same, to hang up;
origin. to raise a piece of wood.

קטף (fut. קטף) 1) equiv. to קטף to
sieve, to purify; next also in a
moral sense, to cleanse: 2) to
burn, to flame, to glow, related to
קטף, from which קטף: 3) to bind,
to tie; fig. (Talm.) to compel. Pi.
קטף to refine (gold). Pu: pass. to
be purified (of metals or wine.)

קטף (part. from קטף) m. a stranger;
see קטף I.

קטף m. that which encompasses an ob-
ject; hence clasp (of a table),
border, from קטף II.

קטף f. equiv. to קטף (from קטף) strange,
bad, disgusting; hence קטף לְקַטֵּף
becoming loathsome.

קטף equiv. to קטף, קטף to glow, to
burn. Pual קטף to dry up (of
rivers).

קטף p. n. m. (scattered to Babel,
equiv. to קטף).

קטף p. n. of a valley and river, now
called Wadi El-ahsa.

I. קטף to strew, to scatter about;
hence, winnowing. Niph. to be

scattered about. Fl. to scatter
about (a people), to winnow. Pu.
pass. the part. קטף is for קטף.

II. קטף only Pi. in Ps. 139:3, equiv.
to קטף to encompass, to encircle,
to hedge in (קטף), i.e. to watch
closely.

קטף see קטף.

קטף see קטף.

קטף (from קטף) masc. a shower of
rain, the form is contracted from
קטף.

קטף (from קטף equiv. to קטף) masc.
girded (of the loins); hence, name
of the war-horse, or; probably, of
a warrior in general. See קטף II.

קטף (fut. קטף to shine forth, e. g. of
the morning sun, of the light, or
of the majesty of God, transf. to
the sprouting of plants, of the
coming forth of the child (from
the mother's womb), of the break-
out of leprosy.

קטף m. 1) shining forth, the rising
of the sun; 2) p. n. masc. rising;
patron. קטף.

קטף p. n. masc. (arisen through
God).

קטף (after the form קטף, קטף) m.
shower of rain, equiv. to קטף but
only in Isa. 1:7.

קטף equiv. to קטף, קטף to flow, to
carry away by a flood, to flow
away, e.g. Ps. 90:5, "thou carriest

them away as with a flood." Pu.
to stream forth.

זָרַח m. shower of rain, flood (water,
hail, etc.); זָרַח נֶגֶד flood against
the wall.

זָרַח f. flow of semen, of the stal-
lion.

I. זָרַע (fut. יִזְרַע) equiv. to זָרַח: I. to
strew, to scatter about; hence, to
sow (also for plants), to spread
the seed (with double accus.) to
fertilize; next, figur. to sow, i. e.
spread justice, meekness, vanity,
happiness. Niph. pass. from זָרַח,
to be sown, fertilize. Pu. the
same. Hiph. to beget (by sowing,
fertilizing); to produce seed, i. e.
to have offspring (of a woman).

II. זָרַע (not used) to carry, to bear.
Aram. זָרַע, from which זָרַע;

זָרַע (const. once זָרַע) m. 1) concr.
seed of trees, of corn, and of men;
but also that which arises from
the seed, like plants, corn, fruit;
and of man, children, descendants,
family in general, generation, tribe;
2) abstr. the sowing, planting;
hence also, the seed-time.

זָרַע (Aram.) the same.

זָרַע (also זָרַע; pl. זָרַע, זָרַע) com.
the limb adapted for lifting and car-
rying of burdens, the arm; hence,
also power, strength, might, e. g.
זָרַע נִשְׁמָה woman-might; זָרַע strength

of the hand; זָרַע, זָרַע, זָרַע
to destroy the power, power and
strength are used either in a good
sense, for help, support, or for
violence.

זָרַע (pl. זָרַע; but also זָרַע plur.
זָרַע) m. that which is sown,
vegetable.

זָרַע (only pl. זָרַע) m. vegetable,
and the food prepared therefrom.

זָרַע (not used) equiv. to זָרַח (זָרַח)
to flow, to stream; from which
זָרַח.

זָרַק (fut. יִזְרֹק) to sprinkle, to moisten;
hence, to sprinkle water or blood,
but it is also used of dry things,
to strew, and figur. of the increase
of grey hair (זָרַק), Pu. pass.

זָרַד (only Pu. זָרַד) equiv. to זָרַח,
זָרַע to scatter about; hence Pa.
זָרַד to throw out (phlegm), also,
to sneeze. In Latin and Greek,
sternuo, πρᾶνσω, proceed from
the same idea.

זָרַשׁ (Persian) p. n. f. (origin. golden)
Zendic, zairish from zair.

זָרַת fem. the little finger, contracted
from זָרַת; see זָרַת.

זָרַח p. n. m. (a sprout, from זָרַח =
זָרַח).

זָרַח (equiv. to זָרַח) p. n. m. (olive-
planter).

זָרַח (Persian) p. n. m. (offerer) Zendic
zabtar.

□

ח cheth (חֵת=חַיִּית) signifies, hedge,
wall, so called on account of its
position and shape. ח is the
eighth letter, and as a numeral
signifies 8. It interchanges with
ג, כ, ק; e.g. חָבַט with קָפַץ;
חָבַל with קָבַל and חָסַר
with קָסַר; חָבַשׁ with קָבַשׁ
with חָוַד; but as a guttural ח
often interchanges with א, ה, and
ע: e.g. חָנַן with עָנַן; חָנַן
with עָנַן, etc.

חב (with suff. **חָבִי**) m. concealed,
hidden place, bosom, lap; Aram.
hence also **חָבִי**.

סָתַן (Kal, not used) to conceal, to hide; related to **סָתַן** and **סָתַן**.
Niph. (in the inf. **סִתְּנָה** and **סִתְּנָה**)
ה stands for **ס**), to hide, secrete oneself. Pu. the same. Hiph.
סִתְּנָה (3 pret. f. has **סִתְּנָה**)
for **סִתְּנָה** to conceal, to secrete.
Hoph. pass. Hith. like Niph.

חָבַב (only part. **חֹבֵב**) equivalent to **חָבֵא**, origin. to cover, to shelter (hence **חֵב** bosom), transf. to love, origin. to protect.

חֶבֶן p. n. m. (the beloved one) the second name of Jethro.

חָבָה equiv. to **חָבָא**, but found only
in the imper. **חָבִי** (equiv. to **חָבָה**)
and in **חֲבִיּוֹן**.

חַבּוּלָה (Aram.) *f.* hurt (in a moral sense) fault. See **חָבַל**.

חַבָּר p. n. of a stream in Assyria (Arab. *chabar*), the mouth of which is Yakuti in the Tigris, and distinct from **בְּרַר** in Mesopotamia, which discharges itself in the Euphrates. As an Assyrian province, the Talmud takes it for the whole territory of Adiabene (**הַדִּיבַר**). See **בְּרַר**.

חַבְרָה f. a stripe, only Isa. 53:5.

תְּבִירָה f. the same; see **תִּבְר**.

נִפַּח (fut. נִפְחֵם) to strike; transf. to knock off, fruit; to beat out grain from the ears, also of the striking of water against something. Niph. pass.

תְּבִיָּה p.n. m. (protection from God):

חֲבִיזָה m. cover, veil, from **חָבַר** =
חָבַא.

תְּבִית (but only pl. **תְּבִיתִים** for **תְּבִיתִים**) m. a pan which is deepened out and encloses the contents. Compare in modern Heb. **תְּבִית** cask, from **תָּבַה**.

I. **חָבַל** (fut. **יַחְבֵּל**, **יַחְבֵּל**) 1) to bind, related to **חָבַל**, **חָבַל**, hence **חָבַל** sail, cord (see **חָבַל**); 2) figur. to pledge. In this signification **חָבַל** is constr. with double accus. 3) to act perversely, comp. **עָשָׂה עָוֹת**, **עָשָׂה**. Pi. to wince (from pain), hence to travail: comp. **חָלָה**.

II. חָבַל equiv. to חָרַב to wound, to hurt. Niph. to hurt, wound oneself. Pi. to destroy, to ruin. Pu. pass.

חָבַל (only Pa. חָבַל) Aram. equiv. to חָבַל Heb. under חָבַל II. to hurt, to destroy, to annihilate. Hithp. pass.

חָבַל (pl. חָבַלִּים, const. חָבַלִּי) m. pain, pang, throes (of a woman in labor); next, pain generally. אֶבֶן חָבַל some one being attacked with pain; שָׁלַח חָבַלִּים to cast out pain (Job 39:3), i.e. to bear young with pain; according to others, to be delivered from pain.

חָבַל (with suff. חָבַלִּי, pl. חָבַלִּים, const. חָבַלִּי and חָבַלִּי) com. 1) band, cord, from חָבַל to bind; next, measuring line, or that which is measured with a line: hence, portion of inheritance; next, territory, land, and district generally. 2) snare. 3) band, troop, clique. All significations proceeding from the original sense, to bind. See חָבַל I.

חָבַל (def. חָבַלִּי) Aram. m. wound, hurt, injury.

חָבַל m. pledge, הָשִׁיב הָחָבַל to return the pledge, הָחָבַל to take in a pledge.

חָבַל m. according to some a denom. from חָבַל (cord), i.e. ship's sails;

probably however, חָבַל, חָבַל, חָבַל descend from חָבַל in the sense of יָבַל to lead, hence חָבַל rudder, helm.

חָבַל m. steersman, pilot, man at the helm, captain, from חָבַל to lead. See חָבַל.

חָבַל f. equiv. to חָבַל pledge.

חָבַץ (not used) equiv. to חָבַץ to be sharp, e.g. of the smell; hence, to smell strong; of colour, hence, to be of a light dazzling colour.

חָבַץ f. a light coloured or strong smelling flower, about the name of which the biblical interpreters disagree. As to the form, it originates from חָבַץ, a masc. form changed into a fem. one, by the termin. חָ. In חָבַץ the dimin. form חָבִּץ is affixed to the root חָבַץ.

חָבַץ p. n. m. (Divine assembly, from חָבַץ after the Aram. to assemble; comp. חָבַץ).

חָבַץ (inf. חָבַץ) equiv. to חָבַץ II., to clasp, embrace (a child). Pi. the same, to embrace closely. חָבַץ to fold the hands (of the slug-gard), but only with a subst.

חָבַץ m. the folding (of hands).

חָבַץ (a double form, from חָבַץ) p. n. m. folder of the hands.

I. חָבַר to be joined, fraternised, e.g. of the union of nations, of the

joining of two subjects; transf. to spell-bind by sorcery. Pl. to join (two subjects); with **עם** to enter into a covenant with some one. Pu. **חָבַר** pass., e.g. of a city with which the neighbouring towns are united: **חָבַרְךָ** (Ps. 94:20) "Shall — have fellowship with thee?" which stands for **חִיחְבָּרְךָ**. Hiph. to act prudently, which signification also **חָבַר** has. Hithp. to unite oneself.

II. **חָבַר** (Kal, not used) to cut in. Hiph. **חָבַרְךָ** to make an incision, fig. to penetrate, to hurt by speaking (**מְבַלֵּי**).

חֲבֵר (contracted from **חֲבִיר**) adj. m. **חֲבֵרָה** (c. **חֲבֵרָה**) f. joined, fraternized; also a subst. associate, colleague, friend.

חֲבֵר (Aram.) m. the same.

חֲבָר (pl. **חֲבָרִים** m. 1) association, union; e.g. **כֹּהֲנִים**, of priests; 2) the spell of sorcery; 3) p.n. m. (for which also occurs **חֲבָר**) a sorcerer; patr. **חֲבָרִי**.

חֲבָר m. (pl.) associates in business, who negotiate on something (**כָּרָה עַל**), or who dig pits (comp. Job 6:27) to ensnare something; perhaps from **חָבַר** II., to cut, to pierce, and **יָכַרְוּ עָלָיו חֲבָרִים** "shall the piercers (who conquer the Leviathan) pierce him?" (Job 41:6,

author. version, "shall thy companions make a banquet of him?")

חֲבֵרָא (Aram.) f. female associate, female companion, equiv. to **חֲבֵרָה** in Heb.

חֲבֵרָעָה (pl. **רִיּוֹת**) f. stripes (of a leopard) from **חָבַר** II.

חֲבָרָה f. association, society, company.

חֲבָרֹן (court) p.n. of an ancient city in the territory of Judah, now called by the Arabs El-Khalil.

חֲבָרָה f. juncture, place of joining.

חֲבָרָה see **חֲבָרָה** under **חָבַר**.

חָבַשׁ (fut. **יַחְבֹּשׁ** and **יַחְבֹּשׁ**) to bind, to tie round (the root is related to **חָבַשׁ** with a turban (**חֲבִישָׁה**), and like all these kinds of verbs with double accusative; but seldom with **ל** of the person (Jonah 2:6) and **כֵּן** of the object (Ezekiel 16:10 and Job 40:13). Transf. to bind, equiv. to hold fast, to rule (syn. **עָצָר**), to bind up, equiv. to saddle; to bind round, equiv. to heal, etc. Pi. 1) to bind up, to heal; 2) to prevent (the streams **נָהָרוֹת** from running). Pu. to be bound up (of a wound).

חֲבָת (not used) equiv. to **קָפַת** to enclose, to conceal, related to **חָפָה**, equiv. to **חָפָה**, **כָּפָה**, from which the root is only extended. Comp. Talm. **בִּישְׁתָּא** basket.

דָּג (const. דָּג, pl. דָּגִים) m. celebration of the feast (by circuits) feast, generally, or festival-offerings. דָּגָהּ to celebrate a festival, especially the feast of Tabernacles. Root דָּגָהּ.

דָּגָהּ (for דָּגָהּ from דָּגָהּ) f. fear, terror; trembling, from דָּגָהּ to totter, to reel.

דָּגָהּ (not used) to pluck off, to cut off (like דָּגָהּ) related to דָּגָהּ in the rabbinical; or the root is only an extension from דָּג, above, from which דָּג.

דָּגָהּ (pl. דָּגָהּ) masc. 1) locust, like דָּגָהּ so called from "nibbling." The Samaritan name דָּגָהּ is the same with the Tinterpolated; 2) p.n. m.

דָּגָהּ p.n. m.

דָּגָהּ to make a circuit (comp. דָּגָהּ) to proceed in a circuit; hence, in a good sense, to dance; in a bad sense, to reel (of a drunkard), fig. to go in procession, or on a pilgrimage.

דָּגָהּ (not used) equiv. to דָּגָהּ, to cut in, syn. with דָּגָהּ, דָּגָהּ, דָּגָהּ.

דָּגָהּ (after the form דָּגָהּ, דָּגָהּ, דָּגָהּ; pl. const. דָּגָהּ) m. cleft of a rock, gulf, equiv. to דָּגָהּ, דָּגָהּ, דָּגָהּ and others; next, refuge, since these cliffs served as a place of refuge: Root דָּגָהּ.

דָּגָהּ (const. pl. דָּגָהּ) adj. m. (after the form דָּגָהּ) to be girded, with the accus. of the object.

דָּגָהּ (after the form: דָּגָהּ, דָּגָהּ) m. girdle; it is the masc. of:—

דָּגָהּ f. girdle. See דָּגָהּ.

דָּגָהּ p.n. m. (festive one, festive).

דָּגָהּ p.n. m. (the same).

דָּגָהּ p.n. m. (feast of God).

דָּגָהּ p.n. f. (the festive one).

דָּגָהּ (not used) to hop, to spring; after the Arabic.

דָּגָהּ p.n. f. partridge.

דָּגָהּ (fut. דָּגָהּ) to gird round with double accus. of the limb and the garment, seldom with דָּג of the garment. Transf. to gird oneself with victory, joy, &c.

I. דָּג (only once in Heb.) Aram. a numeral adj. m. דָּגָהּ (דָּגָהּ) f. one answering to the Hebrew דָּגָהּ and דָּגָהּ. The masc. דָּג before cardinal numbers multiplies, e. g. דָּגָהּ דָּגָהּ sevenfold, the fem. דָּגָהּ following as a gen. is a substitute for the ordinal number. דָּגָהּ is also used as an adverb.

II. דָּג adj. masc. דָּגָהּ f. sharp (of a sword). דָּגָהּ p.n. of a place; see דָּגָהּ.

דָּגָהּ (fut. דָּגָהּ) for דָּגָהּ after the form דָּגָהּ, דָּגָהּ, דָּגָהּ to be sharp, pointed (related to דָּגָהּ, דָּגָהּ) transf. to be rash, vehement. Hiph. (fut. דָּגָהּ).

for (יָדַד) to sharpen, to point (iron), transf. to sharpen the sight.

Hoph. pass.

חָדָד p.n. m. (sharpsighted one).

חָדָה (fut. apoc. יִחְדֶּה) to rejoice, to be cheerful. Pl. to cheer, to gladden.

The original signification is, to shine, related to חָדָה, and next, to be bright, adding the idea of joyfulness.

חָדָד m. sting, thorn, point; from חָדָד.

חָדָה f. joy, cheerfulness, from חָדָה.

In Aram. the same.

חָדָה (only in the pl. חָדָה, with suff.

חָדָה) Aram. m. breast, equiv. to

חָדָה in the Heb.

חָדָד point, top of a mountain, p.n. of a mountainous city of the Ben-jaminites.

חָדָה (also חָדָה; fut. יִחְדֶּה) to cease, to vanish, to abate; hence in the Targum פָּסַק to desist from something; with כָּן to forsake. Hiph. to forsake.

חָדָה (const. חָדָה) adj. masc. 1) forsaken, joyless; 2) omitting.

חָדָה (pause חָדָה) m. place of desertion, rest; figur. grave. Compare דְּחִיבָה.

חָדָה p.n. masc. lazy one, or resting one.

חָדָה (not used) to pierce, to cut in, related to חָדָה; but the root is

חָדָה, which is found again in חָדָה and חָדָה.

חָדָה m. pointed pricking thorn, from חָדָה, comp. קוץ.

חָדָה m. the same.

חָדָה (from an origin. form חָדָה with לְ termination) p.n. of the river Tigris (origin. the rapid stream.)

חָדָה equivalent to חָדָה to enclose, to hedge in, comp. חָדָה; next, to encircle (of a sword).

חָדָה (const. חָדָה with ה mobile חָדָה, pause חָדָה; plur. חָדָה) masc. room, chamber, so called from enclosing. חָדָה is used of a sleeping-room, bridal-chamber, provision-room, chamber of the heart, etc.; the chambers of the south, i.e. the planetary position of the southerly winds.

חָדָה p.n. of a town not far from Damascus.

חָדָה (Kal not used) to be fresh, new, young (the root is found again in חָדָה). Piel, to renew, to erect anew (ruins of altars, cities), fig. to renew life, the spirit, etc. Hithp. to renew one's youth.

חָדָה (pl. חָדָה) com. 1) the new moon, time of the new moon, which was celebrated; next, month in general, יָמִים חָדָה a month of time, חָדָה a month old: 2) p.n. f. born on the new moon.

חַדִּישׁ adj. m., **חַדִּישָׁה** f. new, young, fresh, and thus in the most various significations: **חַדִּישָׁה** something new; **חַדִּישׁוֹת** news.

חַדִּישָׁה (the newly built one) p. n. of a city of Judah.

חַדִּישָׁי p. n. of a city beyond the Jordan.

חֲדַח (Aram.) equiv. to **חָדַשׁ** in Heb.

חֲדַח (Aram.) adj. m. equiv. to Heb. **חֲדָשׁ**.

חֲדַח (in Pl. rare) Aram. to say, to relate; origin. to pronounce; hence, Pa. **חֲדַח** to denote, to announce, with the accus. and **ל** of the pers.: Af. to denote, to signify, like Pa. with **ל** and acc. Instead of **ח** at the end a **ח** occurs sometimes in the biblical Aram. as usual.

חַוֵּב (Kal, not used) to owe, either a debt of money or goods, or a moral debt. Pl. **חֲוִיב** to burden one with a debt, to make one indebted.

חַוֵּב m. a debt, debt of money, **חַבֻּלָּה**, **ח** a pledge for a debt.

חֻוָּה (formed like a lap) p. n. of a place.

חַוֵּב equiv. to **עָנָב** to encircle, to encompass.

חַוֵּב m. circle, arch, especially of the heavenly arch, or of the circle of the earth.

חַוֵּב (fut. **יִחַוֵּב**) to be tied up, intricate, the root is related to **חָבַד**,

חָבַד, **חָבַד**; hence, to deliver intricate speeches, fiddles. According to others, the origin. signif. is to be sharp, pointed, related to **חָד**; hence, to make sharp, pointed speeches.

I. **חֲוִיב** (not used) equiv. to **חָיָה** to live, to be, to exist; comp. the relationship between **חָיָה** and **חַיָּה**.

II. **חֲוִיב** (only Pl. **חֲוִיבִי**, comp. the Aram. **חֲוִיב**) to say, to relate. Pl. to denote, signify, announce, proclaim.

III. **חֲוִיב** (not used) to bend, to curve (comp. Aram. **חֲוִיב** serpent); hence to enclose, to encircle.

חֲוִיבָה fem. 1) life, from **חָיָה** I.; hence, p. n. of the first woman, producing life; 2) round tent, circle of a tent, village of tents, from **חֲוִיב** III.

חֲוִיב (not used) equiv. to **חָוָה** to look forward, especially of the longing look; hence, **חֲוִיב** prospect.

חֲוִיב (not used) to cut in, to inscribe, related to **חָקַה**, **חָקָה**.

חֲוִיב (pl. **חֲוִיבִים**, **חֲוִיבִים**) m. 1) pointed hooks, comp. **חָקָה**; 2) thorn, brier.

חֲוִיב (not used in Heb.) Aram. to bind, to tie, to hoop. Af. of the erecting of a wall pulled down.

חֲוִיב masc. thread, cord, from **חָוָה** to bind.

חֲוִיב (inhabitant of a village) p. n. of a tribe.

חֲרִיץ p. n. of a district: 1) on the Persian Gulf; being the eastern border of the Ishmaelites; 2) in Southern Arabia, on the Abyssinian coast; 3) stands for India and Arabia.

חָוַל (fut. יִחַל, apoc. יָחַל, יִחַל; עָוַל) equiv. to חָלַל, to turn, to make a circuit, like חָלַל; hence, 1) to dance; 2) to wince, from pain and anguish, especially of: the throes of a woman in labor (comp. חָלַל); next, to tremble, const. with עָל; 3) to roll along, of a storm, of the destructive sword, etc.; 4) to be strong, firm (comp. חָזַק, חָזָק). Hiph. חָוַל (fut. יִחַל) to cause to tremble. Hoph. חָוַל to be born. Po. חָוַל the intensive of Kal in all significations. Pu. חָוַל pass. Hithp. I. חָוַל 1) to wince from pain; 2) the rolling of a tempest; 3) to wait, hope. Hithp. II. חָוַל to be affrighted.

חֹר district, department: 1) p.n. of an Aram. country on the borders of the Jordan; 2) name of a bird, accord. to tradition, phoenix, called in the Talmud חֹרִי. Others read it in the biblical passage, חֹר sand.

חֹר m. sand, from חָלַל to heap up, to accumulate, equiv. to חָלַל.

חֹר (not used) to heat through, to

burn black; related to חָרַף (comp. חָרַף, Aram. חָרַף).

חָרַף adj. m. burnt black, dark coloured.

חָרַף (dual חָרַף; pl. חָרַף) f. a wall round about the town, from חָרַף I. to encircle, to enclose.

חָרַף (fut. יִחַף, יִחַף) to cover; to shelter, to protect: חָרַף is related to חָרַף; hence, to spare, to protect some one by countenancing, therefore const. with עָל.

חָרַף see חָרַף.

חָרַף p. n. m. (the protected one) patron. חָרַף.

חָרַף (not used) to separate, to divide (comp. חָרַף, to separate, in the Talmud), equiv. to חָרַף, to divide.

חָרַף (pl. חָרַף) m. 1) partition wall, equiv. to חָרַף, transf., to outside; hence, pl. חָרַף, fields, commons, deserts, heaths; 2) adv. without, with חָרַף mobile חָרַף, outwards; חָרַף, from without, outside; חָרַף, outward; חָרַף, outward of; חָרַף כֵּן, except.

חָרַף (not used) to conceal, to enclose, to encompass.

חָרַף Ketib for חָרַף, see חָרַף.

חָרַף (fut. יִחַף) to become white, grey; hence, to turn pale (of the colour of the face), related to חָרַף, to be grey, in חָרַף.

חָרַף (not used) the same, from חָרַף.

II. חור (not used) equiv. to ער, חר, to dig, to excavate. It is not connected with חור from חור.

חור (pl. חורים) m. 1) white linen, related: to צב and צב; from חור I.; 2) cave, hole, cave in a dungeon, from חור II.; 3) p.n.m. (noble one, free man) from חור=חור.

חור m. hole, cavity (of the eye, the window, the mountain), from חור II.

חור adj. m. (Aram.) white. See חור.

חור see חור.

חור see חור.

חור p.n.m. (linen weaver.)

חור p.n.m. (noble one; freeman.):

חור see חור.

חור p.n.m. (one of noble extraction).

חור p.n.m. (one of noble ancestry); for which also חור.

חור (district of caves) p.n. of an Aram. landscape, Hauran.

חור (fut. חור, 3 pers. f. חור for חור) 1) to flee, to hasten away, equiv. to חור, חור, חור; next, to hasten generally. Past pass. חור, the swift one; 2) of the inward motion: The passage in Eccles. 2:25, חור, "or who can hasten thenceunto," from חור k. Hiph. to: hasten, to forward, to flee (sometimes similar to Kal).

חור p.n.m. (haste) part. חור.

חור p.n.m. (swift one).

חור p.n.m. (swiftness).

חור p.n.m. (swift one).

חור see חור.

חור m. 1) originally that which is sealed; next, seal-ring; 2) p.n.m. one that seals.

חור (vision of God) p.n. of the king of Syria; hence, חור, Damascus.

I. חור (fut. חור, apoc. חור) to see; to behold, to see in the mind; next, to look generally, with חור; to select, to see into the matter, to experience; transf. to visit, with one's presence, i.e. to inspect; next to get sight of, to find, etc.

II. חור (not used) equiv. to חור, to point, to cut.

חור (Aram.) equiv. to חור I.

חור (const. חור, pl. חור) m. the prominent part of the body, breast (of cattle), from חור, to be prominent, to appear.

חור m. 1) part. from חור, a seer, a prophet; 2) covenant, from חור II. Comp. חור from חור.

חור p.n.m. (exhibition, exhibitor).

חור (=חור, def. חור, const. pl. חור) Aram. f. vision, appearance, form.

חור (const. חור) m. vision, revelation; next, also, subject of revelation.

חור (a secondary form from חור, const. חור f. revelation.

חֲזוֹת (Aram.), f. look, sight.

חֲזֹן f. 1) vision (prophetic), revelation; 2) point, e.g. **חֲזֹן** pointed horn, from **חֲזֹן** II. = **חֲזֹן**, according to others, considerableness, dignity, from **חֲזֹן** I.

𐤒𐤍 (not used) to point, according to
some related to 𐤒𐤍 II. 𐤒𐤍, to
cut in, to bore.

חַזְיוֹן p.n. m. (vision of God).

תַּזְיָה p.n. m. (the same).

חַזִּיז p.n. m. (vision).

חֲזִיּוֹן (const. חֲזִיּוֹן, pl. חֲזִיּוֹנוֹת) **m.**
prophetic vision, revelation, pre-
diction.

יִיָּן (c.יִיָּן, pl.יִיָּיִם) m. that which
is pointed, arrow, wedge; transf.
to thunder bolt.

חַזִּיר m. swine, boar, so called from its strength; also *aper*, from strength (see **חֲזָקָה**). **חַזִּיר מִן הַיָּעַר** boar of the forest, wild boar.

חזיר p.n.m. (powerful, strong one).

קָוָה fut. **קִיּוּן** to fasten, to support, to maintain; also intrans. to keep fast to, with **אֵל**, to persevere (**לֵךְ**) in doing something. Next, to be strong, courageous, to prevail (with **עַל**) to press on (**עָלָה** or acc.) some one. Pi. 1) to gird fast, **אֶמְגֵּן** with a girdle, **קִיּוּנִים** the loins, (with double acc.) to fasten, (**בְּרִית**, **בְּרִית**) (to rebuild a ruin); **לֵב** **קָוָה** to harden the heart; **חַ**

מְצַחֵם to make bold, audacious ,
 מְצַחֵם to strengthen the hand
 (to encourage); מְצַחֵם to support;
 מְצַחֵם to strengthen the bad
 cause. Hiph. to hold fast (עָצָר
 מִן, לְ) to something; to seize some-
 thing (with מִן acc.), e.g. מְצַחֵם מִן
 מְצַחֵם, מְצַחֵם to exercise power, dom-
 inion (מְצַחֵם), to conquer; to
 afford strength, to support, as
 manifold as the Kal. Hithpael
 מְצַחֵם to strengthen, encourage
 oneself; to show oneself strong
 before (מִן) some one; but also
 in the original signification, to unite
 with some one, with מִן and מִן.

חָזָק (pl. חֲזָקִים, const. חֲזָקֵי) adj. m.
חֲזָקָה, fem. strong, violent (of a
storm, war, disease), hard (of the
forehead, i.e. barefaced), hardened
(i.e. of the heart, stubborn), au-
dacious (חֲזָקֵי מִצַּח, etc.).

ṣṛṣ (an old particip. form) adj. m.
strong, violent.

קִּיּוֹן (only with suff. קִּיּוֹנִי) m. might, strength, help, protection.

קִיץ (with suff. קִיץְךָ) m. strength (of the hand), power, boldness.

חֵזקָה fem. strength (of the wealthy),
invigorating; גְּזִתְּךָ הַיָּד by the
strength of the hand of God.

עֲזָרָה f. 1) erection, fortification; 2)
power, strength, hardness, violence.

חזק p. n. m. (strong one).

a. m. (the strength of God).

.n. m. (the same).

used) equiv. to חֲזָקָה to be strong (physically); related to.

suff. חֲזָקָה, pl. חֲזָקִים for חֲזָקִים, m. 1) hook, harpoon drawn through the nostrils of animals to remove thereby; 2) buckle, lace or ornament). The root is which see.

pl. חֲזָקִים adj. m. from חֲזָקָה, d; next, subst. that which is hooked, hook.

חֲזָקָה originally, to take to diminish, related to the חֲזָקָה and חֲזָקָה; hence, חֲזָקָה he has taken away

the holy; 1) to miss, to fail to reach (to be perfect); 2) to miss the aim (God), contr. to find; hence, 3) to fail in a sense; to miss the aim, the next, to sin against (חֲזָקָה)

one, (חֲזָקָה, acc.) somebody, something. Pi. חֲזָקָה denom.

חֲזָקָה, which see. Hiph. to hit the target (of the archer); 2) to sin; to declare as sinful before the tribunal). Hithp. to sin oneself, to lose oneself (un-derstand oneself in terror). Another signification it is a. n. from חֲזָקָה which see.

חֲזָקָה (contracted from חֲזָקָה; with suff. חֲזָקָה, plur. חֲזָקָה, const. חֲזָקָה) m. fault, sin, trespass; 2) punishment, or expiation of sin. Comp. חֲזָקָה guilt and punishment of guilt; from which חֲזָקָה denom.

1) to expiate, to remove חֲזָקָה (the sin); comp. חֲזָקָה to clear the stones away (from חֲזָקָה stone); 2) to bring a sin-offering, or to remove the sin by an offering. Hithp. חֲזָקָה to cleanse oneself from sin.

חֲזָקָה (pl. חֲזָקָה) adj. m. חֲזָקָה fem.

1) sinner (male or female), sinful; 2) the penitent one. This double signification is also found in חֲזָקָה, חֲזָקָה.

חֲזָקָה f. 1) sin, trespass; 2) expiation of sin, offering. It is the fem. of חֲזָקָה.

חֲזָקָה fem. equiv. to חֲזָקָה sin and expiation of sin, punishment, sin-offering.

חֲזָקָה (Aram.) the same. The Ketib has חֲזָקָה.

חֲזָקָה (once חֲזָקָה, const. חֲזָקָה, with suff. חֲזָקָה, plur. חֲזָקָה, f. the same; חֲזָקָה water of the sin-offering.

חֲזָקָה (fut. חֲזָקָה) 1) equiv. to חֲזָקָה, חֲזָקָה, to hew, to cut (wood), to fell. 2) to make stripes, to make a thing of checkered colors; hence חֲזָקָה

striped, chequered. The idea of making stripes proceeds from that of cutting in. Pu. pass. equiv. to be hewed out.

חֲבִיב (primitive, pl. חֲבִיבִים, חֲבִיבִי) fem. wheat, חֲבִיבָה fat, marrow of the wheat. The plural is used of wheat in the grain.

חֲבִיבָה p.n. m. (assembled one).

חֲבִיב (not used) to dig, to search, to explore, like חֲבִיב.

חֲבִיב (with suff. חֲבִיבִי) Aram. masc., equiv. to חֲבִיבָה, חֲבִיבִי.

חֲבִיבָה see חֲבִיבָה.

חֲבִיבָה p.n. m. (the searcher).

חֲבִיבָה p.n. m. (the trembling one).

חֲבִיבָה p.n. m. (the spoiled one).

חֲבִיב (not used) to totter, to tremble, perhaps related to חֲבִיב, so that חֲבִיב signifies the weak one.

חֲבִיב (fut. חֲבִיבִים) to close the anger (חֲבִי) against (חֲבִי) some one, only Isa. 48:9, where חֲבִיבִי is to be rendered as חֲבִיבִי.

חֲבִיב (fut. חֲבִיבִי) to snatch away, to rob, to despoil.

חֲבִיב (not used) to support; like חֲבִיבָה, perhaps connected with חֲבִיב.

חֲבִיב m. stave, stock, staff, like חֲבִיבָה, staff, so called from supporting.

חֲבִיב (not used) to assemble (after the Arab.), perhaps equivalent to חֲבִיב to disperse, to scatter (the enemy); from which חֲבִיב.

חֲבִיב see חֲבִיבָה.

חֲבִי (const. חֲבִי, comp. חֲבִי, חֲבִי, חֲבִי, from חֲבִי, חֲבִי, חֲבִי, only Levit. 25:36, חֲבִי stands in the absolute; pl. חֲבִי) 1) adj. m., חֲבִי (const. חֲבִי, poet. חֲבִי, pl. חֲבִי) f. living, alive, חֲבִי the living; 2) subst. living, alive; חֲבִי the living ones; also חֲבִי living, alive; e.g. חֲבִי חֲבִי, חֲבִי, חֲבִי, the living bird, living birds, but generally a subst. living thing,

espec. beast, coll. beasts, for which also sometimes the pl. חֲבִי, and then only it is distinguished from חֲבִי cattle; 3) abst. life, as also the sing. חֲבִי and חֲבִי, more frequently however, חֲבִי and חֲבִי. The idea of life, is transf. to sustenance, refreshing, quickening, happiness, etc. Also in aig. I. strong, vigorous, fresh, raw, etc. חֲבִי renewal of strength; חֲבִי to fulfil the wants of life.

חֲבִי (def. חֲבִי, pl. חֲבִי) Aram. adj. m. living, alive; pl. life.

חֲבִי p.n. m. (life of God).

חֲבִי f. entangled, intricate speech; hence, riddle, poetry; next, equiv. to חֲבִי proverb, axiom, metaphor, oracle, riddle. The root is חֲבִי, which see.

חֲבִי (for which once occurs חֲבִי, 3 pers. f., once חֲבִי) equiv. to חֲבִי to live, to be, to exist, related to חֲבִי:

next, to live well, to be strong, joyful, youth-like, to recover from (חל) sickness, to live by something; e.g. by the profession of warrior (על חרב). Pi. חיה to give life, to revive, to maintain, to call into life; fig. to rebuild a falling town. Hiph. almost like Pi. to call into life.

חיה (imper. חיי) Aram. the same.

Af. חיה (for חיה, part. חיה), to preserve alive.

חיה adj. m. חיה (pl. חיות) f. vigorous, healthy.

חיה only a secondary form of חיה (which see); round tent, circle of a tent; hence, camp.

חיה (def. חיה, const. חיה, pl. חיה) Aram. f. beast, equiv. to חיה.

חיה beast of the field.

חיה f. life. חיה widowhood during the life of the husband, i.e. absence of the husband.

חיה see חיה.

חיה see חיה.

חיל (const. חיל, only occurs twice for the absolute, 2 Kings 18:17, and Isa. 36:2; pl. חילים with suff. חילים) m. 1) power, strength, valor; next, like חיל in reference to the physical power. עשה חיל to exercise valor: 2) strength, power, transf. to wealth, property, where עשה חיל signifies to acquire property: 3) power, strength of an

army; hence, warrior; 4) valor, virtue; hence, חיל a virtuous man, חיל a virtuous woman.

All these significations are derived from חיל IV.

חיל (const. חיל, with suff. חילים)

Aram. the same.

חיל see חיל.

חיל m. trembling, from חיל II, especially of the throes of a woman in labor.

חיל f. the same.

חיל f. equiv. to חיל, moat, rampart, or ditch round a rampart.

חיל (also חיל) p.n. of a city not far from the Euphrates (place of wealth).

חיל p.n. of a city of priests in the territory of Judah.

חיל (extended from חיל) m. beauty, grace; see חיל and חיל.

חיל m. wall, partition, equiv. to חיל.

From which is formed:—

חיל (after the form חיל) adj. m.

חיל f. the outer one, e.g. the outside building, etc. חיל from without.

חיל (seldom חיל) m. bosom, lap, from חיל שכיב בחיל to lie at the bosom; חיל אשה wife, i.e. she who rests on thy bosom; חיל אל to pay in the bosom, i.e. to recompense, likewise חיל אל lap of the garment, i.e. pocket;

lap of the carriage, i.e. a folding
in the same; lap of the altar, i.e.

deepening for containing the fire.

חִידָה p. n. m. dignity, nobility.

חִידָם (also חִירוֹם) p. n. m. the same.

חִישׁ swiftness, haste; next, adv. swift,
hasty: see חָשׂ.

חָךְ (after the form חָלָל, חָלָל; with suff.

חָכְיִי m. palate, comp. חָכְמָה; חָכְמָה;

next, mouth, as organ of speech
and taste: see חָכַח.

חָכָה (part. חָכָה) to depend on; hence,

to trust in, related to חָכַח, in the

original sense. Pi. to trust con-

fidently, to hope (with accus. and

לְ), to wait for. Inf. חָכְיִי (for

חָכָה) is like חָכָה for חָכָה (Ezek.

21:15), חָכָה (Job 10:15), for

חָכָה. The root is connected

with חָכַח.

חָכָה f. angle, fishing-hook, from

חָכַח, to catch; חָכַח, to draw

up by the fishing hook.

חָכָה (beauty) p. n. of a hill in the

desert of Sif.

חָכָה (Aram.) adj. wise, prudent one,

especially Magicians, after the

form of חָכָה, etc.

חָכָה (not used), to seize, to catch

according to Aram., related to

חָכָה, from which חָכָה.

חָכָה (not used) to paint the face,

especially of the red rouge. The

root is transposed from חָכָה.

חָכָה p. n. m. ornament of C

חָכָה (const. חָכָה) m. pa

colouring, especially of the

hence, in the Targum, חָכָה

חָכָה f. painting, colouring

חָכָה (fut. חָכָה) origin. to

next, to be wise, to gain

dom. Pi. to make wise,

struct. Pu. to become

shrewd (of sorcerers). H

make wise, discreet, to g

struction. Hithp. to b

wisdom, to conduct ones

ningly toward (לְ) some on

חָכָה (const. חָכָה, pl. חָכָה)

חָכָה (pl. חָכָה) f. wis

sible, experienced, underst

but generally as a subst.,

prudent, experienced on

Among the branches α

dence and experience (חָכָה)

also (like in the verb), cunn

shrewdness inseparable fr

sense of wisdom.

חָכָה f. wisdom, understand

perience; modern Hebre

knowledge.

חָכָה (def. חָכָה) Aram

same.

חָכָה or חָכָה (secondar

from חָכָה) f. wisdom.

חָל (seldom חָל) m. wall, n

moat round a rampart or

from חָל.

חל (after the form חק) m. that which is profane, not sacred, unfettered, accessible to every one, whilst that which is holy is not accessible to all.

The root is חלל, loose, free, unfettered, loosened, i.e. not sacred.

חלל (not used) to be covered with dirt, to rust, to be covered with rust;

חלל, to be sick; see under חלה.

חלל (after the form חקאח) f. covering of dirt, rust.

חללים see חלי.

חל (not used) 1) to draw toward something, to be attached to; related to חל, and the roots in חל, חל, etc.; 2) to be white, related to חלל, but not connected with signif. I.

חלב (with suff. חלבי) m. milk, quite different from חמאה, so called from its whiteness, and not from its fatness.

חלב (only const. חלב) m. the same.

חלב (const. חלב, with suff. חלבו) pl.

חלבי, const. חלבי m. 1) fatness, fat, stoutness; fig. the best, excellence, the heart; 2) p. n. (stout one).

חלבה (fertility, fatness) p. n. of a city in the territory of Asher.

חלבון (the same) p. n. of a city in Syria, Aleppo.

חלבנה f. galbanum, perhaps so called from the place, Aleppo.

חלד (not used) 1) to hide, to conceal, like חלם; next, to cover with rust, like חלל, 2) to dig, excavate, from which חלד.

חלד p. n. m. concealment.

חלד (with suff. חלדי) m. the dark, covered, unlimited time; hence, 1) futurity; 2) world, worldliness. Similar in etymology and signif. to חלם.

חלד m. mole, from חלד II.; comp. חפר, which signifies the same animal, from חפר.

חלה (fut. יחלה, apoc. יחל, inf. חלו) to suffer, to be oppressed, to be weak; hence, to be sick, with the acc. of the limb from which one suffers; with על to grieve at something; 2) to adorn, to embellish, perhaps related to חלל; 3) to flatter, to show tenderness toward some one. The connection of these three significations cannot be traced. Niph. to become ill, weak, to grieve at (על) something; חלה, a morbid wound. Pi. to flatter, to implore, humbly to demand something; 2) to make sick, to weaken. Pu. pass. to become weak. Hiph. to cause illness or grief. Hoph. pass. Hithp. to fret oneself, to feign sickness. **חלדי** p. n. m. (the covered one, stout one).

חֲלָצָה p. n. f. weasel, mole.

חֶלֶק (const. חֶלֶת, pl. חֶלְוֹת) f. cake, from its round shape, like חֶפֶר.

The root is חָלַל to round.

חֲלוֹם (pl. חֲלֻמוֹת, m. dream; figur. folly. Root חָלַם.

חֲלוּץ (pl. חֲלֻצִים, חֲלֻצָה) com. a window, origin. hole, opening, from חָלַל to bore, to excavate.

חֲלוּץ (place teeming with caves); secondary form from חָלַץ (חֲלֻץ) p. n. of a city in Moab, and of one in Judah. חֲלוּצִי m. window-work; the form is origin. an adjective one.

חֲלוּץ m. forsaking, vanishing, perishing, from חָלַץ to pass away, to vanish.

חֲלוּשָׁה f. defeat, being conquered; see חָלַשׁ.

חֲלִיזָה p. n. of an Assyrian country, to which the ten tribes were sent into exile; in the Talmud called חֲלוּץ.

חֲלִיחָה p. n. a town in the territory of Judah (earthquake).

חֲלָחָה f. terror, trembling, anguish, redoubled form from חָלַח; comp. Hithp. II. of חָלַח.

חָלַץ (Kal not used) to pull off (equiv. to חָלַץ) to uncover, figur. to do something absolutely, i. e. plainly, uncovered. Hiphil, to explain something exactly, specially, absolutely. In modern Hebrew this form is very common (לחלוטין).

חָלַץ (plur. חֲלֻצִים; comp. חֲלֻצָה) ; חֲלֻצִי pl. חֲלֻצִים

1) ornament, decoration,

חֲלֻץ II.; 2) (ornament) p. city in the territory of Ash

חָלַץ (pauze חָלַץ, with suff. חָלִיצִים) masc. sickness, grief, dejection, evil, and as many signification as the verb; 1) an evil disease, חֲלֻצָה 2) an incurable disease.

חָלַץ f. ornament, decoration

חֲלִיל (plur. חֲלִילִים) m. 1) flute

חָלַל to make hollow; 2)

חָלַל and חָלַל in the 1) Heb., also חָלַל and חָלַל

low out; denom. חָלַל, whi

2) that which is unfettered

sacred, profane; next also

which is defiled; hence 1

mobile, חָלִיל as an exclamation

"far be it from me" (i. e. 2

be a profanation), connect

the dat. of the person and 1

infinitive following; or חָלַל fol

reference to him, from w

be far; e. g. חָלַל in refer

God, or חָלַל follows with

ture. See חָלַל II.

חָלַץ f. 1) change (of gar

hence חָלִיצִים; 2) change of

suits, i. e. different suits;

times חָלִיצִים is omitted; 2

change of friendship, mutua

3) change (of a military post), figur. of being relieved from difficulties; 4) the plur. חֲלִיצוֹת as adv. changing. See חָלַץ 1.

חֲלִיצָה f. clothing, equipping, arming, garment; from חָלַץ I. to clothe. חָלַץ (not used) equivalent to הָלַךְ to walk, to travel. The ח changed into ח.

חָלַץ (with ח of motion חֲלִיצָה, like חֲלִיצָה in pause חֲלִיצָה m. equiv. to הָלַךְ wandering, next concr., wanderer, traveller, and like חָלַץ transferred to, a poor, unhappy one.

חֲלָצִי (for חֲלָצִי, formed from חָלַץ, plur. (חֲלָצִים) adj. masc., which changed into a noun, has the same signification as חָלַץ.

L. חָלַל to bore, to hollow out; comp. חָלַל and the derivatives חָלַל, חָלַל and מְחַלֵּל; transf. to pierce, to wound, to hurt, to murder, or in a spiritual sense, e.g. לִבִּי חָלַל my heart is wounded. Pi. parallel with הָרַג to slay, to kill. Po. חָלַל to kill (the dragon). Pu. חָלַל to be pierced (by the sword). Poal חָלַל to be wounded, slain.

II. חָלַל (Kal not used) to become loose (that which was fettered), to be free (that which was restricted, prohibited, inaccessible to us as holy); transf. to be unfettered,

free, loosened, accessible, profane, for that which is holy is bound (חֲלָצָה) for us, whilst the profane is loose (חָלָץ); next, generally, to be profane. Pi. to loosen (a tie), to redeem (the otherwise holy vineyard); to expose, e.g. a daughter to prostitution; a plantation, i.e. to loosen it from the bands of holiness; fig. to profane (a priest, the temple, the sabbath, the name of God), to defile (חָלַל the conjugal bed); חָלַל לְאִמָּךְ to defile deeply, to disgrace; comp. חָלַל, חָלַל, חָלַל. Hiph. (fut. חָלַל) to absolve (from a pledge), to defile (the sacred name). Niph. חָלַל (like חָלַל) fut. חָלַל, infn. חָלַל pass. from Pi. to be defiled. Pu. the same.

III. חָלַל (Kal not used) to begin, origin. to open; compare Aram. חָלַל to begin, and to absolve. Hiph. חָלַל (fut. חָלַל apoc. חָלַל, rare חָלַל, as from חָלַל) to begin, with inf. following. חָלַל Hos. 8:10 stands for חָלַל "they shall wait for (Author. Vers. "sorrow for") חָלַל the burden;" חָלַל Lev. 21:9 is like חָלַל. Hoph. חָלַל to be commenced; from which חָלַל beginning.

IV. חָלַל to make a circuit, to move in a circuit (comp. חָלַל); hence, to tremble, to bear (children), to

r. along, like חול; from which חלל.

V. חלל denom. from חליל (flute); hence part. חולל player on the flute. Po. חולל the same; hence מחוללות female players on the flute. Pi. the same, מחלל he who plays on the חליל flute.

חלל (const. חלל, pl. חללים) m. 1) subst. one that is pierced, wounded, slain (either by hunger or by the sword); 2) adj. m. חללה f. defiled, unclean; next, subst. the one who is defiled, dishonoured.

חלם (fut. יחלם) 1) to be strong, firm, (comp. חלם, חלם); hence, figur. to be healthy, vigorous, cheerful; 2) to be dumb, to be fettered, fig. to sleep, to dream, to be inactive (comp. חלם). The contr. is חלמיש. Hiph. to cause to dream, to make healthy, strong.

חלם (def. חלמא, pl. חלמין) Aram. m. a dream, a vision in a dream.

חלם p. n. m. (strong one).

חלמור f. white of an egg (from חלם=חלב), or the purslain according to the Syriac.

חלמיש (const. חלמיש) m. hard stone, rock, formed from חלם with the termination שׁ.

I. חלץ (fut. יחלץ) 1) to withdraw, pass away, slide away (comp. חלץ, חלץ, e.g. of a flower that

withers, of a ship that moves a long, of a storm that passeth by: 2) to put aside, e.g. the law; to polish iron (by drawing it through the fire); also, to change, of plants, to grow, sprout again (of renewed courage). Pi. to change (garments), to pull off (a garment, to change it). Hiph. to change the wages (see Kal), to renew strength (חלץ), youth, etc.

II. חלץ (not used) equiv. to חלץ to cut off, to shave off, from מחלץ, which see.

חלץ (not used) equiv. to חלץ to plait (the hair), from which מחלצות.

חלץ (Aram.) to pass away.

חלץ m. 1) change, as an adv. instead; comp. Aram. חלץ, and in Talmud and modern Hebrew חלץ: 2) p. n. of a town in the territory of Naphtali.

חלץ (fut. יחלץ) 1) to cover, to clothe (comp. חלץ Aram. חלץ), from which חלץ cover, garment, and מחלץ; transf. to arm, equip, gird: hence, חלץ armed, חלץ the loins; 2) denom. from חלץ to take off the arms. Pi. to remove (stones), to deliver (from danger), to take the arms (from the enemy). Niph. to be delivered (from danger); also, to equip oneself. Hiph. to equip others, to arm.

חֲלָץ (only dual חֲלָצִים) f. the loins, comp. חֲחֲצִים according to a similar etymology, to gird the loins, to equip; to proceed from the loins, i. e. to be begotten.

חֲלָץ (or חֲלָץ) p. n. m. (armed one, strong one).

חֲלָץ (fut. חֲלָץ) 1) to be smooth, polished, related to חֲלָץ, חֲלָץ, חֲלָץ, from which, 2) to pluck off, cut off (comp. חֲלָץ); next, to tear off, cut off, to split, to divide. Niph. to be divided, separated (from a whole), to be distributed (either by lot or not). Pi. to divide (booty, inheritance). Pu. pass. Hiph. 1) causative from Kal, to make smooth, to polish (a work of art), words, to smooth the tongue, i. e. to flatter; 2) to distribute, to receive a portion. Hithp. to divide among themselves.

חֲלָץ adj. m. חֲלָץ (pl. חֲלָצִים) f. 1) physically: smooth, bald, of a man without hair, of a mountain without foliage; 2) fig. flattering, deceitful, smooth; the pl. חֲלָצִים is also used in an abstr. sense: 3) p. n. of a mountain (bald mountain).

חֲלָץ (with suff. חֲלָצִי, pl. חֲלָצִים) const. חֲלָצִי, once חֲלָצִי m. 1) smoothness, baldness (of a valley, without foliage), fig. flattery: 2) part, portion, booty; next also,

that which is allotted, property hence also, acre, land which is allotted to one as property: 3) lot (proceeding from signif. 2, if not taken from the idea of smoothness, or smooth stone, by which the lots were cast, comp. חֲחֲצִל): 4) p. n. m., patr. חֲחֲצִי.

חֲחֲצִי (with suff. חֲחֲצִי) Aram. m. part, portion, equiv. to the Heb. חֲחֲצִי.

חֲחֲצִי (const. pl. חֲחֲצִי) adj. m., smooth. of stones: חֲחֲצִי מִחֲחֲצִי smooth, stones, origin. the smooth among the stones.

חֲחֲצִי (only pl. חֲחֲצִי) f. flattery, hypocrisy. The form is derived from חֲחֲצִי, like חֲחֲצִי from חֲחֲצִי. חֲחֲצִי (pl. חֲחֲצִי) f. 1) smoothness (of the neck), baldness (of the rock), flattery (smoothness of the tongue, lips); hence, plur. חֲחֲצִי flattery, similar to the plural of חֲחֲצִי: 2) piece of land, acre, field, origin. that which is allotted; hence, more frequent with the addition חֲחֲצִי.

חֲחֲצִי f. division, distribution.

חֲחֲצִי p. n. m. (the allotted one).

חֲחֲצִי p. n. m. (portion from God).

חֲחֲצִי p. n. m. (the same).

חֲחֲצִי (after the form חֲחֲצִי, חֲחֲצִי) adj. m. חֲחֲצִי (pl. חֲחֲצִי) f. smooth, slippery (of localities),

smoothness (of the tongue), flat-

tery. The form is redoubled from חִלָּה.

חִלָּה (plough-field) p.n. of a city in the territory of Asher.

חִלָּה (baldness of the rocks) p.n. of a place.

חָלַשׁ (fut. חֲלֹשׁ and חִלֹּשׁ) 1) to thrust down, to overwhelm, to conquer; with חָלַל, to triumph over some one; fut. חֲלֹשׁ, 2) intr. (חֲלֹשׁ) to stretch down, to encamp, equiv. to חָלַשׁ; hence, to be weak, sickly.

חָלִישׁ m. one stretched down, weak, from חָלַשׁ II.

I. חָלַץ (with suff. חֲלִיצָה, חֲלִיצָה) m. father-in-law, from חָלַץ III, to be united, related by marriage.

II. חָלַץ 1) p.n. m. (black one); 2) p.n. of a whole district (southern country); 3) p.n. of Egypt, used by the natives (country of the blacks). Root חָלַץ.

חָמָה (pl. חֲמִים) adj. m. hot, warm, from חָמָה. The fem. of which is חֲמָה, which see.

חָמָה (with suff. חֲמָה) m. glow, heat, warmth; orig. inf. of חָמָה, hence often translated as the inf.

חָמָה (not used) probably a transposition from חָמָה, to be fat; orig. to anoint. Comp. חֲמָה, and Aram. חֲמָה, oil. See חָמָה.

חָמָה see חָמָה.

חָמָה (Aram.) f. glow, anger, from חָמָה; in Heb. חָמָה is used for it, from חָמָה.

חָמָה (after the form חֲמָה, חֲמָה) f. fat milk (see חָמָה). That it signifies a fluid, is evident from the passage חֲמָה חֲמָה; and that it signifies fat milk, is evident from חֲמָה.

חָמָה (fut. חֲמָה and חֲמָה) 1) to strive, to seek after, to desire; with acc. 2) to take pleasure in something; fut. חֲמָה: חֲמָה, that which is desired; beloved; fig. idbl. Niph. to be lovely, agreeable, desirable. Pl. to desire vehemently; according to others, to be delighted.

חָמָה m. desirableness, delight, precious thing.

חָמָה fem. 1) desire, wish; חָמָה, without being desired; 2) delight, preciousness; 3) object of desire in a good sense, but also in a bad sense, lust; hence, חֲמָה חֲמָה (lust of women), name of a female deity, *Anaitis*.

חָמָה (rare חֲמָה) f. pl. preciousness, loveliness, delightfulness, desirableness.

חָמָה p.n. m. (lovely one).

L חָמָה (not used) to enclose, encompass, hedge in, like חָמָה. Probably the root of חָמָה is חָמָה.

but the root of חמ is חמ.

II. חמ (not used) equiva to חמ, to be warm, to glow.

III. חמ (not used) to join, to connect oneself by marriage; related to ח, חע, etc., from which ח and חות.

ח f. a glow, warmth, poetically for the sun, otherwise שש; origin: fem. of ח.

ח (once חח) f. glow, wrath, fig. poison, on account of its burning in the body.

ח Job 29:6, contracted from חח; see חח.

חח p.n.m. (Joined to God).

חח p.n.f. (combining freshness of life).

חח p.n.m. (one who is spared).

ח (seat of a tower) p.n. of a city in the territory of Asher, and another in the territory of Naphtali, for which also חח.

ח (after the form חח) m. perpetrator of violence, robber, and ח preceding it (Isaiah 1:17) signifies, lead on the right path.

חח after the form חחח (חחח) m. encompassing, enclosing, i.e. girde. See חח.

חח (pl. חחח) m. 1) he ass, from חח, to be red, on account of the reddish colour of the skin of the ass in the south; 2) burden of an

ass, heap, comp. חח; 3) p.n. (ass, comp. *Asellus, Asinius*, in Latin).

חח, f. burden of an ass, heap, like חח II., and חח, only used to play upon the words.

חח (after the form חחח) f. from חח, mother-in-law. Root חח III., to join, to connect oneself by marriage.

חח (not used) to cull, to lie on the ground; according to the Aram. of the Targum, for חח.

חח m. a species of lizard.

חח (fortress) p.n. of a city in the territory of Judah.

חח adj.m. salt, hence חח, salt provender, i.e. salt herb, like חחח.

חח (seldom חחח) adj. m. חחח (pl. חחח) f. formed from חחח, the fifth; subst., fifth part.

I. חח (fut. חחח, inf. חחח) to be benign, tender-hearted, *αμαλός*, *molle*, to be compassionate on (חח) some one, to have forbearance with (חח) some one, of things to spare (with חח, חח).

II. חח (not used) only a secondary form from חח, orig. to bear.

חח f. sparing, compassion; from חח I.

חח (1 pers. חחח, inf. חחח, const. חחח, fut. חחח, apoc. חחח, and the intrans. form חחח, compare חחח, חחח) to be warm, hot, to

glow; figur. of the heat of passion, anger and lust; **אֵין נִחֵלֶת** **חֵם** there is no coal to warm one (**חֵם** inf.); but **חֵם** Hag. 1:6 is trans. Niph. to glow (of the breast, passion) with **בֵּן**, to which belong several forms of the like **חֵם**, future. Pi. **חִמַּם** to warm, to brood, to hatch (eggs). Hithp. to warm oneself; comp. **חֵם** and **חִמָּה**.

חֵם (only plur. **חִמָּנִים**) m. pillar of the sun, dedicated to the "God of the sun," **בַּעַל חֵם**.

חָמָס (**חֵמָס**) origin. 1) to be sharp, related to **חָמַץ**; transf. to be bold, violent; transf. to perpetrate violence, to violate (**חָמַץ** the life, **חֻמָּה** the law), **חָמַס קְנוּמוֹת** to sharpen plans against (**עַל**) some one; 2) to rob, to thrust down, e.g. **בָּסַר**, **שָׁרַח**. Niph. to be robbed, spoiled, i.e. to be stripped.

חִמָּס (with suff. **חִמָּסִי**, pl. **חִמָּסִים**) m.

1) violence, robbery; 2) property gotten by violence and robbery.

3) audaciousness, e.g. **עֵד חִמָּס** audacious, lying witness.

חִמִּץ (fut. **יִחְמִץ**, inf. **חִמְצָה**) equiv. to **חָמָס** originally, to be sharp of taste, countenance and mind; hence, 1) to be sour, tough, salt, from which **חִמְצִין**, **חִמְצִי**; 2) of a sharp colour, i.e. scarlet, **חִמְצִין** **חִמְצִי** scarlet garments or purple;

3) to be of a violent temper, to perpetrate violence. Hiphil, to make sour, to produce fermentation. Hithp. to turn bitter.

חִמְצָן (contracted from **חִמְצִין**) masc. leaven, sorrel (syn. **חִמְצָר**).

חִמְצָה masc. vinegar, of wine or any other drink.

חָמַם origin. to enclose, encompass, equiv. to **חָבַב**, as is evident from **חָמוֹן**; hence, like **חָבַב** to turn (in order to depart). Hithp. to turn oneself, to rove about.

חָמַר (fut. **יִחְמַר**) equiv. to **חָמַץ** to glow, to burn, from which (like in **חֵם** transf. to colour): 1) to be of a burning red colour, to be ruddy, from which **חֵמוֹר**, **חֵמוֹר**, **חֵמוֹר** and **חֵמוֹר**; 2) to glow, transf. to seethe, foam, ferment in consequence of heat. Pu. **חִמְצָרָה** 1) to ferment, to foam (of inward motion), to glow, to burn (of the face).

חֵמוֹר see **חֵמוֹר**.

חֵמוֹר (after the form **עֵנַב**, **עֵנַב**) m. a species of gum (or pitch), perhaps so called from its red-like colour; from which **חֵמוֹר** denom. to smear with gum.

חֵמוֹר m. fermented drink, wine, see **חֵמוֹר** 2.

חֵמוֹר (def. **חֵמוֹרָא**) Aram. m.

חֵמוֹר (pl. **חֵמוֹרִים**) masc. 1) a kind of earth, potter's earth, so called from

its red-like colour; root חָמַר 1; 2) the foaming, roaring (of the sea), from חָמַר 2; 3) denomin. from חָמַר the burden of an ass; hence, heap in general, transf. to measure of a certain lot, measure of dry things.

חָמֶרֶן p. n. m. (the red one).

חָמֵץ (not used) equiv. to חָמַץ, חָמָץ to be strong, bold, courageous; from which חָמֵץ and the denom. חָמֵץ are derived therefrom.

חָמֶשׁ masc. loin, body, as the seat of strength (compare חָלֶץ, חָלֶץ of similar extraction); from which:—

חָמֶשׁ denom. to gird the loins, to arm generally; hence, part. pass.

חָמוּשׁ armed (parallel with חָלוּץ) as the Targum also renders it חָמוּשׁ.

חָמֵשׁ (const. חָמֵשׁ, pl. חָמִישִׁים, with suff. חָמִישָׁיו (cardinal number, m. חָמִישָׁה, const. חָמִישָׁה f. five, the p.m. fifty; שָׁר חָמִישִׁים captain over fifty.

חָמֶשׁ Pi. denom. from חָמֵשׁ, to give the fifth part for a levy.

חָמֶשׁ m. the fifth, a tax of the fifth part, like the present tithe.

חָמִישִׁי see חָמִישִׁי.

חָמַח (not used) according to some, to become rank, decomposed, but this does not agree with the noun; more correctly it is, therefore, to contain, to comprise; equiv. to

חָמַח (from which חָמַח and חָמַח), i. e. to be deepened out for receiving something, from which:—

חָמַח (const. חָמַח after another reading also חָמַח Hos. 7:4, Job 21:20) fem. bottle (of leather) so called from its hollowness to receive something; רִנָּק, as the Targum renders it, has a similar etymology, for רִנָּק is related to נָקַב, נָקַב. That this derivation is the only correct one, is evidenced by its use in the Talmud for bag pipe, flask of the shepherd, on account of the hollowness.

חָמַח (burgh, fortress) p. n. of a city in Syria on the Orontes, Hamat, later Epiphania, next also, to signify the whole district: complete חָמַח צוּבָה, חָמַח צוּבָה.

חָנָה (with suff. חָנָה m. 1) inclination, favor, grace; חָנָה, חָנָה to find, favor, grace; חָנָה to procure favor; 2) loveliness, grace, e. g. חָנָה, חָנָה, a pleasant roe; חָנָה, חָנָה precious stone; חָנָה חָנָה a gracious spirit; 3) p. n. m. (grace, beauty).

חָנָה p. n. m. (grace of Hadad).

חָנָה (fut. חָנָה, apoc. חָנָה) to incline, to bend (synon. with חָנָה and related to חָנָה); hence, to encamp, with חָנָה, to be hostile against somebody; with חָנָה, to encamp round something to protect it; to

dwel: חנות equiv. to חנח which see.

חנה (pl. חנות) f. 1) grace, mercy, pl. חנות Ps. 77:10, if it is not the inf. from חנן; 2) object of compassion, picture of distress, Job 19:17, חנותי "and I am a picture of distress:" the pronom. suff. is often used so: 3) p. n. f. grace, beauty.

חנן 1) p. n. m. (initiated one), patron, חנני; 2) p. n. of a city.

חנני p. n. m. (the presented one).

חנני adj. m. gracious, merciful, after the form חנום.

חנות (pl. חניות) f. place of residence, tent, hut; later also warehouse for the sale of goods, or prison, from חנח.

חנה erroneously considered by some as belonging to חנח, which see.

חנח (fut. חנח) 1) to preserve, and to season things generally (unripe figs): 2) to embalm with spice.

חנח (for חנח, where the dagesh is analysed by the insertion of ח)

Aram. f. equiv. to חנח Heb. wheat. חנח m. pl. abstract, embalming, mummifying.

חנח p. n. m. (grace of God).

חנח (pl. חנחים) m. the initiated one, i. e. experienced one: see חנח.

חנה f. grace, mercy, from חנח.

חנה (pl. חנותים and חנותים) f.

spear, lance. The root is חנה equiv. to חנח, to point.

חנח (fut. חנח) denom. from חנח originally to pass something through the throat, to give the palate something to taste; hence, 1) fig. to instruct, to teach, to instil: 2) to initiate, which idea is taken from 1.

חנח f. 1) dedication, *kyaisua* (of a house, an altar, or a wall): 2) the offering of dedication.

חנח (Aram) f. the same.

חנח (from חנח formed with the suff. ח; comp. חנח, חנח) adv. gratuitously (חנח), i. e. without recompense or reward; hence next, in vain, for nothing, for which also חנח stands; also, without cause, guiltless: חנח innocent blood.

חנח (not used) to be hard, firm, related to חנח and חנח, where the same signification is found.

חנח p. n. m. (equiv. to חנח, grace of God).

חנח (in pause חנח) masc. origin. stone; next however, hail-stone which breaks the sycamore trees, formed from חנח, with the well known termination ח. Root חנח. Kimchi also says חנח.

חנח (fut. trans. חנח, intr. חנח; with suff. from חנח: חנח, חנח; inf.

הָנָה and הָנָה origin. equiv. to הָנָה to incline; next morally, to incline favourably, to be gracious. Niph. הָנָה (comp. הָנָה) to be worthy of compassion (2 pers. pret. הָנָה). Pi. הָנָה to make lovely (the voice), comp. הָנָה, הָנָה. Pi. 1) to have mercy, with the accus. 2) to implore (comp. Hith.), with the accus. Hoph. הָנָה to be compassionate. Hith. to implore for mercy; with הָנָה. Possibly the sense to implore proceeds from the original idea, to incline, like the Aram. הָנָה.

הָנָה (inf. הָנָה) Aram. the same. Hith.

הָנָה to implore, to pray.

הָנָה p.n. m. (the gracious one).

הָנָה p.n. m. (grace of God), see הָנָה.

הָנָה p.n. m. (the merciful one).

הָנָה p.n. m. (equiv. to הָנָה).

הָנָה p.n. of a town in central Egypt, so called by the Greeks.

הָנָה (fut. הָנָה) origin. to cover, to conceal; hence, transf. to flatter, (comp. הָנָה, הָנָה); next generally, to lie, to defile, to dishonour, comp. הָנָה. Hiph. to flatter, to defile, to disgrace, to lead to hypocrisy, to pollute.

הָנָה adj. masc. (origin. part.), but next a substantive, a flatterer, a sinner.

הָנָה masc. hypocrisy, dissimulation wickedness.

הָנָה f. hypocrisy, next wickedness in general.

הָנָה (Kal not used) to be tight, oppressed, הָנָה, ang, in Aram. הָנָה, but it is not connected with הָנָה. Niph. to strangle oneself. Pi. to strangle, to draw tight.

הָנָה (graceful one) p.n. of a city in the territory of Zebulun.

I. הָנָה (Kal not used) orig. to be intimate (with some one), to be friendly, sociable (related to הָנָה, הָנָה); hence, Hith. to show oneself friendly, kind: from which הָנָה, הָנָה, הָנָה.

II. הָנָה (only Pi.) equiv. to הָנָה to molest, asperse, disgrace, and is not connected with הָנָה I.

הָנָה (pl. הָנָה) m. 1) favour, kindness, love, friendship; next, mercy, benevolence, transf. to piety; 2) shame, molestation, dishonour; 3) p.n. m.

הָנָה p.n. masculine, (goodness of God).

הָנָה (3 pers. pl. also הָנָה, fut. הָנָה, pl. הָנָה, הָנָה) to seek refuge, protection; const. with הָנָה or accus., or without any case. The usual forms are הָנָה, הָנָה, הָנָה, הָנָה, הָנָה.

הָנָה p.n. m. (refuge in God).

חָזַק adj. m. strong, mighty, wealthy.

See חָזַק.

חֶסֶד f. refuge, protection, security.

חָסִיד (pl. חֲסִידִים) 1) adj. m. kind, pious, lovely, gracious; perhaps חֲסִידָה, Job 39:13, is a fem. form of this adj. pious, benevolent; 2) subst. the kind, pious one, sometimes 'אִישׁ חָסִיד; hence pl. חֲסִידֵי ה', the pious of God, i.e. his pious adorers.

חֲסִידָה f. the kind, affectionate bird; name of the stork, on account of her affectionate treatment of the young.

חָסִיל m. origin. one that nibbles off; hence, the name of a species of locust. The form is extended from חָסִיל, like חָסִיל from חָסִיל.

חָסִין (const. חָסִין) m. mighty, strong one, from חָסַן.

חָסִיר (Aram.) adj. m. defective, equiv. to חָסַר in Heb.

חָסַל (fut. יִחָסַל) to nibble, eat off, origin. to tear off, related to חָסַל, חָסַל, חָסַל, and others.

חָסַם (fut. יִחָסַם) equiv. to חָסַם, to close, to shut (the mouth of the threshing ox), to hinder (the passer by) from going on.

חָסַח (not used) to be strong, mighty, transf. to be wealthy, rich.

חָסַח (Aram.) the same. Only Af. חָסַח, to possess.

חָזַק (def. חָזַק) m. might, strength.

חָזַק m. possession, strength, might, treasure; חָזַק, richness in salvation, i.e. abundance of salvation. From which denom. Niph. to be treasured up.

חָזַק (Kal not used) to peel off; comp. חָזַק, from which Pi. חָזַק (shortened from the double form חָזַק). Part. pass. חָזַק, to be peeled, scaled.

חָזַק (def. חָזַק) Aram. m. sherd, origin. the peel of anything; next, generally a piece, fragment.

חָזַק (fut. יִחָזַק, but the pl. יִחָזְרוּ) equiv. to חָזַק, to cut off; hence, next, to be wanting, deficient; next, to suffer want. Comp. חָזַק, חָזַק, and חָזַק. Pi. to cut off, to diminish. Hiph. to cause want, also to be deficient, wanting.

חָזַק (const. חָזַק after the form חָזַק) adj. m. wanting, deficient, e.g. חָזַק, bread, understanding.

חָזַק m. deficiency, want, need, necessity.

חָזַק m. (the same).

חָזַק p.n. m. (deficiency).

חָזַק m. want, fault.

חָזַק (after the form חָזַק) adj. m. polished, rubbed off, from חָזַק; hence, Targ. חָזַק, washed off; generally, however, in a moral sense, pure, innocent.

חִסָּה (Kal not used) equiv. to חִסָּה, חִסָּה, to cover, to veil, to conceal, from which the Pi. חִסָּה, to cover (על) something; חִסָּה לְדַבְרִים, to speak secretly against some one.

חִסָּה equiv. to חִסָּה, to cover, to veil, to wrap up (שָׁלַח, חִסָּה) as an indication of mourning. Pi. to cover over, to wrap up (to overlay with gold or wood) wains-coating. Niph. pass. from Pi. חִסָּה, is not a Pu. but a noun.

חִסָּה f. 1) cover, canopy, from חִסָּה; 2) p.n. cover, shelter.

חִסָּה (fut. חִסָּה) 1) to tremble, related to חִסָּה; 2) to move hastily, to flee. Niph. חִסָּה, to hasten away in fear.

חִסָּה m. haste, swiftness, flight.

חִסָּה p.n. m. cover, protection.

חִסָּה (dual חִסָּה) m. hollow of the hand, also fist; dual, the palms of the hand; what can be taken in the hollow of the hand; hence חִסָּה, handful; חִסָּה, to fill a hand. The Root חִסָּה with the חִסָּה terminating, like in חִסָּה, חִסָּה, חִסָּה.

חִסָּה p.n. m. (the protected one).

I. חִסָּה (comp. חִסָּה) to cover; hence, with על, like חִסָּה and חִסָּה, to protect, to shelter; from which חִסָּה not from חִסָּה II.

II. חִסָּה (not used) to rub off, to clean; comp. חִסָּה, חִסָּה, חִסָּה, from which חִסָּה.

חִסָּה (fut. חִסָּה) origin. to long, to desire; hence, to take pleasure in something with חִסָּה; to love something, with accus., to desire.

חִסָּה (fut. חִסָּה) only a secondary form from חִסָּה, to move to and fro, i.e. the tail (Job 40:17).

חִסָּה (pl. חִסָּה, const. חִסָּה) adj. m. חִסָּה, f. desiring, willing, longing.

חִסָּה (with suff. חִסָּה, pl. חִסָּה, with suff. חִסָּה) m. 1) desire, longing, wish; hence, 2) that for which one desires, precious thing, e.g. חִסָּה, precious land; חִסָּה, precious stone; 3) desirableness, loveliness, e.g. acceptable words; חִסָּה חִסָּה; 4) object for which one strives, i.e. affair, subject, matter; next, generally like חִסָּה and עִנְיָן.

חִסָּה p.n. f. (my desire is in her).

חִסָּה (fut. חִסָּה) 1) to cut in, to dig (a well, a pit), hence also to penetrate, e.g. of the hoofs of the bold horse that penetrate the earth; 2) to dig for something, i.e. to explore, to search. Comp. חִסָּה, חִסָּה II.

חִסָּה (fut. חִסָּה, pl. חִסָּה) to become red from shame, different from חִסָּה, which signifies to become pale from shame but both aa

changing the natural colour as an indication of shame. Hiph. to blush with shame, but also to act shamefully; comp. **הַבְּאִישׁ** equiv. to **הוֹבִישׁ** from **בָּשׂ**, to cause (בִּישָׁה) disgrace. Related to **בָּשַׁר** II.

הַפָּר 1) p.n.m. (shaming) patron. **הַפָּרִי**; 2) (well) p.n. of several cities.

הַפָּרִים (double well) p.n. of a city in the territory of Issachar.

הַפָּרֵעַ p.n.m. (priest of the sun).

הַפָּרְפֹרֶת (pl. **הַפָּרְפֹּרִים**) f. an animal that digs up the ground, the exact name of which has not been specified by the commentators.

הַפֵּשׁ (Kal not used) equiv. to **פָּשַׁח**, 1) unfettered, to be free; hence, to be stretched out, as indicating freedom; figur. to be free, to move freely; 2) to be stretched down, fig. to be sick. Pu. **הַפֵּשׁ**, to be liberated, to be freed.

הַפֵּשׁ (fut. **יַפְּשֵׁ**, pl. **יַפְּשִׁי**) origin. to dig; hence, next, to search, to dive into, almost like **הַפָּר** and **הַפָּרֵעַ**. Niph. to be searched. Pi. to search for some one; figur. to investigate, morally. Pu. to be searched; hence, **הַפֵּשׁ הַחֶפֶשׁ**, the investigation which has been made, i.e. searching enquiry; to be sought (from concealment).

Hith. to conceal oneself; hence, figur. to make oneself unknown by disguise.

הַקֵּשׁ m. search, inquiry.

הַקֵּשׁ (with suff. **הַקֵּשִׁי**) extension, stretching out (of bolsters and mattresses); hence, cover, bolster; generally; perhaps also freedom; 2) couch, e.g. **בִּפְתוֹתֵי הַקֵּשׁ**, my couch, or resting place, is among the dead.

הַקֵּשֶׁת (from **הַקֵּשׁ**) f. liberty, freedom.

הַקֵּשֶׁת f. sickness, illness, origin. sick bed.

הַקֵּשִׁי (from **הַקֵּשׁ**) adj.m. (pl. **הַקֵּשִׁים**) to be free, whether in contrast to slavery, imprisonment, or to being tributary, burdened with taxes.

הַקֵּשֶׁת f. the same, like **הַקֵּשֶׁת**.

הַקֵּץ (with suff. **הַקֵּצִי**, pl. **הַקֵּצִים**) m. 1) an arrow, from **הַקֵּץ**, to point, to cut out; hence, **הַקֵּצִי הַקֵּצִים**, shooters of arrows, archers; **הַקֵּץ**, to shoot off an arrow; **הַקֵּץ אֶל הַקֵּץ**, to spare an arrow. Applied to God, **הַקֵּץ** signifies lightning, next punishment; 2) a shaft, only a secondary form from **הַקֵּץ**, like in the Keri; **הַקֵּצִי הַקֵּצִים**, destructive, i.e. poisoned, is my arrow, from which denom. **הַקֵּצִי**, to shoot off arrows, hence particip. **הַקֵּצִי**, archer.

הַקֵּצִי (fut. **יַקְצִי**) equiv. to **הַקֵּצִי**.

תבב, to hew, to hew out (of stone or wood), to dig out (תבב, תבב), to spread flames, figur. to destroy, to kill. Niph. to be hewn out on a rock (for a remembrance). Pu. to be hewn out (of a stone), i.e. to originate. Hiph. to destroy, to fell.

II. תבב (not used) equiv. to תבב, to tie, to bind (comp. תבב) from which תבב for תבב.

תבב (fut. תבב, apoc. תבב) 1) to cut off, to cleave, to part, comp. תבב, תבב; hence, 2) to divide in two parts, to halve; תבב ער תבב (of a river), to divide up to the neck (man), i.e. to reach up to the neck.

Niph. to divide oneself in parts.

תבב (תבב) f. trumpet, from תבב, to sound; from which the denom. תבב; Po. תבב; Hiph. תבב, to trumpet.

תבב (a court) p.n. of a place in Palestine, and a district in Arabia.

תבב (const. תבב) f. middle (of two parts), e.g. in the middle of the night.

תבב (pause תבב, with suff. תבב) m. 1) the middle, equiv. to תבב, where something separates into two parts; 2) half.

תבב m. equiv. to תבב, an arrow.

תבב תבב p.n.m. (middle of the resting places), patronymic תבב.

I. תבב (only a lengthened Arabic form from תבב) m. an enclosed place, dwelling, court.

II. תבב (const. תבב) m. grass, leak, from תבב to vegetate, to bloom.

תבב (with suff. תבב) m. origin, an incision, an inlet, from תבב equiv. to תבב (in תבב) to cut; hence, figur. bosom, lap. תבב is not to be adopted as the root.

תבב (with suff. תבב) m. the same.

תבב (Aram.) equiv. to תבב Heb. to rage; hence, affix תבב to press violently, to rage.

תבב equiv. to תבב to cut, to divide; hence, fig. to be divided in hosts, particip. תבב. Perhaps a noun in the sense of a line, row. Pi. only particip. תבב they that divide (the spoil); if this word is not a denom. from תבב. Pu. to be shortened, e.g. the number of the month.

תבב (pl. with suffix תבב) m. 1) small particles, figur. small stone, gravel; 2) lightning, orig. an arrow; next, from 2 denom. Pi. תבב to shoot arrows, if it is not formed directly from תבב.

תבב תבב (also תבב) p.n. of a city in the territory of Judah (row of palms).

תבב see תבב.

תבב see תבב.

הָצֵר (not used) to hedge in, to in-
close; related to הָצֵר: from which
הָצֵר and הָצֵר I.

הָצֵר (not used) to cry, to scream, it
signifies also, like הָלַל and הָלַל,
to bloom, to vegetate.

הָצֵר (const. הָצֵר, pl. הָצֵרִים, הָצֵרוֹת)
com. an enclosed place, court,
village, locality, and all that is
enclosed as a place of abode,
moveable tents are also called so
if they are placed like a court.

The geographical compounds are
הָצֵר הַמְּגִדָּה (court of magnificence),
הָצֵר הַשְּׂמֵחָה (court of happiness), הָצֵר
הַסּוּסִים (court of horses), הָצֵר הַשְּׂמֵחָה
(the same), הָצֵר הַמְּגִדָּה (court of foun-
tain), הָצֵר הַשְּׂמֵחָה (the same), הָצֵר
(court of foxes), הָצֵר הַמְּגִדָּה (middle
court).

הָצֵרִים p. n. m. (the blooming one,
from הָצֵר).

הָצֵרוֹת (courts) p. n. of a place.

הָצֵרִי (Keri הָצֵרִי) p. n. m. (the bloom-
ing one).

הָצֵרִים p. n. of a place.

הָצֵרִי (court of death) p. n. of a
province in Arabia, Hadramaut.

הָצֵר see הָצֵר.

הָצֵר (before makkaph הָצֵר, with suff.
הָצֵר, pl. הָצֵרִים m. 1) origin.
that which is inscribed, hence that
which is appointed (הָצֵר) mea-
sured, fixed, allotted, the appointed

time, the fixed aim; 2) law (of
God), revelation, divine sentence,
edict, the law engraven or ap-
pointed. Root הָצֵר.

הָצֵר (not הָצֵר; pl. const. but הָצֵרִים,
with the dagesh analysed; the
same as הָצֵר is from הָצֵר
from הָצֵר m. conclusion, decree.

הָצֵר (Kal not used) equiv. to הָצֵר to
engrave. Pu. to be inscribed on
(הָצֵר) the wall, or painting on
something. Hith. to make ap-
pointments upon (הָצֵר) something,
to draw the boundaries of any-
thing, e.g. to limit the boundaries
of the soles of the foot (הָצֵר
הָצֵר).

הָצֵר (pl. הָצֵרוֹת) f. a law, a precept,
equiv. to הָצֵר.

הָצֵרִים p. n. m. (the bent one) from
הָצֵר to bend, to coil.

הָצֵר (inf. with suff. הָצֵר, imper.
with suff. הָצֵר) to engrave (on a
rock), to inscribe ("decree un-
righteous decrees"), to fix (laws),
to draw ("a compass over the
depths"), to draw upon (הָצֵר) some-
thing, e.g. a town, but especially
to inscribe in (הָצֵר) a book. הָצֵר
a law-giver, a leader. Po. הָצֵר.
Part. הָצֵר, fut. הָצֵר, to engrave,
to inscribe (laws), to rule, to lead;
hence, הָצֵר a law-giver, a leader,
equiv. to הָצֵר staff, the leader.

Pu. pass. hence חָקַק that which is inscribed, the law. Hoph. חָקַק like Pu. to be inscribed חָקַק.

חָקַק (a ditch) p.n. of a city.

חָקַק (fut. יִחְקֹר) orig. to dig; hence, to inquire, to search (with accus. of the person.). The root is related to חָקַר, חָקַר, etc. Niph. to be searched, searchable. Pi. to explore, to fathom.

חָקַק (pl. const. חֲקֹקִי m. 1) search, inquiry, fathoming, e.g. of the heart: 2) that which is searched, i.e. the innermost, the secret of a thing, e.g. חֲקֵי אֱלֹהִים חָקַר, and others.

חֹר חֹר חֹר.

חֹר see חֹר.

חָרַא (or חָרָה, not used) to purge, especially the bowels; hence in the Talm. חָרַא to sweep away. The derivs. are only in Ketib.

חָרַא (pl. חֲרָאִים, const. חֲרָאִי masc. refuse, dung, from חָרַא.

חָרַב (Kal. not used) equiv. to חָרַב חָרַב to cut, to be sharp, comp. חָרַב (Aram.), a knife; hence, Niph. to combat. Hoph. like Niph.

חָרַב (fut. יִחְרַב 1) to dry, to wither, related to חָרַב, חָרַב; hence, to be desolate, destroyed; 2) to be amazed, to stare; comp. חָרַב and חָרַב. Niph. to become desolate, devastated. Pu. to be dried up.

Hiph. to dry up (the sea), next, to devastate (חָרַב, חָרַב, חָרַב). חָרַב adj. masc. חָרַב (plur. with the article חֲרָבוֹת for חָרַב) f. dried up. figur. devastated.

חָרַב (Aram.) only Hoph. to be destroyed, like חָרַב in Heb.

חָרַב (with suff. חָרַבִּי, plur. חֲרָבוֹת, const. חֲרָבוֹת fem. 1) edge, next, the sword, חָרַב, חָרַב, חָרַב to slay by the sword; חָרַב, חָרַב to fall by the sword, transf. to other instruments similar to a sword. Root חָרַב; 2) dearth, from חָרַב, which see.

חָרַב (deserted hill), p.n. of a height on the mountain Sinai.

חָרַב m. dearth, transf. to desolation. חָרַב (from חָרַב, pl. חֲרָבוֹת, const. חֲרָבוֹת) f. desolation, hence, ruins, desolated places, from חָרַב.

חָרַב fem. dryness, dry land, from חָרַב.

חָרַב (const. חֲרָבוֹן, plur. const. חֲרָבוֹנִי m. dryness, heat.

חָרַב (Persian) p.n. m. (driver of an ass).

חָרַב (fut. pl. יִחְרָבוּ) to tremble; hence, to flee with trembling.

חָרַב (from חָרַב; formed with the termination חָרַב) m. a kind of hopping locust.

חָרַב (fut. יִחְרַד 1) to tremble, to be frightened at (חָרַב) something.

for something to be uneasy; 2) to hasten away from (דָּרַד) a place, to hasten toward (לְדָרַד) some one. Related to דָּרַד, דָּרַד. Hiph. to terrify.

דָּרַד (pl. דָּרָדִים) adj. masc. anxious, frightened for (עַל) something; pious.

דָּרָדָה (const. דָּרָדָה, pl. דָּרָדוֹת) fem.

1) fright, fear, anxiety; 2) (place of terror) p.n. of a place.

דָּרַד (fut. דָּרַד) to glow, to burn, namely, of the kindling of wrath, e.g. דָּרַד לּוֹ his wrath was kindled, more frequently with אַף and the person with whom one is angry, const. with אֶל or עַל and בּ, sometimes בְּדָרַד. Niph. does not occur for the form דָּרַד. נִדְרָדִים are derived from דָּרַד which see. Hiph. 1) דָּרַדָה (fut. apoc. דָּרַד) to cause the anger to be kindled, with עַל; to do something with ardour, zeal. Hiph. 2) דָּרַדָה the ה is changed into א; hence particip. דָּרַדָה, fut. דָּרַדָה to dispute, to vie with (אֶת, בּ) somebody. Hith. דָּרַדָה, fut. apoc. דָּרַד to enrage oneself against (אֶת) some one. Comp. דָּרַד.

דָּרָד (place of terror; fountain of terror) p.n. of a place and a fountain; complete דָּרַד, gent. דָּרַדִּי.

דָּרָד (only pl. דָּרָדִים) m. a string (of

coral or pearls), origin. that which is strung, from דָּרַד to string.

דָּרָד (pl. דָּרָדִים) masc. thorn, thorn-bush. Root דָּרַד, דָּרַד is the termination.

דָּרַד (const. דָּרַד, pl. דָּרָדִים) m. glow, glowing of anger; hence, generally, complete אַף דָּרַד; especially the anger of God.

דָּרַד (without pl.) m. 1) ditch of a fortress, from דָּרַד 1, equiv. to דָּרַד to cut in; 2) legal decision, punishment by law, from דָּרַד 2; to decide; hence דָּרַד דָּרַד valley of judgment; 3) gold, a poetical expression, from דָּרַד to glitter, related to דָּרַד.

דָּרַד (pl. דָּרָדִים) adj. m. (for דָּרַד) 1) robust, active, diligent, from דָּרַד 3; 2) to be pointed, sharp, e.g. דָּרַד pointed threshing-roller, abridged also דָּרַד alone, (Isaiah 28:27) transf. to pointed stone; 3) p.n. m. the diligent one.

דָּרַד (only pl. דָּרָדוֹת) f. a pointed, sharp, threshing, cart-wheel, equiv. to דָּרַד.

דָּרַד (not used) to string, to string together (on a cord), from which דָּרַד, which see.

דָּרַד p.n. m. (the shining one), from redoubled form of דָּרַד.

דָּרַד (from דָּרַד) masc. 1) kindling; 2) p.n. m. (noble; free one).

at used) equiv. to דָּרַת-נָרַם, low, deepen out, or engrave. a pencil, a chisel with which s are cut or engraved; figur.

formed from דָּרַם, with the nation דָּם, like קָדָם from plur. דָּרָמַיִם like קָדָמַיִם; that understands to draw the pencil, hieroglyphist; also, signifying a class of s.

L. דָּרָמַיִם, def. דָּרָמַיִם Aram. e same.

culine, glow of anger, always l: with דָּרָם, from דָּרַח which

m דָּר after the form דָּרַח, adj. termination דָּרַח adj. m. ready as a subst. that which ed, baked, compare Aram. , דָּרָחָא; hence, cake. The s דָּרַח not דָּרַח.

p.n. see דָּרַח.

pause (דָּרַח) adj. mas. but alas a subst. *byesus*, linen, linen, from דָּרַח which has the signification of דָּרַח.

m דָּרַח=דָּרַח, after the form דָּרַח; pl. דָּרַחִים masc.

, dung, only in the Ketib.

l. דָּרַחִים masc. origin. that is deepened out to contain thing, a pocket.

דָּרַם m. pl. 1) Holes; 2) the noble ones.

דָּרַח p.n. m. (harvest-time); patron.

דָּרַחִי, Ker: דָּרַחִי.

דָּרַח (pl..const. דָּרַחִי) m. 1) something that is cut off, a piece; דָּרַח a slice of cheese: 2) equiv. to דָּרַח 2; point, or that which is pointed.

דָּרַח m. 1) the ploughing; 2) like דָּרַח, time of ploughing. Root דָּרַח.

דָּרַחִי adj. m., but only דָּרַחִי f. is used, to be taciturn, quiet. Root דָּרַח.

דָּרַח (not used) 1) equiv. to דָּרַח to enclose, to enclose together; 2) to seize, to lay hold of, like דָּרַח proceeding from the idea of grasping.

דָּרַח (Pual not used) Aram: to singe, to burn; hence, Hith. to singe oneself, to be singed.

דָּרַח (only pl. דָּרַחִים, comp. דָּרַחִים, etc.) m. window-lattices comp. דָּרַחִים.

דָּרַח a root erroneously adopted as belonging to דָּרַח, which see.

I. דָּרַח (Kal not used) to be lonely, forsaken; hence, like דָּרַח, to be desolate; from which Hiph. to separate, to select for God, i.e. to consecrate, or desolate; next, to tame. Hoph. pass. from Hiph.

II. דָּרַח to cut off, to shorten; hence

particip. pass. חֵרֵם especially used
flatness of the nose.

חֵרֵם (devoted city) p.n. of a place in
the territory of Naphtali.

חֵרֵם p.n. m. (the flat-nosed one).

חֵרֵם (once חֵרֵם, with suff. חֵרֵמִי, pl.
חֵרֵמִים) m. 1) origin. taming; next,
a net by which something is tamed,
also to decoy generally; 2) deso-
lation, desertion, a ban; sometimes
the subject which is devoted, con-
secrated.

חֵרֵם (ridge of a mountain) p.n. of
a Canaanite royal town, formerly
צֶפֶת.

חֵרֵם (ridge of a mountain) p.n. of
a mountain of Anti-Lebanon. It
is called חֵרֵם on account of
the many ridges on the mount.

חֵרֵם (for חֵרֵם after the form
חֵרֵם, where חֵרֵם is the
termination) masc. sickle, from
חֵרֵם, to cut off.

חֵרֵם 1) p.n. m. (the noble one); 2)
heath, p.n. of a town in Meso-
potamia, Karrhæ.

חֵרֵם (double cave) p.n. of a Moabite
city; gent. חֵרֵמִי.

חֵרֵם p.n. m. (the snoring one).

חֵרֵם (not used) to break to pieces;
comp. חֵרֵם, next, to rub,
to scrape.

חֵרֵם (not used) to glitter, to shine,
related to חֵרֵם which see; from

which חֵרֵם 2, and perhaps also
חֵרֵם.

חֵרֵם masc. 1) scurvy, from חֵרֵם to
scratch, to rub; 2) with חֵרֵם mobile
חֵרֵם sun, origin. glitter, light,
from חֵרֵם to glitter.

חֵרֵם f. pottery; according to others
the rising of the sun; from חֵרֵם
or חֵרֵם.

חֵרֵם only in the Ketib for חֵרֵם.
חֵרֵם (not used) to be cunning, subtle,
from which חֵרֵם.

חֵרֵם (fut. חֵרֵם) 1) origin. to pluck;
hence figur. to mock, to scorn, to
blaspheme, comp. חֵרֵם, חֵרֵם: 2)
intrans. to be plucked off, to be
bare, naked, disgraced. Pl. חֵרֵם
(fut. חֵרֵם) 1) to blaspheme, with
ל and accus.: 2) to lay bare, to
expose, e.g. חֵרֵם the life. Niph.
to be delivered up (of a woman to
a husband). With this root חֵרֵם,
חֵרֵם and חֵרֵם.

חֵרֵם p.n. m. (one who has reached
the autumn of life).

חֵרֵם (with suff. חֵרֵם) m. 1) time for
plucking off the fruit, harvest:
2) figur. the autumnal age of man.
From which denom. חֵרֵם to stay
somewhere during the autumn
(חֵרֵם), comp. חֵרֵם to spend the
summer somewhere (חֵרֵם).

חֵרֵם f. 1) shame, disgrace, which
rests upon some one, scorn, transg.

to the secret parts of the body, from חָרַף 2: 2) object of blasphemy, disgrace, scorn, also pl. חֶרְפוֹת.

חָרַץ (fut. יִחָרֵץ) 1) to cut in, hence to wound, related to חָרַת, to engrave; 2) figur. to decide, to fix (a sentence), to conclude; comp. חָרַץ; 3) to point (comp. חָרַץ), hence of the moving (pointing) of the tongue by a dog; 4) to arm, to gird; hence, to be active. In this last sense, חָרַץ is a secondary form of חָלַץ, which see. Comp. the Aram. חָרַץ, loin, Heb. חָלַץ. Niph. to be decided, resolved.

חָרַץ (def. חֶרֶץ, with suff. חֶרְצָה, Aram. m. loin, equiv. to the Heb. חָלַץ, from חָרַץ, to arm, to gird; comp. חָרַץ 4.

חָרַץ (not used) equiv. to חָרַם, glittering, dazzling, of the gold colour; from which חָרַץ.

חֶרֶב (from חָצַב, with analysed dagesh by the insertion of ר; pl. חֶרֶבוֹת, m. band, knot, transf. to torment, pain, like חָבַל. Root חָצַב 2.

חֶרֶץ (only pl. חֶרְצִים) m, according to tradition, grape-stone; according to others, unripe, sour grapes, from חָרַץ, equiv. to חָמֵץ.

חָרַק (fut. יִחָרֵק) to gnash (the teeth), with the accus. or בְּ of שִׁנָּיִם.

חָרַר (3 pers. f. חָרְרָה, fut. יִחָרַר, after the form יִשָּׁל) 1) to glow, to burn, to be devoured by flame; related to חָרַר, from which: 2) only in derivatives, to be purified, cleansed, spotless; hence, free, noble, distinguished. Niph. נָחַר (like נָטַם, נָסַב), also נָחַר; (another Niph. form, e.g. נָחַל, נָחַח, hence pl. נָחָרוּ, pause נָחָרוּ), to be burnt, to be dried up, to excite oneself against בְּ some one. Pi. חָרְחַר, to kindle (חָרַב dispute); from which also חָרַל.

חָרַר (only pl. חֶרְרִים) m. land parched by the sun. Comp. חָרַר.

חֶרֶשׁ (pl. חֶרְשִׁים) m. 1) earthen, a vessel made of clay, hence חָרְשׁ earthen vessel, without indicating fragility; חָרַר potter; 2) sherds of an earthen vessel. Root חֶרֶשׁ, related probably to חָרַץ, hence חָרַץ lime-earth, in contrast to חֶרֶם mould.

חָרַשׁ (fut. יִחָרֵשׁ) equiv. to חָרַץ, 1) to cut in (wood, metal, or stone); hence, transf. to plough; 2) to plough, in a figur. sense, i.e. to devise good or evil. Niph. to be ploughed, חָרַשׁ a field. Hiph. to devise against some one (עָל), the same signification also occurs in Kal, const. with עָל.

חָרַשׁ (fut. יִחָרֵשׁ) 1) to be silent, to speak in a whisper, next to be

inactive; in Targum, to bewitch, of the whispering language of the sorcerers; 2) to be deaf, e.g. אָנְיָהֶם הָרָשָׁה, their ears are silent, i.e. deaf. Hiph. to be silent to (לְ) something, before אֶל somebody; to pass in silence (with accus.), to be submissive, also to silence. Hith. הִתְרַשַׁשׁ, to conduct oneself silently.

הָרָשָׁה (const. הָרָשָׁה, pl. הָרָשִׁים, const. הָרָשִׁי m. artificer, one who cuts in wood, stone, or metal; hence, אֶבֶן, עֵצִים, בְּרִזָּל, figur. one who devises, plans, something, e.g. מְשֻׁחָחִית destruction.

הָרָשָׁה (pl. הָרָשִׁים) m. art, artifice, masonry, carpentry; hence, יַי הָרָשִׁים, valley of carpentry; 2) figur. art of sorcery, from הָרָשָׁה, also הִכָּחֵם הָרָשִׁים, equiv. to נָבוֹן הָרָשָׁה, hence, secrecy. As an adv., הָרָשָׁה stands for בְּרָשָׁה, secretly, quietly; 3) p.n. m. working man.

הָרָשָׁה see הָרָשָׁה.

הָרָשָׁה (pl. הָרָשִׁים) m. (the deaf one), origin. root הָרָשָׁה.

הָרָשָׁה (with ה of motion, הָרָשָׁה, pl. הָרָשִׁים) m. a grove, a bush, a small forest. The deriv. is obscure.

הָרָשָׁה p.n. m. (worker).

הָרָשָׁה f. 1) artificial work, or work in wood and stone; 2) (carpentry), p.n. of a place.

הָרָשָׁה p.n., see הָרָשָׁה.

הָרָשָׁה p.n. of a forest, probably equiv. to הָרָשָׁה.

הָרָשָׁה to engrave on (עַל) a tablet, hence, equiv. to הָרָשָׁה.

הָרָשָׁה (fut. יִהְיֶה) before makkaph (יִהְיֶה) equiv. to הָרָשָׁה II., to knit, to tie, to bind (comp. הָרָשָׁה, girdle), hence figur. to think, to plan, like in הָרָשָׁה, to devise plans against (עַל, אֶל) some one; הָרָשָׁה to devise evil, with לְ, for some one; next, to count, to consider, to reckon, with לְ or accus. of the person.; הָרָשָׁה weaver, from the primitive signification. Niph. to be considered like (לְ, עַל, בְּ) something, to be counted to (עַל, לְ) something. Pi. to calculate. Hith. to count oneself among (בְּ) some one.

הָרָשָׁה (part. pass. הָרָשָׁה, Aram. the same, to deem, to reckon.

הָרָשָׁה m. girdle, from הָרָשָׁה to bind.

הָרָשָׁה p.n. m.

הָרָשָׁה p.n. m. (understanding).

הָרָשָׁה m. 1) combination, reckoning, invention; 2) p.n. of the capital of the Amorites.

הָרָשָׁה (only pl. הָרָשָׁה) m. 1) cunning, invention, art; 2) instruments of war

הָרָשָׁה p.n. m. (esteemed by God).

הָרָשָׁה p.n. m. (the same).

p.n. masc. (probably from חן).

p.n. m. (the same).

t. חָשָׁה to be silent, to rest

hence, to be mute, חָשָׁה.

Hiph. חָשָׂה to observe; but also causative, to silence one (לְ); comp. חָסָה.

n. m. (thinker, calculator).

lef. חֲשֹׁכָא Aram. masc. less.

p.n. m. (uncovered, naked

see חָשַׁק.

am.) to be necessary, useful, and; an abridged form from חָשַׁק.

const. חֲוֹתָה Aram. f. want, remnant.

see חֲשִׁכָה.

n. m. (swiftness, the swift

See חֲשִׁים.

חֲשִׁה.

t. חָשָׁה to be or to become dark, e.g. of the eyes חֲשִׁי, חֲשִׁי of the sun, the stars, the earth (which is covered by locusts). Hiph. to darken; figur. to darken a counsel, fuse darkness.

t. חָשָׂה to withhold from some one; hence, to deny, deny oneself something; figur. origin. to withhold from

(חָשָׁה) danger; to spare, to save.

Niph. to be spared, saved.

חָשָׁה (only plur. חֲשִׁי) adj. masc. obscure (of position), i.e. to be low.

חָשָׁה (with suff. חֲשִׁי) m. darkness, obscurity; hence figur. of hell, a dungeon, a subterranean treasure; next, calamity, destruction, darkness of death, mournfulness; transf. to darkness of spirit, like in most modern languages.

חֲשִׁכָה (from חָשָׁה) f. the same.

חֲשִׁכָה (once חֲשִׁכָה; const. חֲשִׁכָה. pl. חֲשִׁכִּים) f. darkness, obscurity.

חָשַׁל (Kal not used) a softer form of חָשַׁל; hence, to be weak, staggering, lean, thin; the verb חָשַׁל is only a transposition of חָשַׁל, the latter being the original. Niph. to be weakened, fatigued.

חָשַׁל (Aram.) to cause to decay, to destroy.

חֲשִׁים (not used), equiv. to חֲשִׁים to glitter; Aram. חֲשִׁים to be noble, distinguished.

חֲשִׁים p. n. m. (noble, distinguished, rich, one).

חֲשִׁמֹן (riches), p. n. of a city in the territory of Judah.

חֲשִׁמֹנָה (the same) p. n.

חֲשִׁמֹל (formed from חֲשִׁים with the diminutive termination לְ, like in חֲשִׁמֹל, חֲשִׁמֹל; with ח of motion

חֲשָׁכִים, pl. in the Talm. חֲשָׁכִים
glittering metal, quarts; later,
illustrious being, an angel. Root
חֶשֶׁן.

חֲשָׁנָה (from חֶשֶׁן, formed with the
termination חֶן, compare חֲשָׁנָה,
חֲרָצָה; plur. חֲשָׁנִים) m. noble,
distinguished one, origin. shining
one.

חֲשָׁה (not used) equiv. to חֶשֶׁן to
shine; hence, to be adorned, beau-
tified.

חֲשָׁה m. decoration, so called from
its brilliancy, especially the bril-
liant breast-plate of the high-
priest.

חֲשָׁה (fut. יִחְשָׁה) equiv. to חֶשֶׁן; 1)
to peel off (of a tree); hence, to
uncover, to expose; 2) to take
away, to withdraw (water).

חֲשָׁה (pl. const. חֲשָׁהִים) masc. some-
thing separated, divided, division,
herds (of goats).

חֲשָׁה to attach (related to the root
in חֶשֶׁן to kiss, and חֶשֶׁן); hence,
generally, to attach oneself to
something (from love); next, to
have a desire; origin. an attach-
ment. Pi. to attach, connect some-
thing. Pu. the pass. of Piel.

חֲשָׁה (with suff. חֲשָׁהִי) masc. desire,
pleasure.

חֲשָׁה (pl. חֲשָׁהִים or חֲשָׁהִים) m. that
which is attached; hence, the fil-

lets connecting the pillars of the
temple.

חֲשָׁה (pl. חֲשָׁהִים) m. spoke, which
connects the nave with the circle.

חֲשָׁה (not used) equiv. to חֶשֶׁן to
bind, to tie up, to collect: from
which—

חֲשָׁה (pl. חֲשָׁהִים) m. nave of the wheel
that joins all the spokes.

חֲשָׁה (const. חֲשָׁהִים) f. close con-
nexion (of the clouds) thick clouds.

חֲשָׁה (not used) equiv. to חֶשֶׁן (con-
nected with חֶשֶׁן), to be hard, dry,
sapless.

חֲשָׁה m. straw, stubble. See חֶשֶׁן.

The form חֲשָׁה is analysed from
חֶשֶׁן=חֶשֶׁן.

חֲחָה (after the form חֶחָה) in pause
חֲחָה; the analysed form is חֲחָה;
with suff. חֲחָהִים) m. fear, terror.

חֲחָה (pl. חֲחָהִים) adj. m. terrified, af-
frighted.

חֲחָה p.n. (fright). From which
which see.

חֲחָה (fut. יִחְחָה) to seize, lay hold
of, e.g. fire from (חֲחָה) the hearth);
hence, חֲחָה לָהּ to take and lay
upon something.

חֲחָה (after the form חֶחָה) f. fright,
fear. Root חֲחָה.

חֲחָה m. bandage of a wound.

חֲחָה (pl. חֲחָהִים) m. fright, terror.
Root חֲחָה.

חֲחָה (pl. חֲחָהִים) patron. from חֲחָה,

name of a tribe dwelling in the vicinity of Hebron.

חַתָּה *f.* terror, only a secondary form from **חָתַה**.

חָתַךְ (Kal not used) to cut, to part, equiv. to **חָלַךְ**, and like it, transf. to decide, appoint. Niph. to be appointed, determined, decreed on (**עַל**) some one.

חָתַל (Kal not used) to fold, to bind. Pu. and Hoph. to be folded.

חֲתֻלָּה *f.* covering.

חֲתֻלָּה covered place, haunt, p. n. of a city in Syria.

חָתַם (fut. **יִחָתֵם**) equiv. to **חָסַם**, to close up, hence **חָתַם בְּעֵר**, equiv. to **כָּסַר בְּעֵר**, to enclose something; transf. to seal up, sometimes with **בְּ**, of that which is sealed up, or with which it is sealed; figur. to do something under seal, secretly, or to accomplish, fulfil (by seal). Niph. to be sealed up. Pi. to close up, enclose. Hiph. to shut up, to prevent.

חָתַם Aram. the same, to seal.

חֹתֶם m. seal, seal-ring. See **חֹתֶם**.

חָתַם after the form (**שָׁרַק**) m. perfection, completion. Root **חָתַם**.

חֲתֻמָּת *f.* seal-ring, signet.

חָתָן 1) to join in marriage, hence, **חֹתֵן**, father-in-law, i.e. father of the wife; **חֲתָנָה**, mother-in-law.

Hith. to intermarry, const. with **אֵת**, **בְּ**, **לְ**; 2) (not used) to circumcise, i.e. to fulfil the covenant of God by circumcision.

חָתָן (const. **חָתָן**, with suff. **חָתָנוּ**, pl. **חָתָנִים** m. bridegroom; **חָתָן דָּמִים**, a husband of blood, signifies the newly circumcised child. See **חָתָן** II.

חֲתֻנָּה *f.* espousing, marriage, origin. connection, union.

חָתָף masc. spoil, robbery, concrete, robber.

חָתָף (fut. **יִחָתֵף**) to rob, to snatch away, related to **חָטַף**, **קָטַף**.

חָתַר (fut. **יִחָתֵר**) to break through (a wall), to break into (a house); (with accus.), to break through the waves, to row. The root is found again in **חָתַר**, **חָתַר**.

חָתַת (part. **חָתַת**, pl. **חָתָתִים**, see adj.; fut. **יִחָתַת**, pause **יִחָתַת**, with **אֵת**, **חָתַתָּה**, to fear, to tremble, but always intrans. Pi. **יִחָתְתוּ**, to frighten, to terrify, but also to be in fear, terror. Hiph. **יִחָתְתֵנִי** (fut. **יִחָתְתֵנִי**); for **יִחָתְתֵנִי** occurs also **יִחָתְתֵנִי**, to terrify, to frighten, to humble. The form **יִחָתְתֵנִי**, Hab. 2:17, is supposed to stand for **יִחָתְתֵנִי**, so that the **י** is a suffix.

חָתַת see **חָתַת**.

ט

ט is the ninth letter of the alphabet, hence, as a numeral, it signifies 9. The signification of the name seems to be a serpent, in reference to the shape. This consonant interchanges 1) with the other letters sounding *t*, e.g. טבל II. and דָּבַל; טָבַר and דָּבַר; טוֹר and דּוֹר; טָוֵר and דָּוָר; טָעָה and דָּעָה; 2) with the dentals, especially *ʔ*, *צ*, and *שׁ*; e.g. טָבַח and דָּבַח; טָבַל and דָּבַל; טָבַע and דָּבַע; טָעַן and דָּעַן; טָמַר and דָּמַר; טָפַח and דָּפַח; טָהַר and דָּהַר; טָאָר (Kal not used) to drive, to push away (related to טָפַח), from which טָאָרַם, and טָאָרַע, from which טָאָרַע, herefrom טָאָרַע to sweep away, reduplicated from the simple form טָאָר.

טָאָב Aram. equiv. to טוֹב, Heb. origin. to shine, next to be joyful over (על) something

טָאָר see טָאָר.

טָב adj. (Aram.) good, right, agreeable.

טָבָא p.n. m. (approved of God).

טָבֵל (pl. טָבֵלִים) m. turban, a tie, from טָבַל II., to tie, wind round.

טָבֵר height, mountain, from טָבַר, to be hilly, high; hence, טָבֵר, טָבֵר

הָאָרֶץ, height of the earth. See טָבַר.

טָבַר equiv. to טָבַח 1) to slaughter (cattle), especially for no holy purpose, but only for eating. For the former, טָבַח is used; 2) to kill (man).

טָבַח (with suff. טָבַחָהּ) masc. 1) the slaughtering (of cattle and of man); figur. a meal prepared from that which is slaughtered; 2) p.n. m.

טָבַח m. 1) cook, origin. a slaughterer of cattle; 2) executioner.

טָבַח (Aram.) the same, like טָבַח 2, Heb.

טָבַח fem. cook-maid, formed from טָבַח.

טָבַח f. 1) slaughter; 2) banquet. See טָבַח.

טָבַח (equiv. to טָבַחַת, spreading) p.n. of a city in Aram. Compare טָבַח.

I. טָבַל (fut. יִטְבֵּל) to wet, to pour over; hence, to dive, to bathe, related to טָבַל. Niph. pass.

II; טָבַל (not used) to wind, wind round, wrap round; related to דָּבַל, or the root is in דָּבַל, from which טָבֵל.

טָבֵל p.n. masc. (one crowned by God).

טָבַע (fut. יִטְבֵּעַ) 1) to impress, like טָבַע in the Talmud; 2) equiv. to

לָכַב, to sink, to dive. Pu. to be sunk. Hoph. the same.
מַבְעוֹת p.n. (impressions).
מַבְעוֹת (pl. מַבְעוֹת, const. מַבְעוֹת) f. that which makes an impression; hence, seal, seal-ring; transf. to ring generally.
מָבֵר (not used) to be raised, hilly, elevated; related to **מָבֵר** under **מָבֵר**; from which **מָבֵר**. A later signification of **מָבֵר**, rising of the belly, navel, proceeds from the same idea.
מִבְרַח p.n. masc. (the goodness of Rimmon, a Syrian deity).
מִבְרַח (probably from **מִבְרַח**, extension) p.n. of a city in the territory of Ephraim.
מִבְרַח m. name of the tenth month of the Jewish lunar year. According to modern researches, Tebet is identical with the Indian month *Tigra*, and signifies winter month.
מְהוֹר (const. **מְהוֹר**, before makkaph, **מְהוֹר**) adj. m. מְהוֹרָה, fem. clean, cleanly, in a physical sense, but also in a ritual and a moral sense; subst. cleanliness. The original signification is bright.
מְהוֹר (pause **מְהוֹר**; fut. **מְהוֹר**) equiv. to **מְהוֹר**, to shine, to glitter; transf. to be pure, clean, in a physical, ritual, and moral sense: Pi. to cleanse, to pronounce as clean

ritually and morally. Pa. pass. Hith. **מְהוֹר** and **מְהוֹר**, to cleanse oneself (ritually).
מְהוֹר (with suff. **מְהוֹר**, masc. brightness, cleanliness, purification; **מְהוֹר** thou hast diminished his splendour.
מְהוֹר (formed from **מְהוֹר**) f. cleanliness, purification; **מְהוֹר**, blood of purification (of woman in childbirth).
מְהוֹר belongs to **מְהוֹר**. See **מְהוֹר**.
מְהוֹר (not used) Aram. equiv. to **מְהוֹר**, to suffer, to be sickly, to fast; from which **מְהוֹר**.
מְהוֹר (pret. **מְהוֹר**, pl. **מְהוֹר**; fut. only formed from **מְהוֹר**) originally to be bright, like **מְהוֹר**; hence, to be serene, agreeable, lovely, cheerful. Hiph. **מְהוֹר**, stands for **מְהוֹר**, and belongs to **מְהוֹר**.
מְהוֹר adj. m., **מְהוֹר** f. 1) good (according to the most manifold modifications as a verb), agreeable, kind, blooming, fresh, useful, abundant, great, benevolent, true, happy, etc., according to the context; 2) subst. the good, happiness, kindness, in which sense the m. as well as the f. is used; 3) p.n. of country beyond the Jordan. (fame).
מְהוֹר p.n. masc. (fame of Adonijahu).

מזב masc. 1) goodness (of matter), good condition, beauty, excellence, joyfulness, happiness, etc.; 2) concrete, property, riches.

מזבִּיחַ p.n. m. (the goodness of God).

מזבִּיחָהּ p.n. m. (the same).

מָצַח to weave, to spin; origin. to knit, related to מָצַח; from which מְצֻחָה.

מָצַח (3 person pret. מָצַח for מָצַח) to plaister, to wash over. Niph. (inf. מְצַחֵה) pass. related to מְצַחֵה, and the root in מְצַחֵה.

מזחות see מזחות.

מִזְבֵּחַ (only pl. מִזְבְּחוֹת) f. a band, a band on the forehead or round the arm, generally only that on the forehead; next, ornament generally. The form is contracted from מִזְבְּחוֹת, and re-duplicated from מִזְבֵּחַ.

מָצַח (Kal not used) 1) to shake, to move about, to rock, from which מְצַחֵה; 2) to lift up, to lift away. Hiph. מְצַחֵה, to carry, throw away, but also to lead, to send away, always proceeding from the original idea to lift. Comp. מְצַחֵה. Pi. (reduplicated) מְצַחֵה to shake, to throw about. See מְצַחֵה.

מָצַח (not used) Aram. to be muddy, soft (similar to מָצַח Hebrew, from which מְצַחֵה); from which מְצַחֵה.

מָצַח (not used) to tie, to wrap round,

related to מָצַח 2, and the root in מְצַחֵה, from which מְצַחֵה.

מָצַח 1) (not used) to wait, hope for; comp. the root is in מְצַחֵה; 2) to surround for the purpose of protecting, probably from the same original signification as in מְצַחֵה to watch; 3) to arrange, to string together, as a secondary form of מָצַח, מָצַח.

מָצַח (pl. מְצַחִים, const. מְצַחֵה) m. 1) wall, from מָצַח 2, to protect,; 2) row, from מָצַח 3.

מָצַח (def. מְצַחֵה) Aram. m. mountain, hill. The root is מְצַחֵה, and מָצַח arose from מְצַחֵה=מָצַח (Heb. מָצַח, מָצַח, comp. מְצַחֵה, Heb. מְצַחֵה), for which in Targum מְצַחֵה (Heb. מְצַחֵה) occurs.

מָצַח (fut. מְצַחֵה) to flee away. Aram. מָצַח.

מָצַח (from מְצַחֵה, like מְצַחֵה, מְצַחֵה, מְצַחֵה, from מְצַחֵה, מְצַחֵה, מְצַחֵה) Aram. f. the fasting, adv. fasting, during fast.

מָצַח (Kal not used) to push away, to shoot forward, to drive out, related to מְצַחֵה, but probably only equiv. to מָצַח; next, to draw, to strain, synon. with מְצַחֵה. Piel מְצַחֵה to shoot, from מְצַחֵה with the 1 interpolated for מְצַחֵה or for מְצַחֵה (Poel); hence, part. pl. const. מְצַחֵה. Comp. מְצַחֵה in Hithp.

מָחָה (pl. מְחֹחֹת) fem. kidney, seat of contemplation, from מָחָה, because the kidneys are covered with fat.

מֶחֱחָ a mill.

מֶחֱחָ see מְחֹחֹת.

מְחֹחֹת see מָחָה.

מָחָה see מָחָה.

מָחָה (fut. יִמְחֹךְ) to grind (with a hand-mill); to grind the faces of the poor, i.e. to put them to shame, to degrade; to make the woman grind, i.e. to reduce her to work at the mill; מְחַנְּנֹת the grinding ones, i.e. the teeth.

מֶחֱחָ f. mill, see מְחֹחֹת.

מָחָה (not used) to burn, to heat oneself, related to מְחַרֵּר, especially of the burning in the posteriors.

מָחָה (pl. מְחֹחִים, const. מְחֹחִי) masc. inflammation and swelling in the posteriors; hence, fig. the shape which the diseased part assumes (haemorrhoids). The Ketib has עֲפָלִים. See מְחַרֵּר.

מֶחָה mas. rough-cast, plaster; from מָחָה.

מֶחָה masc. clay, lime; the noun has arisen from the reduplicated form of מָחָה.

מֶחָה (def. מֶחָה) Aram. m. clay. See מָחָה.

מֶחָה (pl. מֶחָה) f. 1) burgh, fortress, castle, orig. that which protects; hence, also a village of the no-

males, or also a wall round the town; from מָחָה.

מָלֵל (pause מָלֵל, with suff. מָלֵל) masc. dew, from מָלֵל to moisten, to be dew.

מָלֵל (Aram.) the same.

מָלֵל 1) to be torn in pieces, to hang down in tatters (comp. מָלֵל) from which to patch; 2) to be spotted, to be patched together.

מָלֵל see מָלֵל.

מָלֵל (not used) equiv. to מָלֵל to be young, fresh, blooming. Greek θάλλειν.

מָלֵל (const. מָלֵל, origin. part. from מָלֵל) m. young, tender, transf. to a lamb.

מָלֵל see מָלֵל.

מָלֵל wandering, unstableness, from מָלֵל under מָלֵל.

מָלֵל (plur. מָלֵלִים for מָלֵלִים, comp. מָלֵל, pl. מָלֵלִים) masc. equiv. to מָלֵל a lamb, from מָלֵל.

I. מָלֵל (not used) to bedew, to moisten; next, to fall in drops, comp. מָלֵל to be full of sap, to be young.

II. מָלֵל (Kal not used) to shadow, to cover, to shelter. Comp. מָלֵל, from which it is formed. Pi. מָלֵל to cover, to raft (like מָלֵל).

מָלֵל (Aram.) the same; hence, Aph. מָלֵל to be shadowed.

מָלֵל (not used) to press, to oppress.

מָלֵל place of lambs, arose from מָלֵל

of סלם with ס- as termination;
hence, also for which סלם
p.n. of a city in the territory of
Judah.

סלם p.n. (the oppressor).

סלם (fut. סלם, inf. סלם) origin.

to be obscure (in contrast to סלם
to be bright); hence, to be dirty,
in this sense related to סלם; next,
transf. to be defiled, polluted:

סלם to become unclean through
something. Niph. 2 pers. plur.

סלם for סלם to make one-
self unclean, by (סלם) something
(idolatry, adultery). Pi. to defile,
to disgrace, to dishonour, to de-
clare as unclean (ritually). Pual

pass. Hith. סלם to defile one-
self by (סלם) something. Hoph.
סלם pass.

סלם (pl. סלם, adj. masc. סלם
const. סלם) f. unclean, morally
or ritually, polluted.

סלם f. uncleanliness, defiling, any-
thing unclean.

סלם f. the same.

סלם (Kal, not used) obdurate, stub-
born; hence, to be stupid, related
to סלם. Niph. to be considered
stupid.

סלם (fut. סלם) to conceal, to hide;
hence, to lay down something se-
cretly (a net, a snare), with סלם, to
conceal, to hide, from somebody.

Niph. to hide oneself. Hiph. to
preserve.

סלם (not used) to tie, to plait, twist,
related to סלם. From which---

סלם (with suff. סלם) masc. basket,
from סלם to twist. Comp. סלם
after a similar etymology.

סלם (Kal, not used) to be covered
with dirt, origin. to cover, wrap
up. Pi. to soil, to begrime. The
root is related to סלם.

סלם (Kal, not used) equiv. to סלם
to err about. Hiph. to lead astray.

סלם (סלם) to taste, to enjoy, transf.
to feel, conceive; next also, to
recognise, understand, as proved
by the nouns סלם, סלם.

סלם (Aram.) the same; hence, Po.
to give to taste, or to eat.

סלם (with suff. סלם) m. 1) taste,
from סלם in its original signifi-
cation; 2) in a moral sense, con-
ception, understanding, insight;
transf. to royal decree.

סלם (Arab.) the same as in Hebrew
in signification 2.

סלם (def. סלם) Aram. m. 1) taste;
2) insight, understanding, pru-
dence, transf. to royal edict; סלם
סלם to issue an edict; סלם
stadtholder, administrator of the
royal commands.

I. סלם (Kal, not used) to thrust down
(comp. the root סלם and סלם,

signifying terror), hence Pu. טען to be laid prostrate, with accus. of the instrument used.

II. טען to load, to burden. Comp. טען.

טען (with suff. טעני) m. collectively, those that trip in their walk, children, family, from טעף; טעל in Aram. is an extension of this root.

טעפח (Kal, not used) equiv. to צעפח to extend, to spread (related to פח); hence, Pi. 1) to spread out, to expand (the heavens like a tent); 2) to spread the hands over children, i.e. to swaddle. See טעפח under טעפח.

טעפח (phur. טעפחות) masc. 1) hand's breadth, span, especially as a measure; טעפחות as an adv. a few spans, i.e. short, from which according to some טעפח to carry on the hands, to rear; 2) corbel (in architecture) on which the beams rest.

טעפח m. hand's breadth, as a measure.

טעפחים masc. pl. the nursing, rearing of children.

טעפל (fut. יטפל) to attach, to plaster; hence, to cover with something (with על), related to תפל, from which תפל plaster.

טעפסר (pl. טעפסרים) m. an officer in the army, a colonel; the word is of foreign extraction.

טעפסר origin. equiv. to רכב, to trip, hence, to walk slowly, used of the coquettish gait of a woman.

טעפסר (not used) Aram. equiv. to צפר Heb. to be pointed, or transf. to point, to pierce. The root is also found in תפר.

טעפסר (pl. טעפסרים) Aram. masc. point, prickle, transf. to a nail; comp. צפר.

טעפסר to be stout, strong, related to פטר, פטר, transf. to be fat, later also transf. to be stupid, foolish, stubborn. Compare also רכש.

טעפסר p.h. f. (from טעפס=טעפס, hence pearl).

טעפסר to push, to drive on; hence, transf. to the continuation of an action.

טעפסר (part. active plur. טעפסרים, part. pass. טעפסרים) Aram. to push, drive away.

טעפסר (not used) equiv. to טעל to be young, fresh, blooming, sapful.

טעפסר (Ketib for טעפס Ruth 3:14) equiv. to טעפס which see.

טעפסר (Kal, not used) to take pains, to trouble oneself; hence, Hiph. טעפסר to burden, with something heavy, Job 37:11, "also by watering he wearie the thick cloud."

טעפסר (with suff. טעפסרי) masc. burden, trouble, painstaking.

טָרֵךְ (after the form עָנִי) adj. masc.

טָרִיחַ f. fresh, moist, from טָרָה.

טָרַם see טָרַם.

טָרַם (formed from טָר with the termination טָם, comp. נָרַם, צָלַם, תָּלַם, from טָר, צָל, תָּל) m. origin. hope, from טָר I., next as an adv. expecting; hence, generally connected with the future: often connected with prepositions, like בְּטָרַם, מִטָּר, etc. Sometimes טָרַם is connected with the pret. For טָרַם once in Ketib stands טָרוֹם.

טָרַף (fut. יִטְרַף, once יִרַף) to tear to pieces; e.g. of the tearing to pieces (by a wild beast), of the tearing off of a leaf; comp. the root in יִרַף. Niph. pass. to be torn to pieces. Pu. the same; comp. also דָּרַב and δρεπ-ειν.

טָרַף (Kal not used) to satiate oneself; hence Hiph. to feed, to sustain; comp. τρέφ-ειν.

טָרַף (with suff. טָרַפִּי; const. plur. טָרַפִּי) m. 1) that which is torn, broken off; hence, a leaf (after its being torn off); next, booty, spoil; e.g. הָרֵרֵי טָרַף mountains of spoil, when there are beasts of prey; 2) food, nourishment, from טָרַף not connected with signification 1).

טָרֵךְ adj. masc. to be fresh, sapful, young; from טָרַף. More likely

טָרַף, Gen. 8:11, stands for טָרַף,

comp. מָאֵן for מָאֵן.

טָרֶסָה f. that which is torn (by wild beasts) of cattle (generally connected with בְּלָהָה).

טָרְסָלָא p.n. of an Assyrian district where the Jews were exiled to, seat of Ταρσῆρες on the Maeotic gulf (Strabo I.7:57); hence gent. noun pl. טָרְסָלָא.

י Jod (יֹד) is the tenth letter of the Alphabet, and its name as well as shape corresponds with its character; as a numeral it counts 10; at the beginning of a root, י is often a substitute for י. It interchanges 1) with י as a demi-vowel, e.g. יָאֵר and יָהֵר to stream; יָאֵה and יָהֵה to be appropriate; 2) with the palatines; e.g. יָשִׁישׁ and יָשִׁישׁ; יָשִׁיר and יָשִׁיר; 3) with the gutturals. יֹד=יֹד hand. יָאֵה to long-for, to desire (לֵ) something; related to יָהֵה and the root in יָהֵה.

יָאֵה equiv. to יָהֵה to be proper, suitable, with לֵ of the person. See יָאֵה.

יָאֵר see יָאֵר.

יָאֵנִיָּה p.n. m. (heard by God).

יָאֵנִיָּה p.n. m. (the same).

יֵאִיר p.n. masc. (the beautiful one), patron. יֵאִירִי.

I. יָאֵל (יָאֵל); Kal not used) origin. to be weary, faint; hence transf. to be foolish, stupidified; the root is also found in יָאֵל. Niph. to appear foolish, to be stubborn.

II. יָאֵל (יָאֵל); Kal, not used) to will, desire, to wish: hence Hiph. to strive after something, to begin, to attempt, to undertake, to consent, etc., according to the context.

יָאֵר (not used) equivalent to נָהַר to stream, flow along (with the idea of swiftness), origin. to shine, like in the Samaritan.

יָאֵר (with the ה of motion יָאֵרָה, pl. יָאֵרִים, once יָאֵר for יָאֵר m. river, stream, equiv. to נָהַר, especially of the Nile, the pl. used of the arms, branches, of the Nile. Root יָאֵר if the name is not Egyptian.

יָאֵשׁ (Kal not used) to give up something, to abandon, desist from something. Niph. נִאֲשָׁה to desist from (מִן) something, i.e. to give up; part. נִאֲשָׁה despairing. Pi. to despair of something. The original signification is as in הָרַל.

יָאֵשֶׁה p. n. m.

יָאֵשֶׁהָ p. n. m.

יָאֵתֶרִי p. n. m. (equiv. to יָעֵתֶרִי the rich one).

יָבֵל belongs to מוֹבֵל; see מוֹבֵל.

יָבֵל (Kal not used) to rejoice, to exult; hence, to sound afar off; perhaps related to יָבֵל in modern Hebrew, from which יָבֵל flute; perhaps also, to lament, to howl. Pi. יָבֵל to call out aloud, to shout.

יָבֵל m. produce, origin. that which is gathered into the house; perhaps from יָבֵל, equivalent to יָבֵל transf. to wealth, property.

יָבֵל firm soil, trodden down soil, (from יָבֵל). Formerly a p.n. of Jerusalem; hence gent. יָבֵלִי the Jebusite, which stands sometimes for עִיר הַיְבֵלִי.

יָבֵל p. n. m. (the chosen one).

יָבֵן p. n. masc. (the one of under-standing).

יָבֵשׁ 1) p. n. masc. (deceiver, from יָבֵשׁ); 2) source dried up, p. n. of a city in Gilead, on Wadi-Jabes (from יָבֵשׁ).

יָבֵל (Kal not used) to flow, to wave, to moisten (comp. יָבֵל) related to יָבֵל, בֹּל, יָבֵל; figur. to proceed along; comp. יָבֵל and יָבֵל. Pi. (not used), to dissolve, to run out (of the matter of a wound). Hiph. הוֹבִיל, equivalent to הוֹבִיל, הוֹלִיךְ to bring, to lead, to cause to go in solemn procession, to deliver presents. Hoph. הוֹבֵל pass. to be led, carried along.

יָבַל (Peal not used), Aram. the same; hence Af. הַיָּבַל, like in the Heb. הַיָּבֵל to lead, to bring.

יָבַל (not used) to exult, to shout; related to יָבַב (יָב) (יָבַב).

יָבַל (pl. const. יָבָלִים) m. 1) stream, river; 2) p.n. m. (wanderer, nomade).

יָבֵלִים (devourer of people) p.n. of a city in the territory of Manasseh.

יָבֵלֶת f. swelling (of cattle), wen, a wound that runs, formed from Piel.

יָבֵם (not used) of uncertain derivation; יָבֵם is only a denom. from יָבֵם.

יָבֵם (with suff. יָבֵמִי) m. brother-in-law, brother of the husband, from which יָבֵם, to perform the duty of a husband's brother, i.e. to marry his widow.

יָבֵמַח (probably also יָבֵמַח, formed from the m. יָבֵם) f. sister-in-law.

יָבֵנָאֵל (erected by God) p.n. of a city.

יָבֵנָה (the same) p.n. of a Philistine city.

יָבֵנִיָּה p.n. m. (erected by God).

יָבֵנִיָּה p.n. m. (the same).

יָבִץ (not used) equiv. to בָּרַץ, to shine, to excel; from which, p.n. תָּבִץ, which see.

יָבַק (discharging of a river, from בָּקַע; or for יָבֵק, from אָבַק,

river of combat) p.n. of the present Wadi Serka, in the vicinity of the mountain of Gilead.

יְבָרְכֶיהוּ p.n. m. (blessed of God).

יָבֵשׁ p.n.; see יָבֵשׁ.

יָבֵשׁ (fut. יִבְשׁ, יָבֵשׁ, pl. יִבְשׁוּ, inf. const. יִבְשׁ and יִבְשָׁת) to be dry, parched, withered, seared. Pi. יָבֵשׁ to make dry. Hiph. הוֹבִישׁ, to cause to wither (of fruit, plants), but always trans. Another Hiph. form הוֹבִישׁ, is derived from בָּשׂ, according to the Aram. and signifies to be ashamed, to look pale; comp. הוֹלִבִּין.

יָבֵשׁ 1) adj. masc. יָבֵשׁ, fem. dry, withered; 2) p.n. of a city (see יָבֵשׁ), with ה mobile יָבֵשׁ.

יָבֵשָׁה f. the dry (land), in contrast to the sea; hence also, dryness.

יָבֵשָׁם p.n. masc. (the agreeable one).

יָבֵשָׁת f. the same, as יָבֵשָׁה. Both formed from the intensive form.

יָבֵשָׁת (def. יָבֵשָׁתָא) Aram. fem. the same.

יָנָאֵל p.n. m. (redeemer, avenger).

יָנַב (only part. יָנַב) equiv. to נָבַג, to dig, to plough; hence יָנַב, ploughman.

יָנַב (for יָנַב, comp. מָלַט, for יָנַב, masc. that which is ploughed (arable land).

יָנָבָה (with ה mobile יָנָבָה) p.n. of

a place in the territory of Gad (high place).

יִנְדְּלֵיהוּ p.n. m. (reared by God).

יָנָה (Kal not used) to grieve, to weary oneself, related to יָנַע, from which, next, to be mournful, sad. Niph. נָוָה, to be afflicted; particip. נֹוָה f. (pl. נֹוֹת, pl. const. m. נֹוִי for נֹוָה (comp. מֹוָה for מֹוָה); hence, Zeph. 3:18 "they that are sorrowful for (absent from) the solemn assembly." Pi. יָנָה (fut. יִנְנָה) to afflict, to sadden. Hiph. הוֹנָה, to cause grief. הִנָּה 2 Samuel 20:13, belongs to הִנָּה.

יָנָה (with suff. יָנָה) masc. grief, affliction.

יָנָה (dwelling place) p.n. of a place in the territory of Judah.

יָנָה 1) adj. masc. wearied, but also as subst. the wearied one; 2) exertion, fatigue (only const. יָנָה); hence, that which is got by labour, e.g. a work, possession, wealth.

יָנָה f. exertion, fatigue, labour.

יָנָה p.n. m. (the exiled).

יָנָה belongs to יָנָה. See יָנָה.

יָנָה (fut. יִנְנָה) origin. equiv. to יָנָה; hence, transf. to labour for (יָנָה) something, to be wearied of (יָנָה) a matter, to work indefatigably. Pi. to weary, to tire out. Hiph. to trouble, weary some one.

יָנָה m. that which is got by work, property, wealth.

יָנָה (secondary form from יָנָה) adj.

m. tired, fatigued, troublesome.

יָנָה (not used) Aram. to accumulate, to heap up; related to יָנָה, Aram. יָנָה.

יָנָה (Aram.) m. heap, hill, heap of stones.

יָנָה to fear; with מִפְּנֵי or the accus. that of which one is in fear; comp. נָהָה.

יָנָה (יָנָה) adj. m. fearing.

יָנָה (const. יָנָה, with suff. יָנָה)

com. 1) origin. the limb which seizes, the hand; from יָנָה, equiv.

to יָנָה to lay hold of, the dual

יָנָה of the hands of the human

body; the pl. יָנָה artificial hands,

tenons, stays (of a throne), axle-

trees; 2) transf. to power, might,

help (by force), force, blow, punish-

ment; 3) side (origin. hand)

of a subject, e.g. side of a river;

hence with prepositions יָנָה at

the side, near by, also יָנָה,

יָנָה, יָנָה; hence also

יָנָה both sides, e.g. יָנָה

large on both sides; 4) place; dual,

places; 5) hand-ful; hence, por-

tion, part, especially, יָנָה transf.

to times, e.g. so many times, as an

adv.; 6) monument, origin. guide.

The most manifold forms and

phrases are joined with יד, and must be rendered according to context, e.g. the hand is against (אֶלְכֶם some one), i.e. to punish him; but also for some one to assist; the hand is heavy, i.e. rests heavily upon (אֶל) the hand of God is (i.e. rests) upon (אֶל) some one; to turn the hand (אֶל, אֶל) upon (אֶתְּנֶנּוּ some one; יָד תַּחַת (הַשֵּׁב) to give the hand, i.e. to conclude a matter by giving the hand; to subject oneself; לִי יָד from hand to hand, i.e. from generation to generation; דְּיָד through, by, with, before, at hand, etc.; דְּיָד according to the power, dignity; דְּיָד on the breast, comp. דְּיָד on the forehead; other forms will be found in verbs

יָד (def. יָדָא, with suff. יָדָא, dual יָדָא) Aram. com. the same in the most manifold applications.

יָדָא (Peal not used) Aram. origin. to name, to pronounce, related to יָדָא, hence transf. to 1) to pronounce, declare, confess; 2) to praise. Af. הוֹדָא, partic. הוֹדָא but also מוֹדָא to praise, to thank.

יָדָא (the exalted one), p.n. of a city in the territory of Zebulun.

יָדָא p.n. m. (the sweet, agreeable one).

יָדָא (not used) orig. to join some

one, to befriend, or to be connected with some one, to love; related to יָדָא; יָדָא belongs to יָדָא.

I. יָדָא (imp. יָדָא) to thrust down; more frequently in Pl. יָדָא (inf. יָדָא) of the casting of lots, of the casting out of the horns of the Gentiles.

II. יָדָא (Kal not used) origin. to name, to pronounce; hence Hiph. הוֹדָא 1) to declare, confess, with אֶל to make a confession of something; 2) to praise, i.e. the name of some one, or to proclaim loudly; hence to praise God, יָדָא, הוֹדָא, also construed with אֶל. Hithp. הוֹתָדָא 1) to confess of oneself, to repent, the object construed with the accus. or with אֶל; 2) to praise, joined with אֶל.

יָדָא p.n. m. (the loving one).

יָדָא p.n. m. (the judge).

יָדָא p.n. m. (the reputed one).

יָדָא p.n. masc. (the praised one);

For which occurs also יָדָא and יָדָא.

יָדָא (Keri) p. n. masc. (the beloved one).

יָדָא (const. יָדָא) adj. m. יָדָא (pl. יָדָא) f. lovely, agreeable, orig. to be joined, from which subst. friend; the fem. pl. that which is beloved, loveliness.

יָדָא p.n. fem. (the beloved one)

ידידות f. love, friendship (transf. to the object of love).

ידיד p. n. m. (beloved of God).

ידיד p. n. m. (nominated by God).

ידיד p. n. m. (distinguished by God).

ידידות see ידידות.

ידיד p. n. m. the poor one.

ידיד (fut. ידיד, once ידיד for ידיד)

comp. in the Hiph. יייל יייל; inf. abs. ידיד (const. ידיד) orig. to

perceive by the sight, to see; hence,

to recognise, like שמע to perceive

by hearing; שמע to perceive by

tasting, but all three words are

mostly applied to mental percep-

tions, without reference to the

physical one. The significations

in use are manifold: 1) to perceive

(by seeing, touching, hearing);

hence, to suppose, suspect, ex-

perience, to feel, to augur, to

know, in consequence of physical

perception, with ידיד to know by

something; transf. to recognize

one, also of conjugal cohabitation

either of man or woman; 2) to

distinguish, ידיד to point

out by name, ידיד acquaintance,

friend; ידיד confidant; 3) to un-

derstand, to be wise, prudent;

hence ידיד equiv. to ידיד; from

which, next, to know of, about

something, with ידיד, also to

search, inquire. Niph. ידיד pass.

to be or become known by phy-

sical means; hence, to feel, to

experience, to suffer. Pi. to ap-

point. Pu. to be known; hence,

ידיד acquaintance. Po. to make

known, to appoint. Hiph. ידיד

(imp. ידיד) to make known, with

double accus.; to announce, with

ידיד of the person, to instruct, to

reprove, to punish (i.e. to make

some one know or feel, always

causative from Kal). Hoph. to

become known. Hithp. ידיד

to make oneself known, to reveal

oneself (ידיד) to some one.

ידיד p. n. m. (one possessing know-

ledge).

ידיד (fut. ידיד) Aram. the same; Af.

ידיד (fut. ידיד) to make known,

to announce.

ידיד p. n. masc. one who possesses

knowledge of God.

ידיד (plur. ידידים) m. 1) spirit of

oracle, origin. the knowing one;

2) he who possesses the spirit of

oracles. The form is from ידיד,

with the termination ידיד.

ידיד the poetic abbreviated name of

ידיד, with the same signification

as ידיד God, sometimes joined to

ידיד or ידידים; in proper nouns

the form changes into ידיד, etc.

ידיד (imp. ידיד, with the ידיד of motion

ידיד, f. ידיד, pl. ידידים where the

accent, on account of the ח, remains on the first syllable) to give, equiv. to נתן, from which next, to set, to lay, to impart, to set up, all proceeding from the sense of to give. Respecting חבב see חבב.

יחב (part. pass. יחיב which is conjugated יחיב, יחיבת Aram. to give, to expose (the life), transf. to lay a foundation, to set down something, like in Heb. Hithp. יחב to be given, delivered up. יחב (Kal, not used) denom. from יחבר or from the abbreviated form יחבר, but only Hith. יחבר to declare oneself a Jew, to become a Jew, to confess to Judaism. Similar formations occur in modern Hebrew.

יחבי p.n. m. (one that seizes).

יחוא p.n. m. (the living one, from חוא).

יחואחז p.n. m. (God is the supporter).

יחואש p.n. m. (God is the donor).

יחוד Aram. 1) equiv. to יהודה, Judæa, the land of Judah; 2) like יהודה also as a designation of the Jewish people.

יחודה 1) p.n. m. (the praised one), hence the tribe so called after him, and later, the whole Jewish people: 2) designation of the territory which belonged to this tribe;

hence, יחוד Jerusalem; later including the territory of the tribe of Benjamin, and ultimately used for the whole of Palestine.

יחודי gent. n. m. from יהודה, plur. יהודים and יהודיים, f. יהודיה and יהודית, Jew, Jewess, i.e. citizen of the empire of Judæa: later, Jew, Hebrew, Israelite, as the general name of the people. יהודית also as an adv. signifies: in Hebrew, i.e. in the Hebrew language.

יחודי (pl. יהודאין, def. pl. יהודאין) Aram. the same.

יחודית p.n. f. (Jewess).

יחזח p.n. of the mighty God of the Hebrews. This name is formed from the fut. יחזח to be, from which so many proper nouns are formed, and therefore signifies: the ever existing one, as God calls himself אלהי אלהים in the 1st person. Properly the word should be pointed יחזח, but as this name was not allowed to be pronounced by the Jews on account of its sanctity, they pronounced instead of it יחזח Lord, from which they took the vowel-points. With prefixes this name is sounded מיהחזח, ליהחזח, as if יחזח stood; but if יחזח follows, יהחזח assumes the vowels of יחזח, and is then pointed יחזח.

יְהוּבָד p.n. m. (presented by God).

יְהוּבָנָן p.n. m. (graced by God).

יְהוּבָנָע p.n. m. (beloved of God).

יְהוּבָכִין p.n. m. (appointed by God).

יְהוּבָקִים p.n. m. (established by God).

יְהוּבָרִיב p.n. m. (God leads the cause).

יְהוּבָכָל p.n. m. (able one).

יְהוּבָנָב p.n. m. (God is benevolent).

יְהוּבָתָן p.n. m. (God is the giver).

יְהוּבָכִי p.n. m. (the multiplier).

יְהוּבָעִדָּה p.n. masc. (God is his ornament).

יְהוּבָעֵדָּה p.n. m. (God is his diadem).

The Keri has יְהוּבָעֵדָּה, which is the same.

יְהוּבָדָק p.n. m. (God is just).

יְהוּבָדָם p.n. m. (God is exalted).

יְהוּבָשָׁנָה p.n. m. (God is the covenant), for which also יְהוּבָשָׁנָה, which signifies the same.

יְהוּבָשָׁנָה p.n. m. (God is the help).

יְהוּבָשָׁנָה p.n. m. (the same).

יְהוּבָשָׁמָה p.n. m. (God is the judge).

יְהוּבָי adj. m. proud, haughty, overbearing. See יְהוּבָי.

יְהוּבָלָל p.n. masc. (one who praises God).

יְהוּבָלָם m. name of a precious stone, so called on account of its hardness. Root הָלָם equiv. to הָלָם to be hard, strong.

יְהוּבָ (not used) to tread down, to stamp down with the feet; from which—

יְהוּבָ (with the ה of motion יְהוּבָ, p.n. of a Moabite city (place), trodden down.

יְהוּבָ (not used) equiv. to יְהוּבָ, יְהוּבָ, to be high; hence, Aram. Ithpe. יְהוּבָ to exalt oneself, to be proud.

יְהוּבָב p.n. m. (God is Father).

יְהוּבָח p.n. m. (God is the helper).

יְהוּבָחָן p.n. m. (God is the supporter).

יְהוּבָל p.n. m. (one strong in will).

יְהוּבָשָׁה p.n. m. (God is the donor).

יְהוּבָ p.n. m. (one who returns, from יְהוּבָ=יְהוּבָ).

יְהוּבָב p.n. m. and the name of an Arabian people (one who rejoices, or dweller in the desert, after the Arab.).

יְהוּבָל (also יְהוּבָל; pl. יְהוּבָלִים) masc. 1) jubilation, shouting with joy, from יְהוּבָל, to jubilate, to exult, in connection with יְהוּבָל or יְהוּבָל; horn or trumpet of shouting יְהוּבָל (where יְהוּבָל, or also יְהוּבָל (where יְהוּבָל is omitted), to blow the horn of rejoicing; 2) horn of the jubilee, omitting יְהוּבָל or יְהוּבָל; hence יְהוּבָל the year of the jubilee's horn, the fiftieth year, which was announced to the people by the jubilee horn. Sometimes יְהוּבָל alone stands for it, without יְהוּבָל, and without יְהוּבָל.

יְהוּבָל p.n. masc. (the rejoicer or the

a young dove; יוֹנָתַי, my young dove, term of caressing. Another יוֹנָה, see under יָנָה; 2) p. n. of a well-known prophet.

יוֹנִי patron. from יוֹן, pl. יוֹנִים Greeks, Ionians; בְּנֵי הַיּוֹנִים the Greeks.

יוֹנֵק (origin. part.) m. 1) suckling; 2) young branch, as being a suckling offspring of the tree.

יוֹנָקָה fem. offspring, sprout, young branch.

יוֹנָתָן p. n. m. (God is the giver).

יוֹסֵף p. n. masc. (multiplier) 'י בְּיָתָא, also יוֹסֵף בְּנֵי י, alone for Ephraim and Manasseh, as the progeny of Joseph, and later for the ten tribes, and also for the whole of Israel.

יוֹסֵפֶת p. n. m. (God is the multiplier).

יוֹטֵאָה p. n. m. (the useful one).

יוֹעֵד p. n. m. (God is the witness).

יוֹעֶזֶר p. n. m. (God is the help).

יוֹעֲשֵׁה p. n. m. (God is the assembler).

יוֹצֵדֵק p. n. m. (God is just).

יוֹצֵר (origin. a part.) m. origin. one that forms things generally; next, 1) potter, collect. the potters, בְּנֵי הַיּוֹצֵר potter's vessel. But it is also applied to one who works at stones to form something; 2) creator, as being the former of things. See יָצַר.

יוֹמֵם p. n. m. (God is the reviver).

יוֹנָה (for מְיוֹנָה) m. 1) the fertilizing

rain, from הוֹרָה, in contrast to מְלֻקֵּשׁ; 2) יוֹנָה p. n. m. one born in autumn, otherwise הָרִיף.

יוֹרִי p. n. m. (the same as יוֹרָה).

יוֹרֵם (God is exalted).

יוֹשֵׁב הַקֶּדֶר p. n. m. (one to whom homage is paid).

יוֹשֵׁב־הַיְּהוָה p. n. m. (one who dwells with God).

יוֹשֵׁה p. n. m. (able one).

יוֹשֻׁנָה p. n. m. (God is sufficient).

יוֹשֻׁפֵּט p. n. m. (God is judge).

יוֹתָם p. n. m. (God is perfect).

יוֹתֵר (also יוֹתֵר after the form שְׁוֹתֵר) m. the superfluous, the remainder (from the necessary supply); hence, gain, advantage, preference; as an adv. more; מֶן מוֹתֵר more than, besides (see יוֹתֵר); שֶׁ יוֹתֵר besides that.

יוֹתֶרֶת f. that which remained, hanging over; generally, with the addition מֶן הַכֶּבֶד, הַכֶּבֶד, עַל הַכֶּבֶד to signify the flap which hangs over the liver or the midriff.

יוֹזֵה (not used) to assemble, after the Arab.

יוֹזֵאֵל p. n. m. (God is the assembler).

יוֹזֵה (יוֹזֵיָה) p. n. m. (the same).

יוֹזִין p. n. masc. the prominent one, from יָזַן.

יוֹלֵאָה p. n. m.

יוֹנִיָה p. n. m. (God hearkens).

יוֹנִיָהוּ p. n. m. (the same).

נָם see נָם.

נָ see נָ, נָ.

נָ (not used) equivalent to נָ, to run, to drip, to drop; from which:—

נָ m. the sweat running from the body; נָ may have been formed from נָ and equiv. to נָ, so that the root נָ is dropped.

נָ p.n. m. (native one, denizen).

נָ p.n. m. (he who dwells with God).

נָ (also נָ—) 1) p.n. masc. (God is the planter); 2) p.n. of a city where Ahab resided, in the vicinity of which there was a valley called נָ. Gent. נָ—, f. נָ—, or נָ—.

נָ (fut. נָ) equiv. to נָ to join, to be united, origin. to be like one, with (נָ, נָ) somebody. Pi. נָ to join, to unite oneself. The original idea lies in נָ, as נָ shews.

נָ m. union, connection; hence as an adv. together, in common with, jointly; or of time, simultaneously, with נָ around altogether.

נָ (also נָ) adverb for נָ, formed from נָ, in the same manner as נָ. In reference to its signification it is used as an adverb, like נָ together, al-

together, at the same time, at the same place.

נָ (for נָ) p.n. m. (the united one).

נָ p.n. m. (rejoiced by God).

נָ p.n. m. (the same).

נָ p.n. m. (revived by God).

נָ p.n. m. (seer of God).

נָ p.n. m. (the same).

נָ p.n. masc. (strengthened by God); comp. נָ.

נָ p.n. m. (the same).

נָ p.n. m. (the same).

נָ p.n. m. (the returner).

נָ p.n. m. (he who lives in God), patron. נָ.

נָ (pl. נָ) adj. m. נָ fem. only one, single one, without an associate or fellow, e.g. of an only son, an only daughter; pl. נָ single ones, scattered ones; נָ the only one, life.

נָ adj. m. (a lengthened form of נָ) waiting, hoping.

נָ (Kal not used) equiv. to נָ to wait, to hope; hence, Pi. 1) to long, to hope for (נָ, נָ) some one, to trust in some one; 2) to give hope. Hiph. נָ to long, to wait for (נָ) something, to have hopes, expectations. Niph. נָ (fut. נָ) to expect, to abide.

נָ p.n. masc. (waiting upon the Lord), patron. נָ.

יָחַם an extended form from **חָם** to be warm, glowing, figur. to become ardent, to conceive; hence, the form **יַחְמִתָּנִי** from **יָחַם**, and the pl. **יָחִמוּ**. Pl. to conceive. See **חָמַם**.

יָחִמָּר m. (a species of stag or hart, of a reddish colour). Root **יָחַם**.

יָחִטִּי p.n.m. (protector).

יָחַד (not used) to be bare, naked; related to **חָף**, transf. to bare-footed.

יָחַף adj. m. bare-footed.

יַחְזָאֵל (allotted by God) patronym. **יַחְזָאֵל**.

יַחְזָאֵל p.n.m. (the same).

יָחַד see **אָחַד**.

יָחַשׁ (not used) to sprout, to originate, formed from **חָשׂ**. Hith. **הִתְיַחֵשׁ**, see under **חָשׂ**.

יָחַד m. tribe, family, generation, from **יָחַשׁ** to sprout; hence, **סֵפֶר הַיָּחַד** book of generations, genealogical registry. From which denom. **הִתְיַחֵשׁ** to inscribe oneself in the genealogical books, and from which the inf. noun is **הִתְיַחֵשׁ** inscription in such registers; or as an adv. according to genealogical register.

יָחַת (from **יָחַד**) p.n.m. (union).

יָחַב (only fut. **יַחְבֵּב**, **יָחַב**, once **יַחְבִּיב**), the pret. is taken from **חָבַב** equiv. to **חָבַב** to be bright, to be beautiful;

hence, transf. to be joyful, with **לָב**; comp. **שָׂמַח**, **צָהַל** to be pure, good, especially to be morally good, **לֵי יָחַב** it will be well with me; **וַיַּחְבֵּב זָעִין** it pleased some one; seldom const. with **לִּי**, or **לָב**. Hiph. **יַחְבִּיב** (fut. **יַחְבִּיב**, once **יַחְבִּיב**) to make beautiful, pleasant, good, right, also in a moral sense. The inf. **יַחְבִּיב** is used as an adverb, good, proper, careful, etc.

יָחַב (fut. **יַחְבֵּב**) Aram. the same; with **עַל**, to be kind to some one.

יָחַבָּה (beautiful town) p.n. of a place.

יָחַבְתָּה (the same, comp. Agathopolis) p.n. of a place in the desert, which abounded in brooks.

יָחַבָּה (also **יָחַבָּה**, probably = **יָחַבְתָּה** equiv. to **יָחַבְתָּה**) p.n. of a place in the territory of Judah.

יָחַבִּיר (Nomade village) p.n.m.; next, designation of a tribe of the people of the Itureans; their territory, Iturea, was on the lake Tiberias.

יָחַבִּיר (const. **יָחַבִּיר**) masc. wine, **בֵּית יָחַבִּיר** wine-house. If **יָחַבִּיר** "to ferment," is the root, **יָחַבִּיר** bears analogy to **יָחַבִּיר**; but it is probable that the primitive form (**יָחַבִּיר**) is not of a Semitic derivation.

יָחַבִּיר once for **יָחַבִּיר**, which see.

יָחַבִּיר (Kal, not used) to be strong, firm (in Arab. transf. to make firm).

From which Hiph. הוֹכִיחַ 1) to confirm, figur. to prove, to justify; 2) to arbitrate, to decide, in a court of justice; 3) to punish, to reprove, and many other modifications, according to the context. Hoph. to be reproved, punished. Niph. נוֹכַח 1) parties respectively attempting to prove their cause; 2) to be punished, נוֹכַחַת 2 pers. pret. thou art punished, judged. Hith. הִתְנוּכַח respectively to plead a cause; different נוֹכַח, from which נִכַּח and נִכּוֹחַ.

יְכִילָיָה (Ketib) p.n. m. (rendered able by God).

יָבִין p.n.m. (firm, strong one), patron. יְבִינִי.

יָבַל (also יָבֹל fut. from Hoph. יוֹבֵל, inf. יוֹבֵל const. יוֹבֵל) to contain, to comprise, to endure, to be able, equiv. to בָּוֵל, הָבֵל Aram. בָּהֵל; hence, to be able (with the accus. or the inf. following, with or without (לְ), physically or morally; hence also, to conquer, to prevail over (לְ) some one.

יָבַל (fut. יוֹבֵל and יוֹבֵל) equiv. to יוֹבֵל to be able, to prevail.

יְכִילָיָה p.n. f. (enabled by God).

יְכִילָיָה p.n. f. (the same).

יְכִנָּיָה p.n. m. (appointed by God).

יְכִנָּיָה p.n. m. (the same).

יָלַד (fut. יוֹלֵד, inf. יוֹלֵד const. יוֹלֵד

and לָרַת, once לָרַת) to be bring forth, to beget (of male beast); hence, figur. to create, to nominate, also 1 eggs: יוֹלֵדָה she that bears a mother. Niph. נוֹלַד to be with אֶת before the object. to assist in bearing, of the wife. Pu. יוֹלַד (יולד) to be Hiph. הוֹלִיד 1) once, to be born, i.e. to fructify; beget (of the father). Hoph. Pu.; hence, הוֹלִידָה or לָרַת birth-day. Hith. הִתְיוֹלַד or denom. from הוֹלִידוֹת to inscribe oneself in the general register. Comp. הוֹתִישׁ יוֹלָדִים (plur. יוֹלָדִים, const. יוֹלָדִים) masc. that which is hence, a child; of beast young; יוֹלָד נְכָרִים strange children; next, youth, generation (from יוֹלָד) fem. origin. hence girl.

יָלַד fem. age of יוֹלָד youthfulness boyhood; concrete, youth, rally.

יָלַד (after the form נִבֹר, נִבֹר, m. one that is born.

יָלַד p.n. masc. he that carries night.

יָלַד (const. יוֹלֵד, const. pl. יוֹלָדִים) one that is born, בֵּית, also one born in the house, a

but also, son, like יָדָה descendant, progeny.

יָדָה (only fut. יִדָּה, imp. דָּה, inf. דָּה, but pret. of Kal, Niph., Pi., and Hith. belong to דָּה) equiv. to דָּה to go, which see. Hiph. דָּה and הִדָּה to cause to go, to lead; of things, to carry away; figuratively, to destroy, of the water, to become shallow. See דָּה.

יָדָה (Kal not used) equiv. to דָּה to wail, to lament; hence, Hiph. דָּה (fut. יִדָּה, inf. דָּה) to attune lamentations. The noun דָּה belongs to דָּה II., דָּה under דָּה, דָּה under דָּה.

יָדָה m. howling (of beasts); hence, of the howling in the desert.

יָדָה (const. יִדָּה) f. lament, wailing. יָדָה (rare) to pronounce incautiously, equiv. to דָּה, which see.

יָדָה (not used), to attach; transf. to cling, to adhere firmly; comp. דָּה, דָּה.

יָדָה f. a scab.

יָדָה (not used), equiv. to דָּה to lick off, to eat off.

יָדָה m. a species of locust, originally that which nibbles off. Perhaps דָּה is formed direct from דָּה.

יָדָה (from יָדָה; const. יָדָה and יָדָה, with יָדָה mobile ה, pl. יָדָה) m. the sea, the ocean; next, gene-

rally, great rivers, as the Nile and the Euphrates; transferred to the West, on account of the Mediterranean being west of Palestine; hence, יָדָה west wind; דָּה יָדָה west side; יָדָה towards the west; מִיָּדָה from the west; the compounds of יָדָה, with pp.nn. of certain seas and oceans, see under יָדָה, יָדָה, יָדָה, יָדָה, יָדָה, יָדָה; besides this occurs also יָדָה הַיָּם הַגָּדוֹל הַמִּזְרָחִי the great, uttermost sea, i.e. the Mediterranean; יָדָה הַיָּם הַמִּזְרָחִי the Eastern sea, i.e. the Dead Sea; comp. also יָדָה.

יָדָה (def. יָדָה) Aram. the same.

יָדָה belongs to יָדָה, יָדָה, see יָדָה.

יָדָה (only pl. יָדָה) masc. a hot well, from יָדָה, equiv. to דָּה, so that יָדָה is synom. with דָּה Therna, hot wells being found in this district, (the Author. Version renders it "mules").

יָדָה p. n. m. (light of God, from יָדָה, equiv. to יָדָה).

יָדָה p. n. f. (dove, after the Arab. form.)

יָדָה (const. יָדָה) masc. 1) the right side (from יָדָה, origin. to be firm, strong, which see), e.g. יָדָה, יָדָה, יָדָה—יָדָה, יָדָה—יָדָה right shank, eye, thigh, hand, especially, the right hand, transf. to, on the right, i.e. the south, מִיָּדָה southern; 2)

transf. to fortune, as the right side is the sign of luck; if not, יָמִין, in this sense, equiv. to מְנַחֵם, signifies, to make happy; 3) p.n. m. the happy one, patron. יְמִינִי; from which denom. Hiph. הִמְיִין הָאֵלֶּיךָ to turn (the face) to the right, particip. מְיִינִי in contrast to הַשְׂמָאלִי.

יְמִינִי (formed from יָמִין) origin. adj.

m. right, fortunate, mostly in the derivation of the gen. from מְיִינִי, where יְמִינִי generally is separated from יָמִין, or יָמִין is entirely omitted, e.g. מְיִינִי הָאֵלֶּיךָ.

יִמְלֵא p.n. m. (one that fulfils).

יִמְלָה p.n. m. (the same).

יִמְלֶךְ p.n. m. (ruler).

יָמָם (not used) 1) equiv. to הָמָם to roar, of the roaring waves, from which יָם, which see; 2) equiv. to מָמָם, from which מִיָּמָם.

יָמֵן (not used) 1) equiv. to אָמַן to support, to make firm, or to be firm, strong; 2) equiv. to מְנַחֵם to make happy; for the denom. יָמִין, see under יָמִין.

יְמִנָּה p.n. m. (the fortunate one).

יְמִנִי (from the old form יָמִין) adj. m. יְמִינִית f. on the right, in contrast to the left.

יְמִנֵּעַ p.n. m. (the reserved one).

יָמַר (Kal not used) equiv. to בָּוֵר to change, to exchange: hence, Hiph.

הִימָר to exchange, if הִימָר does not stand for הִמָּר.—Hith. הִתְיָמַר to exchange oneself with somebody, (אֶת) to take some one's place; if in אֶתְיָמְרוּם אֶתְיָמְרוּם (Isa. 61:6) "in their glory you shall supersede them," does not stand for הִתְיָמְרוּ (Ra. 94:4).

יָמָרָה p.n. masc. (the rebellious one).

יָמַשׁ (Kal not used) to feel, to grope, only Hiph. (Ketib) הִימָשׁ to cause to grope. See מְשַׁשׁ.

יָנָה (fut. יִנָּה, part. f. יֹנָה) to oppress, to exact, synom. with עָשָׂה, הָסֵם, יָנָה, it is also the active of יָנָה IL inasmuch as י is connected with the palatines ה, ע, נ; hence, הַיָּנָה the oppressive city; הַיָּנָה the oppressive sword, and with the omission of הַיָּנָה; e.g. יָנָה יָנָה; תָּרֵן (חֲרָב) הַיָּנָה we will oppress them altogether. Hiph. הִינָה (fut. יִינָה) to press hard, transf. (like עָשָׂה) to cheat, to deceive. יָנָה as a noun, belongs to יָן.

יָנָה (place of repose) p.n. of a place on the borders of the tribes of Ephraim and Manasseh.

יָנָה (probably for יָנָה propagation, transplanting) p.n. of a place in the territory of Judah.

יָנָה (place of refuge), p.n. of a

; it stands for יָנוּם in the

ngs to יָנוּם, see נָחַם.

sprout, branch. See יָנוּקָה.

יָנוּקָה to suck (at the breast);

. to moisten (comp. נָקָה to

; transf. to enjoy, e.g. יָשַׁע

of the abundance of the seas;

suckling. Hiph. הִינִיק to

; hence particip. f. מִיִּנְקָה

suffix מִיִּנְקָה wet-nurse,

; but also to cause to enjoy,

ive from Kal.

יָנוּם m. according to tradi-

night-bird, the owl; accord-

others, a bittern, from יָנַף

w.

יָסַד for יָסַד, infin. יָסַד

. to set; comp. the intrans.

o sit; transferred to found.

יָסַד; 1) to sit down (in

to consult); comp. יָסַד seat

consultation); hence gene-

to take counsel; 2) to be

ed. Pi. יָסַד to found, also

accusative of the material of

the foundation is laid; fig.

ange, to appoint. Pu. to be

ed. Hoph. הוּסַד the same;

the infin, the founding;

יָסַד that which is per-

founded. See יָסַד.

oundation (of a thing), be-

לָהּ

יָסַד see יָסַד.

יָסַד (pl. יָסַד, דָּוָה) m. foundation,

e.g. of the altar, house, world,

fortification; fig. the distinguished

one.

יָסַדָּה f. foundation, origin.

יָסַד (after the form יָסַד, יָסַד) m.

master, instructor, guide; accord-

ing to others, יָסַד is the fut. of

Kal, from יָסַד, which see.

יָסַד (plur. with suff. יָסַד Ketib,

formed from יָסַד) masc. one that

turns away, revolts.

יָסַד (only fut. יָסַד, which only stands

for יָסַד), see יָסַד and יָסַד.

יָסַדָּה p.n. f. (one that watches, ob-

serves).

יָסַדָּה p.n. m. (God is the sup-

porter).

יָסַד (only pret., probably the imp.

יָסַד and inf. יָסַד, with a fem.

termination as in יָסַד, יָסַד,

יָסַד equiv. to יָסַד to gather;

hence, to add, to multiply, with

עַל or אֶל and לְ, with inf. follow-

ing, to repeat, to continue. Niph.

יָסַד to increase, to add, with

עַל; יָסַד additions. Hiph.

יָסַד (fut. יָסַד apoc. יָסַד) like

Kal. The forms יָסַד, יָסַד,

• יָסַד, are the same as יָסַד, and

arose from the original identifica-

tion with the root יָסַד.

יָסַד (Aram.) the same; hence Hoph.

(after the Hebrew form) הוֹסִיף to be added.

יָסַף (part. יָסַף, fut. יִסַּף for יִסֵּר, like אָסַף for יִסֵּר; hence 1 pers. אֶסְפֶּה for אֶסֶר, with suff. אֶסְפֶּרֶם Hos. 10:10) to chastise, to punish, origin. to bind, related to אָסַף; figur. to instruct. Niph. נִסְפָּר to be chastised, next figur. to be instructed, to take instruction. Pi. יִסֵּר (fut. יִיָּסֵר, inf. also יִסֵּר and יִסְרֶה) to punish, to chastise, to exhort, to reprove, to instruct; הִיָּסֵר to warn off. Hiph. הִיָּסֵר (comp. הִיָּשִׁיר, fut. אֶיָּסֵר like the Pi. Nithp. נִתְיָסֵר to allow oneself to be admonished, a mixed form of Niph. and Hith.

סִגַּת belongs to הִסְפִּית, see סִגַּת.

יָעַ (pl. יָעִים) m. shovel, used to remove the ashes from the altar, from יָעָה.

יָעִי 1) p.n. masc. (one that causes grief), according to 1 Chronicles 4:9, 10; 2) name of a place in Judah.

יָעַד (fut. יִיעַד) to appoint (of time or place), to pronounce (sentence of punishment); transf. to choose for a wife, see עֹדֵד. Niph. נִיעַד mutually to appoint; hence to meet with (אֶל, לְ) some one, to meet (somewhere) against some one (עַל), of conspirators. Hiph.

הוֹעִיד to appoint some one, summon before a court of justice.

Hoph. to be appointed, judged.

יָעֹד p. n. masc. (a free-booter, an enemy). In the Ketib for which stands—

יָעֹד p. n. m. (the same).

יָעַד origin. to sweep together, thus like אָסַף used to express, to take away. From which יָעַד.

יָעֹאֵל p. n. m. (removed by God).

יָעֹז p. n. m. (adviser, admonisher); comp. Εὐβουλος.

יָעוֹר (pl. יָעוֹרִים, only in the Ketib) m. equiv. to יָעַר forest.

יָעוֹר p. n. m. (a dweller in the forest).

יָעוֹשׁ p. n. m. (gatherer). See יָעוֹשׁ.

יָעוֹ (only נִיָּעוֹ part. Niph.) belongs,

according to Rashi, to יָעוֹ, equiv. to

יָעוֹ ; נִיָּעוֹ is according to him a

noun for יָעוֹ ; but more correctly,

according to Kimchi and Targ. for

יָעוֹ ; from יָעוֹ, which see.

יָעוֹיָאֵל p. n. m. (comforted by God), for which also יָעוֹיָאֵל.

יָעוֹיָאֵל p. n. m. (the same).

יָעוֹר (also יָעוֹר hedge) p. n. of a city of Gad, on the border of the Ammonites.

יָעַם equiv. to עָסַף to wrap up, to clothe, only יָעַם־יִשְׂרָאֵל Isa. 61:10, if this is not a mixed form of the pret. and fut. from עָסַף.

יָעַם (Aram.) equiv. to יָעַץ Hebrew,

origin. to impress, to confirm;
hence, to resolve, to take counsel.

עַמְּךָ part. counsellor, royal officer.

Ithpa. עָמְתָּ לְאָחִיךָ to take counsel
mutually, to resolve upon some-
thing in common.

עֲוֵיִל p.n. m. (removed by God).

עֵד p.n. m. (inhabitant of the forest),
in Ketib עֵדִי.

עִישׁ p.n. m. (assembler), in Ketib,
for Keri עִישׁ.

עֶצֶן p.n. m. (the sad one).

עֵל (in עֲלֵיֶעָל, contracted from עָלִי
עֵל) height. See עֲלֵיֶעָל.

עָלָה (not used) equiv. to עָלָה to rise,
to ascend, to climb up, from which
עָלָה and עָלָה, if these are not
formed from עָלָה: 2) to be high,
valuable, useful; hence Hiph. of
עָלָה II. to be useful, to render
valuable; with לְ of the person or
object, to make profit.

עֲלִי (only pl. עֲלִיִּים, const. עֲלִיִּי) m.
1) originally the climber up; hence
chamois, wild goat; 2) p.n. f. (wild
goat).

עֲלִיָּה (const. עֲלִיָּהּ) f. 1) wild goat,
chamois; next, a designation of
womanly grace: 2) p.n. m. also
עֲלִיָּה (climber).

עֲלִיָּה p.n. m. (concealer).

עָנָה (not used) equiv. to עָנָה to wail,
lament, especially of the wailing
of the ostrich (also עָנָה Aram. re-

lated to עָנָה, origin. to wail;
hence, עָנָה ostrich), from which
עָנָה, עָנָה.

עָנָה (from עָנָה) m. origin. sentence
(equiv. to עָנָה, also from עָנָה), plan,
object, purpose; but generally as
a prep. and conjunct. on account,
because, proceeding from the ori-
ginal idea: view, purpose.

עָנָה (after the form עָנָה, plur. עָנָהִים)
epic. ostrich, so called from his
wailing cry in the desert.

עָנָה f. (the same, generally עָנָה, בָּת
pl. עָנָהִים) to designate the fe-
male ostrich.

עָנָה p.n. m. (wailer, crier).

עָנָה (fut. עָנָה) 1) to be faint, wearied,
tired, equiv. to עָנָה, from which
עָנָה. 2) transposed from עָנָה to
shine, only in עָנָה and perhaps
also in עָנָה. Hoph. עָנָה
to be wearied, perhaps also from
signif. II. to be illumined, to be
shone upon.

עָנָה (pl. עָנָהִים) adj. m. faint, wearied,
fatigued, tired.

עָנָה m. weariness, wearying (or swift)
flight, only Dan. 9:21, if the orig.
signification "lustre" is not to be
preferred.

עָנָה (fut. עָנָה) origin. to confirm, to
resolve; hence 1) to fix (the eyes)
upon עָנָה something firmly, to re-
solve (a plan, device) against עָנָה.

לָמָּה) some one; 2) to advise, to counsel, to exhort. עֲצָרָה adviser counsellor, also as royal attendant. Niph. עֲצָרָה to take counsel mutually, with עָם, לָמָּה, לָמָּה, next also of a single individual. Hithp. עֲצָרָה like Niph. The root עֲצָרָה is related to עָצַר and עָצָה.

עֲצָרָה (he who laid hold of the heel, deceptive one) p.n. m. of the ancestor of the Israelites; hence, also used for the Israelitish people generally, or for the Israelitish empire especially.

עֲצָרָה p.n. m. (deceptive one).

עֲצָרָה p.n. masc. (one who perverts justice).

עָרָה (not used) equiv. to עָרָה I. to vegetate, to grow; only in the derivatives עָרָה, עָרָה and עָרָה, if they are not formed from עָרָה.

עָרָה (pl. עָרָה and עָרָה) masc. 1) thicket, so called from growing, comp. Talmud עָרָה forest, from עָרָה; hence, forest generally (in Aram. reed-bank), fig. numerous enemies; עָרָה house of the forest, a blockhouse or armoury of Solomon's in the Lebanon: 2) reed-bank, a resort of the wood-bees; hence, transferred to honey-comb, in the Targ. עָרָה from עָרָה.

עָרָה p.n. m. (a dweller in the forest), probably for עָרָה and עָרָה.

עָרָה f. honey comb, origin. honey-thicket, so called perhaps from its form.

עָרָה p.n. m. (forests or bushes of the weavers), also עָרָה.

עָרָה p.n. masc. (God is the sustainer).

עָרָה p.n. m. in the Keri for עָרָה.

עָרָה p.n. m. (worker, acquirer).

עָרָה p.n. m. (God has wrought it).

עָרָה p.n. m. (God is the redeemer).

עָרָה (fut. עָרָה, apoc. עָרָה) equiv. to

עָרָה origin. to shine; hence, transf.

to be beautiful. Pi. עָרָה to beautify, to decorate. Pu. (redoubled

form) עָרָה to be very beautiful.

Hithp. עָרָה to adorn, beautify oneself.

עָרָה (const. עָרָה) adj. m., עָרָה (const. עָרָה, pl. עָרָה) f. beautiful, in the most extensive relations; hence

also, excellent, appropriate, generally with the addition of עָרָה

when applied to man.

עָרָה (const. עָרָה) adj. f. exceedingly beautiful, a redoubled form from עָרָה.

עָרָה (beautiful, famous city) p.n. of a city in Dan on the Mediterranean sea, now called Jaffa, Jafa; Greek Ἰόππη.

עָרָה the same.

עָרָה (Kal not used) to blow, to breathe, equiv. to עָרָה, עָרָה; hence

Hithp. עָרָה to sob, to moan.

nally, to breathe heavily, to
1.

net. יָצַח) adj. masc. snorting
something), hasty, pressing;

e syn. with יָצַח Eccles. 1:5.

c. lustre, beauty, fame, from

use יָצַח, with suff. יָצַח) masc.

e, beauty, fame.

p.n. of a place in the terri-
of Zebulun (beauteous city);

n. m. (the lustrous, beautiful

.n. m. (protector, deliverer).

n. m. (the dexterous one).

ל, not used) equiv. to יָצַח to

; hence, Hiph. הוֹצִיָּא to cause

line, to shed lustre, to appear

ous. The noun הוֹצֵא is
posed from הוֹצֵא.

lustre, beauty.

1. masc. (one who extends

1 p.n. m. (the opening one);

en place, p.n. of a place in

1.

יָצַח (opened by God) p.n. of a

in the territories of Zebulun

Asher.

1. יָצַח, imp. יָצַח, inf. abs. יָצַח,

1. יָצַח, part. f. once יָצַח for

1, and יָצַח for יָצַח to go

to go forth from (מִן) some

, through (בְּ) the gate, or

with the accus., e.g. יָצַח מִן הַעִיר from

the town; יָצַח מִן הַרְסָה through ruins,

transf. to go forth (to combat, war,

business, freedom), to emigrate,

proceed, i.e. originate, to escape,

i.e. to go forth unmolested, to

rise (of the sun), to sprout, to

grow (out of the earth), to flow

(of a river), to run out (extent of

the border), to expend (money),

to issue (an edict), to end, etc.

Hiph. הוֹצִיָּא (imp. also הוֹצִיָּא) to

cause to go out, i.e. to lead for-

ward, to fetch, to draw forward;

hence, transf. to bring forth (of

the earth, of man, e.g. a work of

art), to spread (a doctrine, a re-

port), to impose an expense upon

some one; with הוֹצִיָּא to let go (the

wife by divorce). Hoph. pass. to

be brought forth.

יָצַח belongs to יָצַח, see יָצַח.

יָצַח (Kal, not used) equiv. to יָצַח to

support, found, establish, or in-

trans. to stand firmly; hence, Hith.

הִתְיָצַח to stand firmly, to repre-

sent oneself; with הִתְיָצַח, to appear

before some one, to attend as ser-

vant; with הִתְיָצַח, to stand up against

some one, to stand by some one,

to assist, with הִתְיָצַח and הִתְיָצַח. It is

not unlikely that the Hiph. הוֹצִיָּא

and Hoph. הוֹצִיָּא are derived from

יָצַח and not from יָצַח, but in the

Niph. יצב must be taken for the root.

יצב (Aram.) to be established, certain; hence, Pa. to make true, firm, certain, to confirm.

יצב (Kal, not used) to stand firmly, equiv. to יצק; hence, Hiph. הציב
1) to cause some one to stand before another, to lay down or to take a firm standing; 2) to cause to stand, or to let stand. Hoph. הציב to be made to stand.

יצקר m. 1) that which shines or gives light, oil; hence, הציקר son of the oil, i.e. the anointed one, the high priest; 2) p.n. m. (the beautiful one), patr. יקר.

יציע (pl. const. יציעי) m. 1) couch, connubial bed, from יצע to spread; 2) f. floor, story, chamber, see יציע.

יצחק p.n. m. (one that mocks), for which also once יצחק.

יצחקר p.n. m. (equiv. to יצחקר).

יציא (const. pl. יציא Keri) m. he that comes forth, child, orig. an adj.

יציב (Aram.) adj. m. certain, true, sure, orig. established, from יצב.

יציע f. floor, story, chamber.

יצע (Kal, not used) equiv. to יצב to place firmly, to establish, or intr. to stand firmly; hence, הציע to cause to couch, to spread out. Hoph. הציע pass. to be spread out for a couch

יצק (fut. trans. יצק, intrans. יצק, imp. קצ and יצק, inf. יצק) 1) equiv. to יצב, in Kal only יצב, to be placed firmly, posted, stationed. Hiph. הציק and הציק to place, to set, to put, equiv. to הציב. Hoph. only partic. מוצק to be firmly set; 2) related with קק to pour (a fluid), to melt (metals); יצק למוצק growing into hardness (for casting); יצק partic. pass. to be cast. Pl. only partic. (Ketib) מוצק pouring out, casting; the Keri has מוצק from the Hiph.

יצק f. the cast, origin. that which is cast, or that which is poured out,

I. יצר (only fut. יצר, יצר, hence, as often is the case in such forms of the fut., they belong to different roots, e.g. יטב to טוב, these belong to צר, which like טוב again appear in the preterite), origin. to compress, but generally intrans. to be straitened, confined; transf. to be in trouble, anguish; with ל to oppress some one; comp. צר and צר.

II. יצר (fut. apoc. יצר, יצר, but also יצר, after the manner of the נ"נ; part. יצר, which also stands once for יצר) to form, origin. to cut, equiv. to יצר; hence next, to form

(of the potter) from clay, to work out (of the smith); figur. to design, to form (in the mind); with על, against somebody; to form (of God), with ל, into something. יוצר potter, former, creator; but in Zech. 11:13, for אוצר. Niph. נוצר to be formed. Pu. to be formed, born; figur. of the birth of days. Hoph. הוצר, like Niph. יצר (with suff. יצרו) m. 1) abstract, the imagination, formation of thought (in the heart); hence generally, thought, formation of ideas; 2) concrete, image, idol; 3) p.n. m. (former), patron. יצרי. יצר (only pl. יצרים) m. that which is formed, form of the body. יצרי p.n. m. (he that forms). יצר (fut. יצתו, pl. יצתו for יצתו) to burn, to blaze; הוצר in the thicket of the forest; to burn away בנאש in fire; in Kal never transitive. Niph. to be kindled (ב) with something, with wrath; to be burnt through (ב) fire. Hiph. הוצית (fut. apoc. יצת, once in Ketib הוצית for הוצית to kindle, to set fire (ב or על) to something. נאש is sometimes omitted. יקר (not used) equiv. to קרב to hollow, deepen out; from which יקב. יקר (with suff. יקרב, pl. יקרים, const. יקרי) m. the hollow in which the

pressed wine flows, wine press; next, a press in general. The root is יקב.

יִקְרָאֵל (divine assembly), p.n. of a city in Judah.

יקר (fut. יקר and ייקר, inf. יקוד) to glow, to burn, to blaze, to be kindled; יקר is a noun, which see. Hoph. הוּקַר (only fut.) to be kindled, to be set on fire, with א of the material, by which, and with על of the place where it is kindled.

יקר (part. f. def. יִקְרָהָא) Aram. the same.

יִקְרָא (דָּת) Aram. f. brand.

יִקְרָעַם (public place for burning) p.n. of a city in the mountain of Judah.

יקר (not used), to be pious, after the Arab.

יקר p.n. m. (the pious one).

יקר (not used) to obey, to be obedient.

יקרה (const. יִקְרָהָת) fem. obedience.

The dageh in the פ is euphonic.

יקר m. origin. that which is kindled; next, brand.

יקר m. brand.

יקר masc. that which exists, being; from קים.

יקר (also יקוש; pl. יִקְוָשִׁים) masc. (origin. adj.) one who lays a snare, a bird-catcher, a fowler.

יְהוָה p.n. m. (worship of God).

יְהוָה p.n. m. (little one), ancestor of many tribes of Yemen.

יְהוָה p.n. m. (establisher).

יְהוָה adj. m. dear, precious, valuable.

יְהוָה (Aram.) the same.

יְהוָה p.n. m. (God is the assembler).

יְהוָה p.n. m. (assembler of people).

יְהוָה (place of public assembly) p.n. of a city in Ephraim, for which also קֶבֶצִי.

יְהוָה (possession of the people) p.n. of a city in Zebulun.

יָצָא (fut. יֵצֵא) 1) to move away; hence, to get out of joint; figur. of the mind, which is alienated from (כֵּן, מַעַל) some one; 2) equiv. to תָּקַע to fix, to pitch a tent; hence Hiph. הוֹצִיָּא to fix to, or to hang on, a pole. Hoph. הוּצָא pass.

יָצָא (fut. יֵצֵא, יֵצֵא, יֵצֵא, יֵצֵא) to awake, to be awake; for the pret. the Hiph. הוֹצִיָּא is generally used.

יָקָר (fut. יִיקָר, יִיקָר, יִיקָר) to be heavy, weighty (synom. with כָּבֵד); hence transf. to be dear, valuable, important, honored, dignified, the same as כָּבֵד is transf. to. יָקָר to be esteemed by some one. Hiph. הוֹצִיָּא to make important, valuable, rare.

יָקָר adj. m. יָקָר f. 1) weighty, important; hence, precious, noble, dear, dignified, excellent, rare,

select; subst. magnificence, preciousness; 2) in Keri for קָדַשׁ fresh, bright, calm, from קָדַשׁ.

יָקָר m. 1) worth, preciousness, magnificence; e. g. יָקָר, יָקָר; 2) honor, dignity.

יָקָר (Aram.) m. the same.

יָקָשׁ (1st pers. יִקָּשֵׁי, the future is formed from קָשַׁשׁ) to lay a net, a snare, יָקָשׁ partic. a bird-catcher, he who lays a snare. Niph. נִקָּשׁ to be caught in a net, or to be ensnared by something. Pu. the same, where, however, the partic. יִקָּשֵׁי stands for יִקָּשֵׁי.

יָקָשׁ p.n. m. (the one who ensnares, the enticer).

יְהוָה (subjected by God) p.n. of a city in Judah, and surname of the conquered town, Selah.

יָרָא (2 pers. pl. יִרְאֶה and יִרְאֶה; fut. יִירָא and יִירָא; imp. יִירָא, inf. יִירָא and יִירָא, with לָ as well as לָ) 1) to be afraid of (כֵּן, מַעַל) some one or something, to fear (אֵל) something, to fear for (לָ) some one, to fear lest (כֵּן) something happen; 2) to revere (God), to be pious. Niph. נִירָא (fut. יִירָא) to be feared; hence part., fearful, awful, amazing, grand, glorious, and נִירָא remarkable, amazing things. Pi. פִּירָא to frighten, to terrify. Ac-

according to some, Hith. הִתְיַרְאָה
for הִתְיַרָא.

יִרָא (const. יִרָא, plur. יִרְאִים) adj. m.

יִרְאָה (const. יִרְאָה) fem. fearing,
revering.

יִרְאָה f., origin. inf. to fear; hence,
fear, veneration, reverence, piety.

יִרְאָה (town of terror), p.n. of a city
in Naphtali.

יִרְאָה p.n. m. (the God-fearing one).

יִרָם p.n. m. (warrior).

יִרְבָּעַל p.n. m. (a combatant with or
for Baal).

יִרְבָּעַם p.n. m. (multiplier of people).

יִרַד (fut. יִרַד, apoc. יִרַד, pause יִרַד;

imp. יִרַד, inf. יִרַד, const.

יִרַד, יִרַד) to go down, to descend;

to יִרַד or accus.) a place, from a

high to a low place; also used of

inanimate things, e.g. a river that

flows downwards, a road that in-

clines downwards, the day that

declines, the tears that flow down,

the felling of the trees of a forest,

the reduction of affluence, or fall-

ing and perishing generally. Hiph.

יִרְדֵּי causing to go down, letting,

bringing, taking, thrusting, car-

rying, pushing, fetching, hanging

down. Hoph. הִירַד pass. from

Hiph.

יִרְדָּ p.n. m. (one that has been re-

duced).

יִרְדָּ (that which flows down) p.n. of

a river which flowed down from
the Anti-Lebanon, Jordan; יִרְדָּ

יִרְדָּ the country and plain on

the Jordan; יִרְדָּ pride, i.e.

magnificence, of the Jordan, i. e.

the banks of the Jordan.

יִרַח (fut. יִרַח, inf. יִרַח, 1) to cast (lots), to fling

(arrows); hence יִרַח an archer;

to throw down, to lay down (a

foundation), to erect (a monu-

ment); 2) perhaps. equiv. to יִרַח

to flow down; hence, to wet, to

to pour down, particip. יִרַח for-

mer rain; 3) יִרַח perhaps equiv.

to יִרַח to shine, see Hiph. Niph.

only fut. יִרַח to be shot by an

arrow. Hiph. הִירַח (fut. יִרַח,

apoc. יִרַח; 1) to throw, to fling;

hence part. pl. מִירַחִים for

מִירַחִים archers; 2) to wet; hence מִירַחִים

former rain; 3) to thrust down,

from יִרַח in the first sense; 4)

to instruct (from יִרַח 3) with

double accus. or with יִרַח, of

the object, or with יִרַח of the per-

son and accus. of the object.

יִרַח (fut. יִרַח) equiv. to יִרַח to trem-

ble, if יִרַח (Isa. 44:8) does not

stand for יִרַח.

יִרְאָל (contracted from יִרְאָל fear

of God) p.n. of a desert.

יִרְחָ p.n. m. (one born on the new

moon).

יֶרֶק m. the verdure, equiv. to יֶרֶק.
יְרוּשָׁא (also יְרוּשָׁה) p.n. m. (possession, property).

יְרוּשָׁלַם (later יְרוּשָׁלַם) orig. יְרוּשָׁלַם
(abode of peace), p.n. of the capital of Palestine, Jerusalem. The dual form is in reference to the division of the town into two parts.

יְרוּשָׁלַם (יְרוּשָׁלַם) Aram. the same.

יָרַח (not used) equiv. to יָרַח to walk, to wander, to make a circuit.

יָרַח m. the moon, origin. a wanderer, (comp. יָרַח יָרַח Job 31:26), so called from its circular revolution: לְפָנַי in the face of the moon, i.e. as long as the moon will shine, i.e. for ever.

יָרַח (pl. יָרַחִים, const. יָרַחִי) m. 1) denom. from יָרַח time of the circuit of the moon, a month, a lunar month; hence synon. with יָרַחִי: 2) p.n. of an Arabian tribe in the vicinity of Hadramaut.

יָרַח (Aram.) the same, a month.

יְרִיחוֹ (also יְרִיחוֹ, יְרִיחוֹ) p.n. of a city in Benjamin, Jericho. As an appell. it signifies, a city fragrant with balm, from יָרַח.

יְרִיחוֹ p.n. masc. (the beloved one, favorite).

יְרִיחוֹמָא p.n. m. (lover of God).

יְרִיחוֹ p.n. m.

יָרַם (fut. יָרַם, יָרַם) to thrust in the hand (עַל יָדִי) of some one, with

נָגַד against some one; related to רָחַם to run.

יְרִיחוֹ p.n. m. (from יְרִיחוֹ, יְרִיחוֹ the God-fearing one).

יָרִיב m. 1) adversary, enemy, antagonist; 2) p.n. m. (the querulous one).

יָרִיבִי p.n. m. (one that is in strife):

יְרִיחָה p.n. m. (for יְרִיחָה the God-fearing one).

יְרִיחָה p.n. m. (the same).

יְרִיחוֹ see יְרִיחוֹ.

יְרִימוֹת see יְרִימוֹת.

יְרִימוֹת see יְרִימוֹת.

יְרִיעָה fem. a curtain, canvass of the tent; from יָרַע to move, to waive.

יְרִיעוֹת p.n. f. (timidity).

יָרֶךְ (not used) equiv. to רָכַךְ to be soft, especially of the soft flesh of the loins.

יָרֶךְ (const. יָרֶךְ, comp. עָרַל, const. עָרַל, with suff. יָרֶכִי dual יָרֶכִים f. 1) loin; hence, of the upper fleshy part of the loin, whilst מִתְנִיִם signifies the lower part of the back; יָצָא יָרֶךְ to proceed from the loins, i.e. to come forth, to be begotten; of animals it signifies, leg; 2) transf. to inanimate objects, side, of a candlestick where the shaft joins the basis.

יָרֶכֶה (dual יָרֶכֶה, const. יָרֶכֶה) f. equiv. to יָרֶךְ 2, i.e. in transferring to inanimate objects, side, hinder

hence, western side of the
e, the hindermost or inner-
part of a house, ship, grave,
mountain, or cave, the re-
country, e.g. יֶרֶכְתִּי צִפּוֹן
remote parts of the north;
יֶרֶךְ the remote parts of the
equiv. to בְּנִמּוֹרֵי הָאָרֶץ;
exting the transf. of the names
limbs of the body to inani-
objects, comp. שָׁכַם, בְּתִתָּה, שָׁכַם,
and many more.

Aram.) loin, side of an image.

used) probably equiv. to
in (תִּרְמֹן) to be high, hilly,
nient; related in this sense
רֹם and רֹם.

hill, ridge of a mountain)
of a city in Judah.

also יְרִמּוֹת, יְרִמּוֹת p.n. m.
tiness, pride); for which in
eri occurs once רְמוֹת.

m. (dweller on a height).

n. m. (raised by God), from
רָמַד.

n. m. (the same).

which יֶרֶעָ Isa. 15:4, "his
all be grievous unto him,"
belongs to רָעַע, like the fut.

restored place of God) p.n.
lace in Benjamin.

רֶקֶם) to spit. The future is
l from רָקַם.

יֶרֶק (not used) to be green, fresh;
related to יֶרֶקָ.

יֶרֶק (const. יֶרֶק) adj. masc. green,
fresh, of plants; as a noun, that
which is green, cabbage, vegetable,
אֶרְבֵּיתָהּ לֶחֶם הַיֶּרֶק kitchen garden, אֶרְבֵּיתָהּ
a dish, a meal of vegetables.

יֶרֶק m. that which is green, fresh;
hence, connected with עֵשֶׂב; but
also vegetable, cabbage, as well as
the green of the tree.

יֶרֶקוֹן m. 1) yellow-green colour of
vegetables; hence, withering, fal-
lowing: 2) the yellow-green co-
lour of the face as an indication
of disease.

יֶרֶקֶק adj. m. (יֶרֶקֶקוֹת pl. f.) green-
like, yellow-green; next, of the
yellow colour of the gold.

יֶרֶשׁ (and also יֶרֶשׁ, hence יֶרֶשְׁתֶּם,
fut. יֶרֶשׁ, imp. יֶרֶשׁ, pause יֶרֶשׁ,
with ה, יֶרֶשָׁה, inf. יֶרֶשֶׁת 1) to
seize, to lay hold of; hence, to
take possession of, transf. to in-
herit; יֶרֶשׁ the heir. With accus.
of the pers. to inherit; 2) to put
oneself in possession of others'
property; hence figur. to impover-
ish. Niph. נֶרֶשׁ (fut. יֶרֶשׁ) to
become poor. Pi only fut. יֶרֶשׁ
to deprive, to strip. Hiph. הֶרֶשׁ
(fut. יֶרֶשׁ) to cause to possess,
with double accus. (lands, cities,
mountains), "to make to possess

the iniquities" (Job 13:26), i.e. to make bear the punishment for ever; 3) to take away the possession, i.e. to drive out; next, to destroy generally, which sense is already found in Kal.

יָשַׁב f. possession, but commonly the form is:—

יָשֻׁב fem. possession, inheritance; יִשְׁבָּר land of heritage.

יָשַׁב (before makkaph יִשְׁבָּר m. 1) the being, existence; next, transf. to property, wealth; 2) taking the place of verbs substantives, in contrast to יָשַׁב, where יָשַׁב is joined with the suff., e.g. יָשַׁב it is, he is, (there is), יָשַׁב thou art, יָשַׁב he is, etc., often joined with the particip. to paraphrase the finite verb. יָשַׁב there are some who, etc.

יָשַׁב (fut. יָשַׁב inf. יָשׁוּב, const. יָשַׁב, imp. יָשַׁב, origin. to draw the legs together, to couch, as also origin. יָשַׁב; next com. 1) to sit down, with לְ of the place, often with the reciprocal dat. e.g. יָשַׁב לְ to set himself down; 2) to sit, with לְ, גַּל (poet. accus.) of the place; with לְ, of the person; to sit watching against some one; with עִם, to sit with some one, i.e. to have intercourse with him, to throne; hence יָשַׁב תְּהִלָּתְךָ thou who inhabitest the praises; 3) to

occupy (a place); 4) to abide, with the pleon. dative, with לְ of the person, to expect some one; transf. to dwell, with לְ or גַּל of the place, and with accus. to inhabit. Niph. יָשַׁב to be inhabited. Pi. יָשַׁב to set, to erect (a tent). Hiph. יָשַׁב to cause to sit, to dwell, to set (with לְ of the place), to cause a woman to dwell, i.e. to take a wife. Hoph. to be caused to dwell.

יָשַׁב p.n.m. (paternal seat).

יָשַׁב p.n.m. (he that dwells in peace).

יָשַׁב p.n.m. (he that praises).

יָשַׁב p.n.m. (he that returns from the combat).

יָשַׁב p.n.m. (he that resides in Nob). In the Keri for which stands:—

יָשַׁב p.n.m. (seat in Nob).

יָשַׁב p.n.m. (dweller among the people).

יָשַׁב p.n.in. (he that forsakes).

יָשַׁב p.n.m.

יָשַׁב (not used) to be, to exist, to live.

From which יָשַׁב and יָשַׁב.

יָשַׁב p.n.m. (he that returns), patr. יָשַׁב.

יָשַׁב p.n.m. (the moderate one).

יָשַׁב p.n.m. (humbled by God).

יָשַׁב p.n.m. (the temperate one).

יָשַׁב (contract. of יָשַׁב) p.n.masc. (the helper).

יִשְׁעָה f. 1) help, deliverance, victory, salvation, happiness: the plural **יִשְׁעוֹת** is sometimes used in the same manner, comp. **נְבוֹחוֹרַת**, **זִינּוֹת**; 2) concrete, deliverance, for that which is delivered.

יִשָּׁה (not used) to be empty, of the stomach, belly, after the Arabic, from which:—

יִשָּׁה masc. emptiness (of the belly). Probably however, **יִשָּׁהּ** fut. is from **יִשָּׁהּ** after the form **יִפְרֶה**, and must be rendered, "and he will humble thee in the very midst of thee" (Mic. 6:14, "and thy casting down shall be in the midst of thee," Author. Version); or it is a subst. from **יִשָּׁח**.

יִשָּׁח a rare reading for **יִצְחָק**, which see.

יִשָּׂה only Hiph. **הִשְׂיֵשׂ** to stretch out, with **ל** of the person, to reach something to some one.

יִשִּׁי p.n. m. (the living one, formed from **יֵשׁ**). See **יִשִּׁי**.

יִשִּׁיָּה p.n. m. (the one blessed by God with hoary age, from **יֵשׁ**).

יִשִּׁיָּהּ p.n. m. (the same).

יִשְׁמָל p.n. m. (God is the establisher).

יִשְׁמָה (only pl. **יִשְׁמוֹת**) f. 1) horror, destruction (after the Ketib); 2)

p.n. of a place. See **יִשְׁמָת**.

יִשְׁמָה m. desert, waste, from **יֵשׁ**, equiv. to **יִשְׁמָה**.

יִשְׁמָה m. hoary man, from **יֵשׁ** to become white, to be grey.

יִשְׁמָה p.n. masc. (hoary one, grey-headed one).

יִשְׁמָה (only fut. **יִשְׁמָה**) equiv. to **יִשְׁמָה** to be desolate, waste, if **יִשְׁמָה**, do not belong to **יִשְׁמָה**.

יִשְׁמָה (only in the fut. Ketib **יִשְׁמָה**, **יִשְׁמָה**) equiv. to **יִשְׁמָה** (which see) to sit, to put down.

יִשְׁמָה p.n. m. (the high one, from **יִשְׁמָה**).

יִשְׁמָהּ p.n. masc. (heard by God), patron. **יִשְׁמָהּ**, pl. **יִשְׁמָהּ**, Ish-maelite.

יִשְׁמָהּ p.n. m. (heard by God).

יִשְׁמָהּ p.n. m. (the same).

יִשְׁמָהּ p.n. m. (the watcher, keeper).

יִשָּׁן (fut. **יִשָּׁן**, inf. **יִשָּׁן**) 1) to sleep, to be inactive, weary; hence, of the sleep of death; 2) to wither, to become sapless, old, in contrast to **יִשָּׁן** fresh. Niph. **נִשָּׁן** to be old, sapless; hence, that of former years (of the corn), to get old (of the leprosy), to become old, i.e. to remain long (in a country). Pi. to cause one to fall asleep.

יִשָּׁן adj. m. (**יִשָּׁן** f.) old, of former years (of the corn), old (of a gate, or a brook).

יִשָּׁן (const. pl. **יִשָּׁנִי**) 1) adj. masc. **יִשָּׁנִי אֲדַמַּת עָפָר**, "they that are sleeping in dust."

the dead; 2) p.n. m. (the inactive one).

יָשָׁן (old town, comp. Palæopolis) p.n. of a city in Judah.

יָשַׁע (Kal, not used) equiv. to יָשַׁעַת to belarge, spacious (synon. with יָרַח), hence, to be rich, happy. Hiph. הִישִׁיעַ (fut. יִשְׁיַע, with the ה retained הִישִׁיעַ, apoc. יִשְׁשַׁע) to help, to save, with מִן, from the grasp of some one, e.g. מִיָּד, מִכַּף, מִצָּרָה, מִכַּחֲבַב, הִישִׁיעַ מִכַּחֲלוֹק; to deliver from a distant land (from captivity); with בָּ, to deliver through some one; transf. to make victorious. Niph. נִשְׁשַׁע to be saved, delivered, supported, also constr. with מִן. Particip. נִשְׁשָׁע victorious.

יִשְׁעָ (with suff. יִשְׁעִי, יִשְׁעֶךָ, יִשְׁעֵנוּ) m. deliverance, victory, salvation, happiness, also constr. with the accus.

יִשְׁעִי m. the same.

יִשְׁעִי p.n. m. (conqueror, happy one).

יִשְׁעֵיָה p.n. m. (salvation of God).

יִשְׁעֵיָהוּ p.n. m. (the same).

יִשְׁף (not used) to shine, from which:— יִשְׁפָּה (יָפָה) m. jasper, perhaps from a non-semitic verbal root.

יִשְׁפָּה p.n. m. (the bald one, from יָשַׁף).

יִשְׁפָּן p.n. m. (the same).

יָשָׁר (fut. יִשְׁיַר, once יִשְׁרָ) equiv. to יָשָׁר to be straight, just, in

a physical sense; e.g. of the paths that are straight; next, also figur. just, equitable, agreeable, often joined to יָשָׁר 2) to be even, (in contrast to עָקָל) of the soul, i.e. to be calm. Pi. 1) to make straight (the path), i.e. to walk or to lead in a straight course through life; of God, to make happy; transf. to deem just; 2) to make a road straight for (לְ) somebody. Pu. יִשְׁרָ to be made plain; of gold, to be flattened, fitted. Hiph. הִישִׁיר (for הִישִׁיר) and הִישִׁיר (imp. הִשִּׁיר Ketib) to make the road even, to direct the eye straight.

יָשָׁר (pl. יִשְׁרִים, const. יִשְׁרֵי) adj. m. יִשְׁרָ (const. יִשְׁרָת, pl. יִשְׁרֹת) f. straight, subst. the straight (in contrast to the crooked), right, agreeable; figur. happy, good, just, pious, e.g. יָשָׁר לֵב of an upright heart, יָשָׁר דֶּרֶךְ of an even road, which significations are also taken substantively; e.g. סֵפֶר הַיָּשָׁר book of righteousness, in which the righteous and valorous are sung. יִשְׁרִים signifies also, arbitrations; Dan. 11:17.

יָשָׁר p.n. m. (the upright one).

יָשָׁר (with suff. יִשְׁרֵי) m. uprightness, right, probity.

יִשְׂרָאֵל the second p. n. of Jacob,

(prevailer over angels); later, name of his descendants, the people of Israel. The ten tribes bore the name of the empire of Israel, and their kings מלכי ישראל; after the exile, however, ישראל was used for the Jews as a body; gent. m. ישראל, f. יליית.

ישראל p.n. masc. (acceptable unto God).

ישראל (const. ישראל) fem. see under ישראל, to which it belongs.

ישראל m. a surname for Israel, signifying the upright one; perhaps contracted from ישראל, if it is not derived from ישראל.

ישראל (not used) equiv. to שניש to be white, shining; transf. to grey hair.

ישראל adj. masc. equiv. to ישן old, ancient.

ישראל p.n. m. (one who brings a reward; also ישן שפר as the reading in the Ketib).

ית (Aram.) equiv. to את (accus.) Heb.

יתב (Aram.) equiv. to the Heb. ישב to sit, to abide, to dwell; af. הותב to cause to dwell.

יתר (not used) to pierce, related to אתר.

יתר (const. יתר, pl. יתרות, const. יתרות f. 1) a nail or peg which is stuck in the wall, or a spade which is stuck into the earth; יתר הארץ, the pin by which the

web is fastened to the wall; figur. something fixed, sure; 2) transf. to a prince, leader of a people, to whom all are attached, or on whom they rely for security.

יתום (pl. יתומים) m. orphan, figur. one who is deserted generally. Root יתם.

יתור m. superfluity, wealth, abundance (of the mountains), from יתר; perhaps יתור stands for יתור, and is a fut. of יתר.

יתח (not used) to beat, strike, from which יתח; probably, however, the root is יתח, which see.

יתיר (the rich, great city) p.n. of a city of the priests in Judah.

יתיר (Aram.) adj. m. (יתיר f.) great, eminent, preferable. יתיר is also used as an adv.

יתלה (a place situated on an eminence) p.n. of a district in Dan.

יתם (not used) bereaved, deprived, to be solitary; from which יתום.

יתקה p.n. m. (solitude).

יתן (not used) origin. to stretch, to extend; hence, to endure, to last long; of a river which continually flows. See יתן.

יתניאל p.n. m. (he that praises God).

יתנן (track) p.n. of a city in Judah.

יתר (Kal, not used) to be preferable, to excel, to be abundant, to be

superabundant, to be left over; all proceeding from the original sense of excess over the usual quantity, measure, or condition; 2) equiv. to קָשָׁר, קָשָׁר to bind; from which יֵתֵר, יֵתֵר. Niph. נִוְתַר (fut. יִוְתַר) to be left over, or to be preferred; in both significations the excess over the common standard is the original idea. Hiph. הוֹוְתַר to leave over, to obtain a preference, to give in abundance to (accus. in יֵתֵר) something.

יֵתֵר see under יֵתֵר.

יֵתֵר (with suff. יֵתֵרִי, pl. יֵתֵרִים) m.

- 1) the remainder, rest of a thing;
- 2) preference, excellence, dignity; as an adv. יֵתֵר signifies: especially, very, besides (compare יֵתֵר); 3) cord, gut, bridle, from יֵתֵר to bind; hence יֵתֵר קָשָׁר to tear the cord, יֵתֵר קָשָׁר to loosen the bridle; 4) p. n. m. the excellent one; patron. יֵתֵרִי.

יֵתֵרָא p. n. m. (preference).

יֵתֵרָה f. that which is left from the necessary supply; hence, treasure; יֵתֵרָה אֶשֶׁר to acquire treasures; in contrast to יֵתֵרָה הַיָּד the want.

יֵתֵרִי (from יֵתֵרִי) p. n. m. (the excellent one).

יֵתֵרִי masc. preference, abundance, profit, advantage; only used in modern Hebrew.

יֵתֵרִי p. n. m. (the excellent one).

יֵתֵרָא p. n. masc. (abundance of the people).

יֵתֵר (contracted from יֵתֵרָא) p. n. m. prince, ruler; comp. יֵתֵר.

כ

כ (כפ hand) the eleventh letter of the alphabet; as a numeral it counts 20; as a palatine it interchanges with נ and פ, rarely with י; but as the gutturals ח and ע are in some relations similar to the palatines, we find כ interchanging also with ע and ח.

כ־ a non-semetic adj. termination; hence found mostly in non-semetic words of the Bible; e. g. כִּנְיָן, כִּרְיָן, כִּרְיָן and others.

כִּ (before monosyllabic words, or before suffixes) e. g. כִּהֶם, כִּבָּם a particle used in manifold instances to express the degree of a quality, whether as an adv. or as a prep. according to the context; 1) to express similarity: like, as; e. g. a feast like a feast (כִּמְשֵׁתָה) of the king. This similarity may be in reference to size, shape, time, or fate; either entirely alike, or an indefinite similarity, somewhat like; e. g. כִּמְרִיבִי (כִּמְרִיבִי) somewhat like a man, about like this (כִּזֶּה); hence after words signifying num-

phonic dagesh, they were driven out of the land; Auth. Version, "they were viler than the earth"), belongs to this root, it is possible, however, it belongs to נָכַר, which see. Hiph. to cause (לָבַד) faint-heartedness. See פָּדָה.

פָּאָר (origin. particip.) only plur. in the Keri פָּאִים faint-hearted, unhappy, humbled ones.

I. פָּאָר (not used) equiv. to פָּאָר in modern Heb. to be soiled, dirty; some consider that פָּעַר Amos 8:8, belongs to this root, and signifies dirty; probably, however, פָּאָר stands for פָּאָר.

II. פָּאָר (only 3 pers. plur. פָּאָרוּ) to enclose, to fetter; only Ps. 22:17.

פָּבַב (not used) to be round, form of a ball, from which פּוֹבֵב for פָּבֵב, compare טַפְּטַפֵּת for טוֹטַפֵּת; according to others, the original idea is to shine.

פָּבֵד (once פָּבַד; fut. יִפְבֹּד) origin. to be heavy, weighty (in contrast to קָלַל to be light); 1) to be cumbersome, burdensome, with פָּבְדָה יָד עַל, אֵל to some one: the power rests heavily upon some one; hence, of the burden of sins, or punishment, which bears heavily upon some one: "as a heavy burden they (the iniquities) are too heavy for me" (Ps. 38:4);

2) to be mighty, overwhelming (of the battle, iniquity, labour), not quite in a bad sense; 3) only in a good sense, to be weighty, important, considerable, honorable, numerous, wealthy, in contrast to קָלַל; 4) to be heavy, in reference to the use of the limbs; hence, to be dim-sighted, hard of hearing, slow in movement, to be obdurate, as יָקַר is used in Syriac and Arabic. Niph. נִפְבַּר; 1) to be or become honored, respected, comp. Kal 3; hence particip. pl. f. נִפְבְּרוֹת as a subst. that which is reputable, honorable. In this sense also, to be rich, e.g. נִפְבְּרִים the wealthy, the rich sources (of water); 2) to manifest oneself great, glorious, towards (בָּ) some one. Pi. 1) to honor, to esteem, to laud, with accus. and לְ of the person; and also in reference to the original signification, with double accus.; with בָּ to honor, through, or in, something; 2) to harden, to make obdurate (the heart). Pu. pass. to be honored. Hiph. הִפְבִּיר 1) to make heavy, oppressive (the yoke); hence, with עָל to oppress; to make obdurate, unwieldy; 2) to make one honored, respected, to award praise. Hith. 1) to honor oneself, to dig-

nify oneself, to boast; 2) to make themselves numerous, multiply.

כָּבֵד (const. כָּבֵד and כָּבֵד, pl. כְּבִדִּים, const. (כְּבִדִּי) adj. m. origin. heavy, burdensome, weighty (of a burden, yoke, rock; hence, 1) the burden, oppression, of sin, famine; כָּבֵד מִן heavier than; also, violent, strong; 2) heavy, as an indication of defect, e.g. heavy of tongue, mouth, lips, i.e. slow of speech; heavy, of a business, i.e. difficult to carry out; 3) rich, great, numerous, mighty, and heavy, generally in a good sense.

כָּבֵד (with suff. כְּבִדִּי) m. liver, either from כָּבֵד to be heavy, because the liver is the most dense part of the entrails, or the noblest, the best; hence figur. used for the heart, the innermost part.

כָּבֵד adj. masc. but only fem. כְּבִדָּה (כְּבִדָּה) glorious, magnificent; as a noun fem. glory, magnificence, wealth; respecting the form, comp.

אֶלֶם from אֶלֶם.

כָּבֵד as a noun, see כְּבוֹד.

כָּבֵד m. 1) heaviness, weight, burden, transf. to violence, of war, of fire; 2) multitude, from כָּבֵד to be numerous..

כְּבִדוֹת f. difficulty, heaviness.

כָּבֵה (fut. יִכְבֶּה) origin. equiv. to חָבֵה to cover, to conceal, to hide, but

generally, to quench (fire), to extinguish (a light); transf. to suppress anger, wrath; intrans. to expire. Pl. to extinguish (a light); figur. to extinguish the glory of a people, i.e. to destroy.

כְּבוֹד (const. כְּבוֹד, with suff. כְּבוֹדִי) m. 1) honor, fame, joined with עוֹשֵׂה and נִכְסִים, it signifies, fortune; and also in a higher sense. Of God, it expresses glory, magnificence, majesty; of the Lebanon, beauty, splendour. Poetically, the noble one, i.e. the heart, the soul, in which signification it is sometimes fem.; 2) superabundance, wealth, like the verb כָּבֵד 3.

כְּבוֹדָה see כָּבֵד.

כְּבוֹל (border district) p.n. of a city in Asher, and a whole district of twenty cities in Galilee. The root כְּבַל is equiv. to נָבַל.

כְּבוֹן (border point) p.n. of a place in Judah. The root is כְּבַן, equiv. to קָבַל.

כְּבִיר (pl. כְּבִירִים) adj. m. 1) strong, great, mighty, e.g. mighty water, strong wind, rich in days, i.e. of a high age; 2) famous, glorious, distinguished, mighty; see כָּבֵד; 3) adv. much, many.

כְּבִיר masc. mat or mattress spread over something, from כָּבֵר to stretch; comp. שֶׁלֶחַן.

קָבַל (not used) to tie round, to enclose, to wrap round, equiv. to **קָבַל** to border round. Pi. **קָבַל** (with **ו** interpolated) for **קָבַל** to gird round, to wrap round. Pu. part. **מְקַבֵּל** wrapped up; from which **קָבַל** and others.

קָבַל (const. pl. **קָבָלִי**) m. irons or fetters with which the feet are bound.

קָבַן (not used) equiv. to **קָבַל** to bind, to fasten, to bind together; hence **מִכְבָּנִי, מִכְבָּנָא, קָבָן**.

קָבַם (only part. **קָבֵם**) origin. to tread, (with the feet); hence to wash, which used to be done by treading, different, therefore, from **רָחַץ**, which signifies to wash the body; **קָבַם** washer, fuller. Pi. **קָבַם** (in pause **קָבַם**) to wash, to cleanse; figur. of the cleansing of the heart. Pual pass. Hophal **הִקְבַּם** (for **הִקְבַּם**) of the wound of leprosy being scraped and cleansed; comp. **קָבַשׁ**.

קָבַע (not used) equiv. to **קָבַע, קָבַע** to be high, hilly, or in the form of a hill; hence **קָבַע** high cap, turban.

I. **קָבַר** (not used) equiv. to **קָבַר** to be strong, mighty, vigorous, great; hence transf. to be strong in abundance, greatness, or in durability, i. e. to be numerous, durable, mul-

titudinous. Hiph. **הִקְבִּיר** to make many words; hence part. **מְקַבֵּיר** fulness, abundance; with **לְ**, **לְמִקְבִּיר**, adverb, abundant, much, many.

II. **קָבַר** (not used) to twist, to wrap up, to tie, to bind up; related to **קָבַר, קָבַן, קָבַל, קָבַר**, and others.

קָבַר 1) m. length, track; hence, adv. in reference to time, long ago, long since, already; 2) (great river) p.n. of a river in Mesopotamia, Chaboras, otherwise **חַבּוֹר**.

קָבַרָה fem. sieve, from **קָבַר** to twist, to plait, to twine.

קָבַרָה (only const. **קָבַרָה**) f. length, track; hence in connection with **קָבַרָה**, to define a measure of miles, which measure cannot, however, any more be stated with certainty. According to the Septuagint it is a horse course, i. e. as far as a horse can run till he is fatigued, viz. three parasangs.

קָבַשׁ (fut. **יִקְבֹּשׁ**) equiv. to **קָבַם** to tread (under the feet); hence transf. to suppress (the sins), to subject (as slaves), to vanquish (a woman), to conquer, to subdue (the sling stones, to prevent their doing harm); all proceeding from the original signif. "to tread under the feet." Pi. to subject. Niph.

pass. from Kal. Hiph. to subject,
to subjugate (only in Ketib).

קָבַשׁ (not used) to glow, to burn;
not connected with קָבַשׁ to tread;
from which קִבְשָׁן.

קָבַשׁ m. footstool, upon which one
treads.

קָבַשׁ (not used) according to some,
to multiply oneself, i.e. of the
multiplication of sheep, but the
signification is uncertain.

קָבַשׁ masc. lamb, sheep up to three
years of age; sometimes sheep
generally.

קִבְשָׁה (also קָ) fem. from קָבַשׁ; the
female, ewe lamb. Comp. also
the transposed nouns קִשְׁבָּה and
קִשְׁבָּה.

קִבְשָׁן m. lime or melting oven, fur-
nace (different from קִבְשָׁה), from
קָבַשׁ to glow.

קֵד (pl. קֵדִים) corn. a vessel for car-
ying water, pitcher. The noun
appears to be primitive.

קָבַח (Aram.) equiv. to קָנַח to lie,
but generally Pa. קָבַח.

קָבַח (Aram.) adj. m. (קָבַח f.) lying,
the fem. as a subst. lie.

קָבַח (not used) equiv. to קָבַח to
burn, to shine, to illuminate, to
sparkle.

קָבַח see קָבַח.

קָבַח see קָבַח.

קָבַח m. a sparkling, precious stone,

carbuncle, as explained by Judah
ben Karisch.

קָבַח (not used) equiv. to קָבַח,
to enclose, to surround, to en-
circle; from which קִבְשָׁן and
קָבַח.

קָבַח p. m. m., as a name of the
king of Elam it is probably ancient
Persian.

כֵּן adv. so, thus; either referring to
the preceding sentence as a com-
parison, or, and more frequently,
to the succeeding sentence; hence,
in the form of an oath: "God do
so and more also;" or to quote
the words of another. Besides
this, כֵּן is used: 1) as a particle
of time: now, at present, e.g.
כֵּן עַד כֵּן till now; redoubled, till
now and then, i.e. meanwhile;
2) as a particle of locality: here,
there, yonder, כֵּן הֵנָּה hither or
thither, כֵּן הֵנָּה hither and thither;
3) as a particle of the *modus*: in
this manner, in that manner, e.g.
כֵּן-כֵּן in this way—in that
way. In all three significations
the demonstrative and original
sense is paramount. As to the
derivatives, כֵּן is not an abbrevia-
tion from כָּנַח, but belongs to the
pronominal roots of כָּ, קָ and
others.

כֵּן (Aram.) the same as the Heb. כֵּן.

פָּהָה (fut. יִפְהֶה, apoc. יִפֵּה, inf. פָּהֹה) equiv. to פָּאָה, faint, weak, timid, shy, negligent; hence, of the weariness of the body, of being worn out by age, of the dulness of grief, of the dimness of the eyes, of faintheartedness. Pl. פָּהָה, only trans. to make sad, fainthearted; with בָּ, to sadden some one by reproof. The form פָּהָה is adj. and does not belong hereto.

פָּהָה 1) adj. f. from פָּהָה m. dim, extinguishing (of a lamp), faint (of the mind, discouraged), pale, dull (of the colour of a stain), dim (of the eyes), occurs especially as an adj. to פָּגַע plague; 2) subst. softening, soothing the pangs from a wound. The form is in accordance with nouns derived from the Piel.

פָּהָל (only particip. פָּהֹל) Aram. equiv. to פָּוַל, פָּוַל in Heb. to be able.

פָּהֵן (in Kal, only part. פָּהֵן) probably equiv. to פָּוֵן, but trans. to arrange, to prepare; hence:—

פָּהֵן origin. one who prepares, servant (of God), synonymous with פָּ, הָרָאֵשׁ, next, priest, מְשִׁיחַת יְיָ, the high priest, הַכֹּהֵן הַגָּדוֹל, the high priest, anointed priest, הַכֹּהֵן הַשֵּׁנִי, priest of second rank, i.e. after the high priest; also counsellor, as the priests in the time of the ancient Hebrews were the advisers

of the king. Pl. פָּהֵן 1) to officiate as priest, to serve, to administer the priesthood; 2) to put on the decorations of the priesthood, i.e. to decorate oneself magnificently.

פָּהֵן (def. פָּהֵן, pl. פָּהֵיִן) Aram. m. priest, equiv. to פָּהֵן Heb.

פָּהֵן f. the priestly office, priesthood, pl. פָּהֵנוֹת the sacerdotal offices.

פֹּו (pl. פֹּוֹיִן) Aram. masc. a window, origin. a hole, from פָּוַן equiv. to פָּוַב to be hollow, perforated.

פֹּו p.n. of a country, in conjunction with Egypt and Kush, probably נוב Nubia.

פֹּוּעַ (pause פֹּוּעַ, const. פֹּוּעַ, pl. פֹּוּעִים) m. helmet, from פָּוַע to be formed like a hill. As to the derivation, it appears to be a mixed one from פָּוַע and פֹּוּעַ.

פֹּוּר (not used) to pierce, to wound with a pointed instrument; transf. to hurt, to injure; from which פֹּוּר and פֹּוּרִי.

פֹּוּר (Kal, not used) to brand, to burn a mark in the skin. Niph. נִפְּוּרָה (fut. יִפְּוּרָה) to brand oneself, to burn oneself (by fire).

פֹּוּר see פֹּוּר.

פֹּוּרָה f. burning, mark of burning; origin. abstract formed from פֹּוּר the burning in, branding.

פֹּוּרָה (from פֹּוּרָה, const. פֹּוּרָה, pl. פֹּוּרָה)

כֹּכָבִים (כֹּכָבִים) m. a star, figur. the distinguished one, the great one who is prominent above all others. The root is **קָבַב**, which see.

כָּל see **כָּל**.

כָּל to measure, origin. to contain, equiv. to **כָּלֵל**, **כָּלֵל** Pi. (redoubled) **כָּלֵל**; 1) to contain, to hold (of a vessel); 2) figur. to endure, to bear, e.g. illness; 3) to maintain (by provision of food), to nourish and to support generally. Pu. **כָּלֵל** pass. to be maintained, provided for. Hiph. **הָכִיל** to contain, to hold, similar to Pi.; figur. to endure; **מְרַבֵּה לְהָכִיל** containing much; once **הָכִיל** for **הָאֵל**, see **כָּל**.

כֹּסֶם (not used), to heap up, *cumulare*; **כָּס** is related with **כָּס**, **כָּס**, in the same sense; to gather, to garner; from which **כִּימָה**.

כִּימָה (after the form **עֲנִיבָה**) m. origin. that which is closed up, from **כָּס**; equiv. to **כָּס** to conceal, to lock up; hence, a kind of golden ornament.

כָּס (Kal only particip. **כָּס**, as a subst. and particle, the fut. **יִכְוֶנֶנִּי** Job 31:15, belongs to **כָּס**, and stands for **יִכְוֶנֶנִּי**, equiv. to **כָּס** to stand upright, to be, to exist. Pi. **כָּס** 1) to place something (e.g. a chair; 2) to confirm, to uphold

(that which is sinking), to found (a city); next generally, to prepare; 3) to direct, e.g. an arrow towards (**עַל**) a mark, to direct the heart. Pu. **כָּס** to be directed, to be firm (of the step). Hiph. **הָכִין** almost like Pi., to erect a (seat), to appoint, to prepare, to found, to direct against some one (**לְ**) the shot, to direct the way, the heart, and the idea of preparing in the widest sense. Hoph. pass. Niph. **נָכַן** to stand high (of the day; hence **נָכַן הַיּוֹם** full noon; 2) to be founded, to stand firmly; 3) in a moral sense, upright, proper, firm in mind, fearless; hence, **נִכְוֶה** (particip. fem.) uprightness; 4) to be prepared, **הָכִין** (imp.) prepare thyself; with **לְ** to be prepared for some one, or for something. Hithp. **הִתְכַּנֵּן** to prepare, arm oneself, but also pass. to be founded, established.

כִּינָה (place, stead) p.n. of a Phœnician city, formerly called Berota (Berytus, Beirut), perhaps **כִּינָה** arose from **כִּינָה**, city of Saturn.

כִּינָה (pl. **כִּינָהִים**) m. a cake, especially the cake of offering, from **כָּס** to prepare; according to others, images, figures; also from **כָּס** to prepare, to form.

כָּס (not used), to preserve, to con-

ceal; from which כוס and כים; related thereto כוסת, wherefrom is נכות.

כוס (pl. כסות fem. 1) cup, goblet; origin. that which contains, receives something, *receptaculum*; figur. the lot of fate whether good or bad; 2) name of a bird, pelican, so called on account of its throat resembling a cup or bag.

כור (not used) to pierce, to perforate, to dig through; related to כרה, from which כור, כיר, כיר, כר, כר. כור m. melting-oven or crucible (so called from its hollow form), where iron, gold, and silver is melted; figur. place of trial.

כור see כור.

כור עשן (the smoking melting-oven) p.n. of a city.

כוש 1) p.n. of Ethiopia, which is mentioned in connexion with Egypt and Lybia, and which Saadias renders Abyssinnia; gent. כושי m., כושית f., pl. m. כושיים, כושית, Ethiopians; 2) p.n.m. Ethiopian.

כוש p.n.m. (formed from כוש).

כוש p.n.m. identical with כוש, from which it is formed, like לוקן from לום Gen. 36:29.

כושן רשעים p.n.m.

כוש (a modern word) only plur. כוש f. happiness, prosperity, freedom; from כוש, which see.

כוש (Kal, not used), to conceal, to preserve; hence, part. Niph. נכות (after the form נלח) that which is preserved, the treasure; hence נכות ציר נכות treasury, with suff. נכותו for נכותה.

כוש p.n. of an unknown province, from whence the Assyrian king sent colonists to Israel.

כותרת see כותרת.

כזב (only particip. כזב) origin. to spin, to bind something together, equiv. to חצב, חשב, comp. נחם; hence transf. to concoct, to lie, to flatter, כזב liar. Pi. כזב to lie, with ל and כ of the person, to belie some one, i.e. to deceive him; figur. to dry up (of water). Hiph. to convict some one of a lie. Niph. to be convicted as a liar.

כזב (plur. כזבים) m. lie, deceit, hypocrisy; transf. to idolatry, oracle of the idols.

כזב (drying up of the water), p.n. of a place, identical with כזיב, כזיב, which see.

כזיב (probably abbreviated from כזיבית) p.n. fem. (the lying one). The Samaritan has כזיבית.

כזיב (deceiving river) compare נחל איתן, in contrast to איתן, p.n. of a place in Judah, and also equivalent to אקדיפ Ekdippe, the present Daib, Zib.

Israel was young I loved her," or **כִּי** **יְהִי** it came to pass when, etc. In this sense it is often used as a consequence of the preceding sentence, and must be rendered *then*, either after the conditional particles, **כִּי**, **אֲנִי**, **וְאִנִּי**, **וְאִנִּי**, **וְאִנִּי**, **וְאִנִּי**, **וְאִנִּי**, **וְאִנִּי**, **וְאִנִּי**, or after an abstract noun; e.g. Gen. 18:20, "as to the cry of Sodom and Gomorrah, (**כִּי**) it is great;" 3) as a causal particle: because, therefore, or then. If several causes are assigned, **כִּי**—**כִּי**, or **כִּי**—**כִּי**; sometimes it signifies, wherefore; as Gen. 40:15, "wherefore they should put me in the dungeon;" 4) to signify a contrast or negation; but however, but yet, but indeed, but still, etc.

DN ' unite the peculiarities of ' and **DN**, where, however, one or the other remains untranslated. The significations are : 1) except (') if **DN**, it be then (') that, only (then) if, but if, except it be (Isaiah 42 : 19); except only, e.g. Isaiah 55 : 10, "but watereth the earth;" "but his delight is in the law" (Ps. 1 : 2); 2) where it is contracted into one word, so that one sense is dropped; it then signifies: only, as only, but, that (after the forms of an oath), for,

if, where the proper expression must depend on the context, and **וְ** remains in most cases untranslated. In the form **וְעַל כֵּן** the motive or reason of the preceding sentence is expressed, and must be rendered: because; the same as **וְעַל כֵּן**.

נִזְק *n. hurt, injury, from נָזַק; transf.*
to destruction, calamity.

נִירָר (plur. const. **נִירָרִים**) m. darting
flakes or sparks, flames, from **נִירָר**
to burn, to glow. The form is
for **נִירָר**.

פִּירֹן m. 1) spear, lance, from פָּרַד to pierce; comp. modern Heb. פֶּרֶץ, from פָּרַץ; 2) p.n. of a district; complete, **פִּירֹן מִן הַפֶּרֶץ** threshing-floor of the spear; for which **נֶכֶד** stands in a parallel.

צִירֹר (for צִירֹר with the dagesh analysed), m. circle, circle of warriors, next, army in general; probably from צִרָה, like חֵיל from חָלָה.

יָדֵי p.n. of a deity (Saturn) whom
Israel worshipped in the desert.
The derivation is uncertain, but
if derived from יָד it signifies:
image.

מִבְּיֹר (and בְּיֹר, pl. בְּיֹרִים and בְּיֹרֹת)
 m. basin, on account of its hollow,
 deepened form, from בָּרַב, which
 see; either a basin for collecting

fire, or for washing; figur. a pedestal in the form of a basin.

כִּילִי m. miser, origin. one that seizes, holds fast, from **כָּלַל** *retinuit*, but not from **כָּלַל**. The termination **ִי**— is primitive. See **כִּלִּי**.

כִּילָה (after the form **הִיָּקַל**, plur. **הִיָּקָלוֹת**) m. sledge-hammer, axe, club, from **כָּלַה**, which see.

כִּימָה (from **כָּוֵם**) fem. group (heap, group of stars, i.e. the Pleiades, that form a group of stars; hence, Job 38:31, “canst thou bind the fetters (Author. Vers. sweet influences) of Pleiades?”

כִּיס masc. 1) a bag, purse, in which money is carried, or a girdle in which stones used for weighing things in the course of business are carried; hence **אֶמְגֵּי כִּיס** 2) equiv. to **כָּוֵם** in Ketib, Prov. 23:31, cup or goblet; as to the form, it is neither from **כָּנַם**, nor from **כָּבַם**, but from **כָּוֵם**, regularly like **רִיב**, **חִיל**, **רִין**.

כִּיר (only dual **כִּירִים**) m. hearth, the dual form on account of the hearth consisting of two rows of stones. The root is **כָּוַר**; perhaps **כִּירִים** may be a softened form of **קִירִים**.

כִּישוֹר (equiv. to **כִּישוֹר**) m. spindle, distaff, from **כָּשַׁר** to be straight, stiff; comp. Aram. **כִּישוֹר** beam.

כִּקְהָ (contracted from **כָּה-כָּה** equiv.

to **כָּה-כָּה**) a relative particle of comparison expressing similarity; in a stronger degree **כָּה**, thus (and) thus, from which **אֵיכָּה**, which see.

כֶּכֶר (contracted from **כֶּכֶרֶךְ**, const. **כֶּכֶרִים**, pl. **כֶּכֶרִים**, const. **כֶּכֶרִי** and in another sense **כֶּכֶרוֹת**, const. **כֶּכֶרוֹת**) com. 1) circle, circuit, circumference, **הַכֶּכֶר**, the circumference of the Jordan especially, now called Elgaur; 2) something of a round shape, round cake, in which sense the plur. is **כֶּכֶרוֹת**; 3) a weight, so called from its round form, generally, a talent, consisting of 3,000 holy shekels. In this sense the pl. m. is **כֶּכֶרִים** and the dual **כֶּכֶרִים**. The root is **כָּכַר**, which see.

כֶּכֶר (pl. **כֶּכֶרִין**) Aram. the same as **כֶּכֶר** 3 in Heb.

כָּל (with makkaph **כָּל־**) m. the whole, total, equiv. to **כָּלִיל**, derived from **כָּלַל**, but generally, when preceding a noun with the article, translated like an adj., e.g. **כָּל הָעָם** the whole people; it may also follow as a genitive, e.g. **חֲזוֹן הַכָּל** the vision of the whole, or it is used with suff., e.g. **כָּל הַמִּצְרַיִם** the whole of Egypt; 2) all, everything; joined to the plur., e.g. **כָּל הַיָּמִים** all the days, **כָּל הַיּוֹמָאוֹת** all the

wonders; the same when connected with a collective noun, e.g. **כָּל הַחַיָּה** all the beasts; or when joined with a suff. pl., e.g. **כָּלֵנוּ** all of us, **כָּלֵם** all of them; or with suff. sing., when a collective is understood, e.g. **כָּלֵי** all of them (Is. 1:23), absolute, it signifies everything; with the article **הַכֹּל** all, i.e. all men, etc., **בְּכָל** against all, poetically, even without the article. If the succeeding noun has no article, it signifies: 1) every one, e.g. **כָּל פֶּה** every mouth; sometimes the genitive is separated by the noun intervening, e.g. **כָּל עֵץ תִּשְׁמַח עִוֵּן** = **תִּשְׁמַח עִוֵּן** (Hosea 14:3); 2) any one, anything, e.g. **כָּל דָּבָר** any matter; in connection with a negative, as **אֵין, אֵל, לֹא** it signifies, none, none at all, nothing, e.g. **אֵין כָּל** there is nothing new; 3) all kinds, e.g. **כָּל סָבָר** all kinds of sale, or sale of all kinds; sometimes it stands as an adv., signifying altogether, just so, entirely so, e.g., **כָּל הָקָל** (Ps. 49:6) it is altogether vanity, **כָּל עוֹד** as long altogether (as), **כָּל עֲפַת־שֵׁשׁ** just as much, etc.

כָּל (with makkaph **כָּלֵל**, def. **כָּלֵל**, with suff. **כָּלֵחוֹן**) Aram. the same in the most manifold applica-

tions; **כָּל-הַכֹּל דָּ,** just because= because.

כָּלְאִי (1 pers. pret. **כָּלְאִיתִי** for **כָּלְאִיתִי**, fut. **כָּלְאֵ** 1) to close up, shut up, to incarcerate; 2) to keep back, to impede, to keep off from (**כָּלְאֵ**) something, to prevent from, to deny, to hinder. The original signification is to separate; comp. **כָּלְאֵ**. Niph. to be prevented from, to be hindered; hence, to cease. Several forms are from **כָּלְאֵ**, equiv. to **כָּלְאֵ**.

כָּלְאֵ (with suff. **כָּלְאִי**, pl. **כָּלְאִים**) m 1) originally, separation; hence, prison, but more frequently joined to **כָּלְאֵ**; 2) that which is separated, solitary, different from others. Dual **כָּלְאִים** two separated, mutually different things, Author. Vers. divers kinds.

כָּלְאֵ p. n. m. (probably equiv. to **כָּלְאֵ** crier, yelper).

כָּלְבֵּ (not used), to twine, to twist; thus equiv. to **כָּלְבֵּ**; from which **כָּלְבֵּ**.

כָּלְבֵּ (not used) to howl, to bark, to yelp (the verb to yelp and the German *klaffen* approximate in sound to the word **כָּלְבֵּ**, from which:—

כָּלְבֵּ p. n. m. (crier), patron. **כָּלְבֵּ**.

כָּלְבֵּ m. 1) a dog, originally, the one that barks, transf. as a reproachful

term; especially, a hound, dog's head; 2) fornicator, especially of male fornication; hence **מְהִיר בָּלָב** wages of male fornication, which are not allowed as an offering.

בָּלָב אֶפְרָתָה p.n. of a place.

I. **בָּלָה** equiv. to **בָּלָא**, only in the forms **יִכְלֶה**, **יִכְלֶתִי**, **יִכְלֶה**, but otherwise **בָּלָא**.

II. **בָּלָה** (fut. **יִכְלֶה**, once **יִכְלֶה** after the manner of **לָא**) 1) to be finished, at an end, completed; it is used like **בָּלַל**, e.g. "and the rod of his anger is complete;" also, concluded, determined by (**מֵעַם**, **מֵאַחַח**) some one; to be fulfilled (of a prophesy); 2) to be destroyed, devoured, routed; also, of the vanishing, languishing, and perishing of a matter; in which sense, **בָּלָה** is joined with **רִיחַ**, **נִפְשׁ**, **נִפְשׁוֹת**, signifying, the non-realization or vanishing of hope.

Pl. (1st pers. **בָּלִיתִי**, **בָּלִיתִי**, inf. abs. **בָּלִה** and **בָּלָא**, c. **בָּלִיתִי** 1) to conclude (of a prophesy), i. e. to fulfil, (of a speech) i. e. to cease speaking; and in this sense **בָּלָה** occurs before other verbs to signify the concluding of the action; 2) causative of Kal, to cause to vanish or to perish, to use up, to destroy, to rout; figur. to eat off (the branch). Pu. **בָּלָה** and also

בָּלָה to be completed, ended.

See **בָּלַל**.

בָּלָה adj. m., **בָּלָה** f. (origin. particip.) languishing, of the eye. See **בָּלָה** 2.

בָּלָה (origin. adj. f. which has become an abstr.) f. conclusion, completion; hence as an adv., wholly, entirely; transf. (as in the verb) destruction, annihilation; hence, **עָשָׂה בָּ** with **אֶת** or **אֶל** to make an end of some one, to destroy him; without pers. to destroy.

בָּלָה (from **בָּלַל**, pl. **בָּלִיתִי**) f. 1) bride, from **בָּלַל** to adorn, to wreath, encircle as a garland; 2) daughter-in-law, i. e. the **בָּלָה** of the son; comp. **בָּלִילִית**.

בָּלִיא m. that which is closed or shut up, prison. In the Ketib **בָּלִיא**.

בָּלִיב m. 1) that which is entwined, from **בָּלַב** to entwine, plaid, twist; hence, basket to gather fruits in; cage, of entwined branches; 2) p. n. m. (perhaps related to **בָּלִיב**).

בָּלִיב patron., from **בָּלִיב**=**בָּלִיב**.

בָּלִיָּה (Keri) p. n. m.

בָּלִיָּה (Ketib) p. n. m.

בָּלִילִית (denom. from **בָּלָה**) fem. pl. espousals, state of being a bride.

בָּלָח (not used) equivalent to **קָלַח** in Aram., to be straight, stiff, firm; synon. with **קָנָה** Heb.

בָּלָח (from **בָּלָח**) m. 1) equiv. to **קָלַח** Aram., stock, stem; hence figur.

firmness, health; as, תבוא בְּכֶלֶח, thou shalt come to thy grave in a firm age, i.e. without being weakened by age; אָבַד כֶּלֶח, the firmness (vigour) has vanished; 2) p.n. of an Assyrian town or country (identical with תַּלְחָה) whither the Ten Tribes were exiled.

כָּלִי (pause בְּכִי, pl. בְּכִים, const. בְּכִי) m. from כָּלַח to complete, to finish, to get ready, thus signifying something that has been completed, i.e. a vessel; hence, 1) any vessel or utensil; e.g. בְּכִי חֶרֶשׁ, וְהַב, בְּכִי חֶרֶשׁ in reference to the material; בְּכִי מִן־בָּחַ, בְּכִי חֶרֶשׁ in reference to the use of the same; 2) armour, weapon; hence, נִשְׂאָה בְּכִים, arms-bearer, בְּכִי מִן־בָּחַ, armoury; but complete, בְּכִי מִן־בָּחַ, 3) an instrument, a tool, e.g. בְּכִי נִשְׂרָה, בְּכִי נִשְׂרָה; figur. בְּכִי נִשְׂרָה; 4) vessel, bark, boat; 5) garments, clothes.

כָּלִי (from כָּלַח) m. miser, equiv. to כָּלִי, which see.

כְּלִיא (Ketib) m. prison.

כְּלִיא (from the mas. כְּלִי, compare אֲרִיָּה from אָרִי, pl. אֲרִיִּים, const. בְּכִיִּים) m. origin. vessel; transf. to a vessel in a medical sense, the innermost, the kidneys, the reins, generally used in pl.; also,

the fat of the kidneys; figur. the fat (the best) of wheat, used of the full, ample wheat.

כָּלִיִּין (const. בְּכִיִּין, from כָּלַח) m. 1) the languishing (of the eyes); 2) destruction.

כָּלִיִּין p.n. m. the languishing one.

כָּלִיל (const. בְּכִיל, f.) 1) adj. m. בְּכִילִית (const. בְּכִילִית, f.), entire, complete; hence, בְּכִילִית יָפִי, perfect in beauty, as also the fem. בְּכִילִית יָפִי, and as adv., altogether, or as a neuter, the whole; 2) subst. equiv. to עֹלָה, i.e. an offering burnt entirely; hence also, as apposition to עֹלָה.

כָּלִיל p.n. m. maintainer, supporter; orig. abstract.

כָּלַל (3 pers. plur. בְּכָלְלָהּ) 1) equiv. to כָּלַח to complete (the beauty), to conclude; 2) equiv. to חָלַל to encircle; next, to adorn = חָלַל to decorate; from which כָּלִיל, בְּכָלְלָהּ.

כָּלַל (Aram.) the same, to complete, especially in this sense, שִׁבְכָלְלָהּ and the pass. אֶשְׁכָּלְלָהּ to conclude, to bring to an end.

כָּלַל p. n. m. completion, perfection.

כָּלַם (Kal, not used), origin. to wound, to hurt; synon. with נָדַף; hence, Hiph. הִכְלִים and הִכְלִים to put to shame, to blaspheme, to hurt, אֵין מְכַלִּים no one make ashamed; hence also, to offend; likewise, of

being ashamed of, or disappointed in his hopes. Niph. either pass. to be put to shame, maligned, or reflective, to be ashamed of (כִּזְּ) something, to feel shame.

כִּלְמָר p.n. of a place so called, near Assyria; according to the Targ., a country in Media, which, however, is not defined.

כִּלְמָה (pl. מִלּוֹת—) f. shame, disgrace, כִּשְׂאָה to bear, endure shame; figur. also כִּלְבָּשׁ לְבָשׁ, לְבָשׁ לְבָשׁ shame clothes or covereth the face.

כִּלְמֹת f. shame, disgrace.

כִּלְנָה (also כִּלְנָה—, נו) p.n. of an Assyrian city, which the ancients render Ktesiphon.

כִּלְנָה see כִּלְנָה.

כִּלְּ (not used) to strike, to push, to hammer; from which, כִּילָה, which see.

כִּמָּה see כִּמָּה.

כִּמָּה to long for, desire something; comp. κάμω, κάμνω.

כִּמְהָם (equiv. to כִּמְהָם) p.n. m. (the desirer, demander); once כִּמְהָם stands in the Ketib, which has the same signification.

כִּמְהָן p.n. m. (the same).

כִּמּוֹ (before suff. also כִּמּוֹ) as a prep. like כִּי, which is only lengthened with the indef. מוּ=מָה; hence, 1) equiv. to כִּי, denoting a simi-

larity, e.g. כִּמּוֹ אֶבֶן as a stone, with suff. כִּמּוֹנִי, כִּמּוֹהוּ like me, like him; 2) as a conj. as, when, then, entirely like כִּמְאִשֶׁר; 3) as an adv. thus, e.g. אֶסְפָּרָה כִּמּוֹ I shall speak thus like (the wicked speak).

כִּמּוֹן see כִּמּוֹן.

כִּמּוֹשׁ p.n. of a Moabite and Ammonite deity; hence, Moab is also called כִּמּוֹשׁ. See כִּמּוֹשׁ.

כִּמּוֹ (not used, equiv. to כִּמְּת) to close up, to conceal; comp. כִּמְּם. From which כִּמּוֹם, which see.

כִּמּוֹ (not used) 1) to conceal, to preserve; 2) to season, to spread over with spice, to cover.

כִּמּוֹ m. origin. spice, but specially, cinnamon, *cuminum*, with which something is seasoned.

כִּמְּם (part. pass. כִּמְּם) equiv. to כִּמְּת, כִּמּוֹ (part. pass. כִּמְּם) to hide, to conceal, to treasure up.

כִּמְּר (Kal, not used) to burn, to glow, equiv. to כִּמְּר; hence like חוֹם, transf. to the dark, black colour, to be burnt. Niph. כִּמְּר to be burnt, singed, blackened (of the skin); next, figur. of the burning love towards (עַל, אֶל) some one, i.e. the exciting of love or compassion towards some one.

כִּמְּר (not used) to entwine; comp. כִּמְּר; from which כִּמְּר, and others.

כֶּמֶר (only pl. **כְּמָרִים**), m. a priest of idols, from **כָּמַר**, so called either from his burning sacrifices, or from his being dressed in black.

כְּמָרִיר (const. pl. **כְּמָרִירִי**) m. sadness, grief, darkness. The form is after **שְׁפָרִיר**, only that **כ** stands instead of **ש**, which is a common change; according to the ancients, **כ** is a prep., the noun being **מָרִיר**.

כָּמַשׁ (not used) equiv. to **כָּבַשׁ** to subdue, subjugate; from which **כְּמוֹשׁ**, which see.

כָּמַח (not used) equiv. to **כָּמַס** to hide, to conceal; from which **מְכַמְחֵת**, which see.

כֵּן (origin. a particip. from **כָּנַן**, with makkaph **כָּן**) 1) adj. m. (like all particles, are at the same time adj.), right, upright, firm; hence figur. honest; subst. honesty, **לֵאכֵן** vanity, folly; 2) subst. **כֵּן** place, basis, foundation, e.g. **כֵּן הָיָה** the base of the mast, also pedestal of the basin in the court of the temple; foot of a pillar; hence **כֵּן מַעֲשֵׂה־יְהוָה** the work of the base; in this sense, **כֵּן** is derived from **כָּנַן**, as is evident when it appears before suffixes, **כֵּנִי, כֵּנּוּ**, to distinguish it from the adj.; 3) particle (derived from the adj.) generally adv., rightly, correctly. It is also used to denote a com-

parison; as, so, thus, like as; in this sense, it stands sometimes in a relative position to **כֵּן, כְּאַלֶּף, כְּאַשְׁמֹרֶת, כְּכֶן**, e.g. **כֵּן-כְּכֶן** like—so, **כְּכֶן-כְּכֶן**; also, to compare the quality, such; or to compare the time, so long, so often. Different, however, is the signification when it is joined to prepositions, as **אַחֲרֵי, אֲחֵרֵי** after that, hereupon; **כֵּן** inasmuch; **לֵכֵן** therefore, because; but also in an adversative sense, yet, nevertheless; **עַל־כֵּן** therefore; **עַד־כֵּן** till now. The singular of **כְּנִים** is not **כֵּן**, but **כְּנָה**.

כֵּן (Aram.) as an adv. the same.

I. **כָּנָה** (not used) to name, origin. to recognise, to distinguish; hence Piel **כָּנָה**; 1) to name, to pronounce **שֵׁם** by the name; 2) to give one a flattering surname, to flatter; hence, to circumscribe.

II. **כָּנָה** (not used) equiv. to **כָּנַם** to sting; from which **כְּנָה**.

כְּנָה p.n. of an Assyrian city, probably a contraction from **כְּנָנָה**.

כָּנָה f. sprout, sprig, from **כָּנַן**; according to others, it is the imp. protect thou, from **כָּנַן**.

כְּנָה (pl. **כְּנָיִם**) f. gnat, vermin; from **כָּנָה**, equiv. to **כָּנַם**, to prickle, to sting.

כְּנָת see **כְּנָת**.

כָּנַן see כָּנַן.

כִּנּוֹר (pl. —, —ות, —ים), m. guitar or harp, *κινύρα*, a stringed instrument of the Hebrews, celebrated by David playing thereon. Root כָּנַן to rustle, from the rustling sound of the strings. See also כִּנּוֹרֶת.

כִּנּוּיָהּ see יְהוֹיָכִין.

כָּנַם (not used) equiv. to כָּנָה II. to sting, to prick; compare Greek *κνέω*, *κνέω*—ω; from which

כָּנָם (from כָּנַם after the form אָפָר) fem. collectively, gnats, vermin; origin. that which stings.

כִּנְמָא (Aram.) adv. thus, in this manner; origin. as we say, composed of כָּ and כִּנְמָא, equiv. to כִּנְמָר, either referring to the preceding or to the succeeding sentence; if, however, it is derived from כָּנַם, with the suffix כִּנְמָא, it signifies, namely, or by name, from כָּנַם to name.

כָּנַן (not used) equiv. to כָּנַן to put or set down; from which כָּנָה; but כָּנַן is from כָּנַן, and כָּנָה from כָּנָה.

כָּנָנִי p. n. m. (protector).

כָּנְנִיָּהּ (and כָּנָה) p. n. m. (protected by God).

כָּנַם to gather (stones, treasures), to assemble (men). The original signification is as in כָּנַם to conceal, to preserve, to save. Pi. כָּנַם

to gather, to collect. Hithpael, כָּנַם to wrap oneself, to hide oneself, from כָּנַם=כָּנַם.

כָּנַע (Kal, not used) 1) to kneel, to bend; related to כָּנַע, כָּנַע, to bend, to incline; but especially to כָּנַע, 7 having been changed into נ; 2) transf. to put together, to pack; 3) intrans. to bend, to stoop, to be humble, downcast. Hiph. כָּנַעֲנִי to humble, to subdue (the enemy). Niph. נִכְנַע humbled, conquered, or to humble oneself before (כָּנַעֲנִי, כָּנַעֲנִי) some one.

כָּנַעָה (with suff. כָּנַעָה) f. ware, trade, originally, bundle (of goods), from כָּנַע II. Probably, however, it is derived from כָּנַע and hence signifies goods, wares.

כָּנַעֲנִי (probably from כָּנַעֲנִי, comp. כָּנַעֲנִי from כָּנַעֲנִי) 1) p. n. m. of the ancestor of the Canaanites or Phœnicians; 2) nether-land p. n. of the people and of the land of Canaan or Phœnicia, complete 'אֶרֶץ כָּנַע; hence also the Hebrew language, which the Hebrews adopted from the Canaanites, called אִישׁ כָּנַעֲנִי a Canaanite, shortened כָּנַעֲנִי; 3) merchant, trader, אִישׁ כָּנַע, but oftener the shorter form כָּנַעֲנִי; hence with suff. plur. כָּנַעֲנִיָּהּ her merchants, traffickers.

כְּנַעְנָה p.n. m. (traffic, trade).

כְּנַעֲנִי (pl. כְּנַעֲנִים) gent. m. כְּנַעֲנִית f. a Canaanite, a Phœnician, formed from כְּנַעַן; hence אֶרֶץ הַכְּנַעֲנִי, מְקוֹם הַכְּנַעֲנִי 2) trading man or merchant.

כָּנָה (Kal not used) to wrap up, to to hide, to veil; hence Niph. to wrap oneself up, to hide oneself.

כָּנָה (const. כָּנָה, dual כְּנָה, const. כְּנָה, pl. כְּנָה, const. כְּנָה) f.

1) wing, origin. that which protects, covers; hence כָּנָה or כָּנָה, poetically for bird; sometimes also כָּנָה winged animals; figur. the wings of the wind, of the morning dawn, or also for protection, and in a military sense, wing of the army; 2) that which resembles a wing; as, skirt, either with or without the addition of כָּנָה garment; skirt of the bed or cover; hem or seam, corner (of the earth), also in plur. כְּנָה, corners of the earth; top, summit (of the temple), e.g. כָּנָה שְׁקוּצִים overspreading or covering of the temple of the idolaters. The dual form is also used in the plur. in the sense of wings, but in signification 2 the pl. is כְּנָה.

כָּנָה (not used), to rustle, to sound, to clatter, onomatopoeetically; from which כָּנָה and—

כָּנָה (also the plur. כְּנָה, כְּנָה; the rushing of a waterfall) p.n. of a city on the sea of Galilee, which received on that account the name כָּנָה.

כָּנָה (Aram.) equiv. to the Heb. כָּנָה to gather, to collect, to assemble. Ithp. to gather themselves together.

כָּנָה (from כָּנָה of the form כָּנָה, comp. כָּנָה, only pl. with suff. כָּנָה, like כָּנָה stands for כָּנָה, comp. כָּנָה from כָּנָה, f. nomination, title, transf. to namesake, one of a like title, i.e. fellow-officer; also generally, the titled one, officer; origin. however, abstr., entitling.

כָּנָה (pl. with suff. כָּנָה, Aram. the same.

כָּסָה m. generally taken as an abbreviation from כָּסָה throne (which see), if the reading is not כָּסָה.

כָּסָה (also כָּסָה, not used) equiv. to כָּסָה to number, to define, to appoint; hence of the appointment of a festival; comp. יָעַד, from which מוֹעֵד.

כָּסָה (also כָּסָה), masc. a festival, a holyday; synon. with מוֹעֵד, likewise from יָעַד, whether it signifies a new or full moon depends upon the festival. In the Talmud, the feast of the new moon of Tishri (beginning of the year); hence

the ten days intervening the 1st Tishri, or New Year's Day, and the Day of Atonement (10th Tishri) are generally called **בֵּין פֶּסַח לְעֹשׂוֹר**.

כִּסֵּא (also **כִּסִּיה**, with suff. **כִּסְאִי**, pl. **כִּסְאוֹת**) m. chair, throne (of the high-priest, king, or judge); seat,

generally, of the throne **כִּסֵּא הַמֶּלֶךְ**, **כִּסֵּא הַמִּשְׁפָּט**; figur. seat of judgment, tribunal, seat of honor.

The root is neither **כֶּסַח** nor **כָּסַח** to cover, but **כָּרַם** to be elevated.

כִּסְרִי (Aram.) adj. m. a Chaldean, otherwise **כַּשְׂרִי**.

כָּסַח (only particip. **כֹּסֵחַ**, and particip.

pass. **כִּסְוִי**) to cover. Pi. **כָּסַח**

1) to cover, with the accus. **לְ** or

עַל of the person or matter covered;

and with accus. or **בְּ**, of the material with which one covers:

figur. of the covering, i.e. pardoning of sin, of the secreting and

concealing of a matter; **כָּסַח מִפְּנֵי**

to conceal from some one; 2) to

dress, to put on (sackcloth). Pu.

to be covered, with (accus. **בְּ**)

something. Niph. like Pual. Hith.

to cover oneself, to wrap oneself,

to clothe oneself, with (accus. or

בְּ) something.

כִּסְוָה see **כִּסְוָה**.

כִּסְוָה see **כִּסְוָה**; the root is not

כָּסַח.

כִּסְוָה (const. **כִּסְוָה**) m. cover (of skins).

כִּסְוָה fem. 1) covering, from **כָּסַח**;

hence **כִּסְוָה עֵינַיִם** covering of the

eyes, i.e. gift to appease (Gen.

20:16); 2) garment, dress.

כָּסַח equiv. to **קָצַח** to cut off, espe-

cially the thorns; but the noun

כָּסַח is not derived from it.

כָּסִיל (pl. **כָּסִילִים**) m. 1) a fool, in op-

position to **חָכָם**, sometimes in-

cluding the idea of infidelity; 2)

name of a constellation, origin.

the infidel, i.e. the wicked giant

fettered to heaven, Orion; the

plur. is used for other and similar

constellations; 2) p. n. of a place

in Judea (comp. **כָּסִילָן** fruitful

territory).

כָּסִילוֹת f. folly.

I. **כָּסִיל** (only fut. **יִכְסֵּל**) to be foolish,

origin. probably equiv. to **כָּשַׁל** to

totter, to stagger, to be indolent.

According to others it is con-

connected with **כָּסִיל** III. in the sense

of having confidence, illusion,

vanity.

II. **כָּסִיל** (not used) to be fat, fleshy,

from which **כָּסִיל**; transf. to be

fruitful, moist, of the soil.

III. **כָּסִיל** (not used) to hope, to con-

fide, probably only transposed

from **שָׁכַל=שָׁכַל** to look forward

with confidence. Comp. **מִבְטָח**

from **בָּטָח**.

כָּסִיל (belongs to **כָּסִיל** I., pl. **כָּסִילִים**).

m. 1) loins, muscles of the loins close to the kidneys; from כסל II., transf. to the innermost of the heart, like קרב; 2) folly, from כסל I.; 3) confidence.

כסלה fem. 1) hopes, confidence; 2) folly. The form is from כסל.

כסלון m. name of the ninth month of the Jewish year. If the name is Semitic, it stands for כסלו, which signifies in Aram. a dunghill, probably in allusion to its being the month for manuring the soil. כסלון (fruit territory) p. n. of a place in Judah,

כסלון p. n. m. (the strong one).

כסלות (fruit districts) p. n. of a place. כסלות-תבור loins of the Tabor, i. e. the fortified points; p. n. of a place in Zebulun.

כסלה p. n. of a people, which is named as a colony of the Egyptians, and supposed to be the Colchians; it occurs only in the pl. ים.

כסם (fut. יכסם) equiv. to חם to shear, to cutoff, to shave (the head).

כסמת (pl. כסמים) f. spelt, so called on account of the ears being cut (Auth. Vers. rye).

כסם (fut. יכס) to count, related to which is כסא.

כסה (fut. יכסה) 1) to be pale, white; 2) to long for (?) something, to desire, wish for something, origin.

to languish, which is indicated by paleness. Niph. 1) to turn pale (from shame), to feel ashamed; hence particip. נכסה ashamed, לא-ד' shameless; 2) to long, languish, for something.

כסה (pl. כסמים) m. 1) silver, from its white color, transf. to a silver shekel; 2) money generally, plur. pieces of money.

כסה (def. כסמה) Aram. the same.

כסמיה p. n. of a district, on the road from Babel to Jerusalem, which however cannot be the *pyla Caspia*.

כסה (pl. כסחות), f. a pillow, from כסה. The form is like כסה, from כסה, כסה, and others.

כעל see על.

כען (Aram.) adv. now, at present, origin. at this time, also equiv. to עת from עת; it is from ענא, from which ענת (*Bereshith Rabba* 5:11, *Midrash Koheleth* 11:1, *Jalk. Berachoth* 6:1), the time, so that ען is the masc. form; it belongs therefore to ען.

כענת (Aram.) adv. (from ענת time, and כע, like כען, from ען time, and כע) only וכענת and so forth, i. e. and yet, further, for a length of time; עת in Heb. has already the same signification: long, *duu*, Hos. 13:13, כענת is contracted

in בענת in the same sense. See בענת.

בעם (fut. י'בעם) to be angry, vexed.

Pl. בעם caus. to vex. Hiph. to make some one wroth, vexed; in a stronger sense, בעם 'פ' הקעים to vex some one greatly.

בעם (pl. בעים) m. vexation, anger, grief. The plural signifies provocation to anger.

בעם m. the same.

ב (with suff. כפי, dual כפיים, plur.

כפות) f. origin. that which is bent, curved, hollowed; hence, 1) the hollow of the hand; of animals, the paw; next, hands generally.

To save from the hand of some one, i.e. from somebody; to put the life in the hand, i.e. to risk it. Pl. כפיים, but כפות signifies either handles (compare ידות) or hands when cut off. Phrases: כפיים פעל כפיים; 2) the sole, like כף the sole of the foot, in the same signification the plur.

כפות, and with animals also כפיים; כפיים מקום כפות רגל; foot-stool;

3) pan, dish, on account of its resembling the hollow of the hand, e. g. כף הקלע the hollow (the middle) of a sling; כף הירך the hollow of the thigh, in which sense, however, the pl. is כפות;

4) the bent branches of the palm-

tree, but as in this sense only the pl. כפות is found, it is possible that the singular is כפה=כסה and therefore not belonging to כף.

כף (only pl. כפים) m. top of a rock, from כף to be pointed.

כפה (fut. י'כפה) origin. equiv. to כבה to cover up, to smother, to extinguish; hence כפה אף to extinguish (pacify) the anger, as the Targ. חפף. The same as כבה, Jer. 7:20.

כפה f. palm-branch, especially the branch at the top of the tall palm-tree, which bends with the weight of its leaves in the form of an arch; hence used in contrast to the reeds which grow in marshes; figur. the honored one, in contr. to אומון the lowly one. The root is כף, and כף is probably its masc. form.

כפור m. 1) dish, especially the one used for sprinkling, equiv. to מורק, from כפר to make atonement, or from כפר in the sense of spreading, equiv. to אפר; 2) hoar-frost, so called from its being spread over the earth.

כפיים m. a rafter which runs through the roof, like a stone in the wall; according to the LXX. a beetle or insect found in wood, like חפושית in the Talmud.

כפיר (pl. כפירים) m. 1) a young lion; figur. of enemies, from כפר to be

strong, bold ; 2) equiv. to כָּפַר
village, court, from כָּפַר to unite.

See כָּפַר.

כְּפִירָה (village district), p.n. of a city
in Benjamin.

כָּפַל to fold together, to double up ;
hence כָּפּוּל doubled. Niph. to be
doubled, i. e. to be repeated.

כָּפָל (dual כְּפָלִים) m. double ; hence
כְּפָלִים double bridle, רָסֶן
origin. the double one ; next, two-
fold ; often also, manifold.

כָּפַח to languish, pant for something ;
hence, to desire for something
(עָל), from hunger or thirst.

כָּפָח m. hunger.

כָּפַס (not used) probably, to pierce,
to thrust ; but the etymology is
uncertain.

כָּפַף (inf. כָּפַח, but in the pret. and
particip. the analysed form) 1) to
bend, to cringe, כְּפֻפִים those that
are bent down ; 2) in derivatives,
to form like an arch, to make hol-
low, related to כָּבַח, כָּבַח. Niph.
(fut. אֶכְפֹּף) to bend, to humble
oneself before (לְ) some one. From
which כָּפָה, כָּפָה.

כָּפַר (Kal, not used, and only denom.
from כָּפַר) 1) to cover ; hence
transf. to cover (the sin), to atone,
especially in Pi., Pu., Hith., Nithp. ;
2) equiv. to כָּבַר to be strong,
vigorous, courageous (only in deri-

vatives) ; hence, כְּפִיר ; 3) equiv.
to חָבַר to join, to unite (only in
derivatives) ; hence כְּפִיר and כָּפַר ;
4) equiv. to חָפַר to be red (only
in derivatives) ; hence, כָּפַר ; 5)
equiv. to שָׁרַר to break to pieces
(only in Pu.), the sense must be
taken according to the verb from
which it is formed ; hence its
numerous significations : Pi. כָּפַר
(fut. יִכְפֹּר) from כָּפַר ; 1) to cover
the guilt (comp. חָפַח) ; hence, to
pardon, to atone a (accus. עָל or
לְ) sin ; with לְ or עָדַר of the
person, to make atonement for
some one (עָל, עָדַר), to cleanse
from sin ; to atone through (בְּ)
an offering ; figur. to conciliate,
to appease, to ward off. Pu. 1)
from כָּפַר 1, to be atoned for,
cleansed from sin ; 2) from כָּפַר 5,
to be destroyed, frustrated, of a
a covenant. Hith. and Nithp.
כָּפַר and כָּפַר to be atoned
for, to be cleansed from (accus.)
a trespass. The application of כָּפַר
in Kal belongs to כָּפַר which see.

כָּפַר (pl. כְּפָרִים) masc. village, from
כָּפַר 3 ; comp. חָפָה.

כְּפִירָה (Ammonite village) p.n.
of a place in Benjamin.

כָּפַר (pl. כְּפָרִים in signification 3) m.
1) equiv. to כָּפַר village ; 2) pitch,
with which something is covered,

therefore from כפר, if it is not a secondary form of נפר; 3) cy-press, so called on account of its red colour, thus from כפר 4; in this sense the pl. כפרים is used;

4) ransom, money given as ransom (with suff. כפרך) from כפר 1, נפש ransom-money for life.

כפר (pl. -רים) m. atonement, but only in the plur. יום, איל, חטאת, day of atonement, etc.

כפרת f. covering of the ark, mercy-seat; hence Kimchi לראון; transf. to the ark, even the holy of holies; hence קיר הַכַּפֶּרֶת place of the ark, the holy of holies, in Targ. for רביר.

כבש (Kal, not used), equiv. to כבש to subdue; hence Hiph. הכביש to press down, e.g. in the ashes (באפר), hence in Targ. כנע.

כפת (not used) to make round, in the form of a ball, to encircle, to crown; related to צפת; hence עטר, כתר, to adorn, like כתר. From which כפתר, which see.

כפת (Aram.) to bind, to fetter; hence pl. pass. כפתו they were fettered.

כפת (inf. כפתה) the same. -

כפתר (pl. -רים) m. 1) formed from כפת (equiv. to צפת) with the old nominal termination ר-, a knop, chapiter, so called on account of its round form resembling

a crown; 2) p. n. of a district, probably Cyprus; hence כפתר, though for Cyprus there is another name, כתיס. From which 3) כפתרים the inhabitants of Caphtar.

כר (pl. -רים) m. 1) lamb, mentioned in connection with rams and goats (Gr. καρ); it, therefore, appears to have no verbal root; 2) meadow, pasture-place, or field, from כר, equiv. to אכר to plough, if not connected with כר; 3) only pl. כרים, from כר (the verb is כור to bore, to break through), a kind of war instrument for battering walls; 4) pillow, saddle, mattress put under a seat for riding; hence כר הַמֶּל saddle of the camel. The root is כרר, in the sense of stretching, which see.

כרי belongs to כרי. See כרי.

כר (probably from כור) m. name of a measure for fluids and solids, containing ten ephahs, origin. a vessel deepened out; comp. כור. כרי (or כרי) Aram. to be overcast, equiv. to עכר, transf. to sadness, dejectedness of the mind, hence, Hithp. to harm oneself.

כרב (not used) equivalent to קרב (in ערב, עקרב) to seize, to lay hold of, to gripe; the same as נרף (in אנרף) to hold fast. From which קרוב, which see.

כִּבֵּל see under כָּבַל.

כִּבְלָא (Aram.) f. a mantle. See כָּבַל.

I. כָּרָה ('יָרָה) equiv. to כָּוַר to dig (a pit or well), figur. to lie in wait for some one (עַל), to dig evil, i. e. to prepare mischief; to dig the ears, i. e. to make to hear easily.

Niph. to be dug (a pit).

א. כָּרָה (fut. 'יָרָה) equiv. to קָנָה to buy.

III. כָּרָה to prepare a meal, to attend hospitably.

כָּרָה (after the form שָׁנָה; pl. const.

כֹּרֶת f. a pit, a cistern (of shepherds).

כָּרָה f. feast, meal.

כְּרֹב (plur. כְּרֹבִים) m. a symbolical form composed of four figures, of a man, a lion, a bull, and an eagle, which was considered as a symbol of power and strength, as the keeper of paradise; as leading the chariot of God, a cherub: hence כְּרֹב עַל כְּרֹב, יֹאכָב הַכְּרֹבִים the original signification is to hold, on account of its holding the divine chariot. See כָּרַב.

כְּרוֹ (def. כְּרוֹןָא) Aram. m. a crier, a herald.

כָּרָ Aram. to cry, to proclaim; related to קָרָא.

כָּרִי (particip. from כָּוַר with the adj. termination י-) m. coll. (comp.

כְּרִיתִי also coll.) equiv. to כְּרִיתִי

executioner, and next, the designation of a kind of body-guard of kings, and occurs always with הַרְצִים, after the Ketib also with מִלְחָמָה.

כְּרִית (a pit) p. n. of a brook where Elijah stayed.

כְּרִיתוֹת (also כְּרִיתוֹת) f. separation of marriage, divorce; סֵפֶר כְּרִיתוֹת bill of divorce.

כָּרַךְ (not used), arisen from the reduplicated form כְּרַכַּךְ; 1) to wrap up, to enshroud; hence מִכְרִיךְ; 2) to enclose, to surround; hence כָּרַךְ (כְּרַכְמִישׁ) enclosed town, fortress, castle.

כְּרַכַּב (not used), arisen from כְּרַכַּב, with the interpolation of the ר, and this has arisen from כְּרַכַּב to enclose. From which:—

כְּרַכַּב (with suff. כְּרַכַּבּוֹ) m. border, compass, so called from its enclosing.

כְּרַכַּב masc. *curcuma*, Indian saffron. This word is foreign.

כְּרַכְמִישׁ p. n. of a city on the Euphrates, and probably the place now called Kirissia. The word is compounded from כְּרַךְ fortress, and כְּרַכְמִישׁ=כְּרַכְמִישׁ.

כְּרַכְמִישׁ (Persian) p. n. m. eunuch (Sanskrit *karkasa*, strong).

כְּרַכְרָה (דְּרוֹת) fem. a female runner, formed from כְּרַךְ; see כָּרַךְ; hence

the swift-running female camel, dromedary.

כָּרִם probably only belongs to כָּרָם, which see.

כָּרָם (with suff. כָּרָמִי, plur. כָּרָמִים, const. כָּרָמִי) com. formed from כָּר meadow, by the termination ם, like חָלָם, from חָל; hence origin. pasture, fruit, cultivated, land; e.g. כָּרְדָּה כָּרָמִים; next, garden plantation זֵית כָּרָם olive garden, but especially a plantation of vine, vineyard, complete כָּתָר כָּרָם.

כָּרִם (denom. from כָּרָם) m. vintner; comp. כָּפָר, כָּפָר, שָׁפָר.

כָּרָמִי p.n. m. (vintner).

כָּרְמִי m. crimson colour, or the material receiving the colour; formerly מוֹלֵעַת and שָׁנִי were used for it. If it is Semitic, the word arose from כָּרָם (כָּרָמִי) warm, with the termination יל and it would only be a later form of מוֹלֵעַת; but if it is Persian, יל has also a signification, which is: red, bright.

כָּרְמָל (formed from כָּרָם with the termination ל; with suff. כָּרְמָלִי) m. 1) plantation, garden, a plough-field (in contrast to desert); hence כָּרְמָל יֵשֶׁר fruitful wood, i.e. a forest which looks like a plantation; 2) transf. to the fruit of the plantation or of the garden;

i.e. good fruit of the garden; e.g. כָּרְמָל נָרְשָׁה corn beaten out of the full ears, i.e. of the early and best grown; 3) p.n. of a fruitful promontory on a mediterranean sea in Asia, generally used with the article, הַכָּרְמָל, and on account of its appellative signification by poets, it denotes that which is fruitful, or of thick foliage; 4) p.n. of a mining town on the Dead Sea, with הַכָּרְמָל finis; gent. כָּרְמָלִי m., כָּרְמָלִית f.

כָּרָן p.n. m.

כָּרָם (not used) equiv. to כָּרָם, כָּרָם, to be crooked, hilly, bellied. From which כָּסָא and—

כָּרְסָא (with suff. כָּרְסָאִי, pl. כָּרְסָאִים, as if from כָּרָס) Aram. fem. a chair, throne. See כָּסָא.

כָּרָם (from כָּסָם with interpolation of ר, like כָּרָב=כָּרָב, חָצַב=חָצַב, שָׂבִיט=שָׂבִיט, חָצַב, gnaw, used of the wild boar; see כָּסָם.

כָּרַע (כָּרַע fut. only a secondary form of כָּנַע to bend, to kneel, e.g. עָל כָּרְבִּים on the knees, with ל or לְפָנֵי of the person, of kneeling with reverence, synon. with הִשְׁתַּחֲוָה. It is also used in the following senses: (a) of the bending of a woman in labour; (b) to stretch over (עָל) a woman, i.e. to lie with

her; (c) to bend in knees, to totter from fatigue. Hiph. to cause some one to sink (of enemies in war), to humble some one, i.e. to sadden him.

כָּרַע only dual כְּרָעִים fem. the lower part of the thighs or calves; used of the springing power of the legs of the locust.

כָּרֶס masc. origin. cotton (Sanskrit *karpasa*), but also white linen, occurring in connection with חָלָר.

כָּרַר (Kal, not used) 1) *curro*, to run, which as in כָּרַר is connected with running in a circle; 2) equiv. to כָּרַח to plough; next, cultivating land generally, to make a field arable; hence כָּר originally in contrast to desert; 3) to stretch oneself, proceeding from the sense of running; comp. דָּלַר. Pi. reduplicated כָּרַכַּר to run in a circle, to dance; see כָּרַח.

כָּרֶשׁ p.n. of a king of Persia, Cyrus.

The word is abbreviated from כָּרֶשֶׁת (ray of the sun).

כָּרֶשׁ (not used) equiv. to כָּרַח to be hilly, round; from which:—

כָּרֶשׁ (later) m. belly.

כָּרֶשְׁנָא (Persian) p.n. m.

כָּרַח (fut. יִכְרֹחַ) to cut off (a branch, a skit), to hew off, to fell (trees), to hew down (idols); to cut off (the foreskin, privy member שְׁטֵמָה),

to root out, to destroy (living things), etc. To make a covenant with (אֶת, עִם) some one; but with (dat.) the form כָּרַח de notes the dictating of the covenant by the mightier party, but if done by the weaker party, it signifies promise, submission, and in this case, either כָּרַח is omitted, or כָּרַח and כָּרַח used for it in later writings. Niph. pass. to be hewn down, destroyed, to perish; of the water, to be divided. Pu. כָּרַח and כָּרַח pass. like Niph. —Hiph. to uproot, to destroy (families, nations), to separate, with כָּרַח of the person. Hoph. pass. related to it is כָּרַח, כָּרַח.

כָּרַח (origin. particip.) f. pl. beams cut out.

כָּרַח (formed from כָּרַח, like כָּרַח from כָּרַח) masc. 1) executioner; hence the appell. of a kind of body-guard of kings, connected with כָּרַח a runner, the same as כָּרַח with כָּרַח; 2) gent. from כָּרַח Crete (according to the Septuagint); hence כָּרַח, כָּרַח, Cretians, as a surname of the Philistines, who are said to descend from the former.

כָּרֶשׁ m. lamb, from which כָּרֶשׁ is a transposition.

כָּרֶשׁ f. like כָּרֶשׁ which is transposed from it; see above.

בְּשָׂדָה p.n. of Abraham's brother's son, perhaps the ancestor of the בְּשָׂדָה, which see.

בְּשָׂדָה gent. m. from בְּשָׂדָה, but always as the plur. בְּשָׂדָה (Ketib once בְּשָׂדָה); 1) Chaldees, the Chaldean inhabitants of Babel; hence בְּשָׂדָה whence also Babel is called 'נָאון בְּ; תַּמְאָרַת, נָאון בְּ; 2) Chaldea, the country; complete 'נָאון but also without 'נָאון, and the f. with הָ finis בְּשָׂדָה towards Chaldea; בְּשָׂדָה inhabitants of Chaldea, for Chaldea itself; sometimes it is not only used of the district on the Chaboras, but also of Babel generally; 3) astrologer, interpreter of the stars, Chaldea having been the cradle of astrology.

בְּשָׂדָה (def. בְּשָׂדָה, plur. בְּשָׂדָה, const. בְּשָׂדָה and בְּשָׂדָה) Aram. the same, especially in the sense of an astrologer, in connection with בְּשָׂדָה.

בְּשָׂדָה probably equiv. to בְּשָׂדָה, but especially, to be covered with fat, to become fat.

בְּשָׂדָה m. an axe, a hatchet, from the Pi. בְּשָׂדָה to fell.

בְּשָׂדָה (fut. בְּשָׂדָה Ketib) origin. to totter, especially of the tottering from feebleness and weariness; hence בְּשָׂדָה the weary one, i. e. the tottering; transf. to stumbling, fall-

ing, over (בְּ) something. Niph. בְּשָׂדָה (fut. בְּשָׂדָה) to stumble, to fall; figur. to be plunged (in distress). Pi. to cause to stumble, where the Keri is always בְּשָׂדָה. Hiph. to cause to fall, to stumble, to fell. Hoph. to be felled, to which is related בְּשָׂדָה, but not בְּשָׂדָה in בְּשָׂדָה, this being derived from בְּשָׂדָה.

בְּשָׂדָה m. stumbling, a fall.

בְּשָׂדָה (Kal, not used) origin. to pay close attention, to listen, equiv. to בְּשָׂדָה hence next, to speak softly, appearing more as listening than speaking; transf. to praying softly, to be occupied in whispering (used of the theosophs), etc. Pi. to use magic, particip. בְּשָׂדָה masc., בְּשָׂדָה fem.

בְּשָׂדָה (only pl. בְּשָׂדָה) m. sorcery.

בְּשָׂדָה m. a magician; compare also בְּשָׂדָה place of magicians.

בְּשָׂדָה (fut. בְּשָׂדָה) equiv. to בְּשָׂדָה to be straight, right in a physical sense, i. e. to be stiff (comp. בְּשָׂדָה); transf. to be correct, to please, to prosper. Hiph. (inf. abs. בְּשָׂדָה) to cause to prosper or to succeed; to prepare happiness.

בְּשָׂדָה m. prosperity, success; hence also, fortune, profit, advantage.

בְּשָׂדָה (fut. בְּשָׂדָה) origin. to engrave, to carve (on a wooden tablet) related to בְּשָׂדָה but next gene-

rally, to write something (accus.) upon **על, אל, אֶל**, sometimes accus.) something; **כָּתַב סֵפֶר** to write a letter to **(על, אל)** some one; **כָּ, לְ, אֶל**, **כָּתַב עַל, אֶל** to prescribe to some one; to inscribe, to register; figur. equiv. to conclude, i.e. to write down a resolution (a decree). Niph. to be written. Pi. to write repeatedly (decrees).

כָּתַב (fut. **יִכְתֹּב**) Aram. the same.

כְּתָב m. writing, **הַכָּתָב** writing of an edict; also (like in the verb, registry) sometimes a book or even a kind of letter or type, in which sense it only occurs in modern works.

כְּתָב (Aram.) m. the same, but also, prescription, command; hence, **כִּי לֹא כָּ** without prescription, i.e. free, according to pleasure; **כְּתָב סֵפֶר מִשְׁנֵה** the Pentateuch.

כְּתָבָת f. engraving, inscription, only used of the marks branded in the skin.

כְּתִי 1) masc. gent. for the city **כִּירִי-ov** in Cyprus; but in the Old Testament only the pl. **כְּתִים**, **כְּתִים** occurs; next, Cyprians generally; 2) the inhabitants of the land, hence Cyprians; next also, in the widest sense, like **אֲיִים** of the isles and coasts on the Mediterranean Sea.

כְּתִית adj. m. bruised, pounded, [

is omitted; hence, **שֶׁמֶן כָּ** oil of olives pounded in a mortar, which makes the oil of a better quality than when the process of pressing is used.

כָּתַל (not used) to separate, to part, synon. with **חָצַץ**, from which is **חֲצִץ**, related to **חָסַל**, **חָצַל** to cut off, to separate; from which:—

כְּתָל (with suff. **כְּתָלִי**, plur. modern Hebrew **כְּתָלִים**) m. a wall, origin. a partition, for the separating of a space; the same as **חֲצִץ** which see. **כְּתָל** (def. plur. **כְּתָלִים**, from **כָּתַל**) Aram. m. the same.

כְּתָלִישׁ either from **כְּתָל** wall, separation, partition, with the termination **יִשׁ**, or joined from **כְּתָל** **אִישׁ** p. n. of a place in Judah.

כָּתַם (Kal, not used) 1) equiv. to **חָתַם** to impress, to engrave, to inscribe; 2) to seal, to close up, to preserve. Niph. **נִכְתָּם** to be sealed up, to be marked of sin; comp. **שָׁמַר, צָפַן** also applied to **צֶן**. See also **מִכְתָּם**.

כְּתָם m. equiv. to **סָנוֹר, סָנוֹר** that which is closed up, hidden, i.e. that which is precious; hence, poetically for gold, jewels; comp. **צָפַן, שָׁמַר** Deut. 33:19.

כָּתַן (not used) probably equiv. to **תָּן** to stretch, to expand; hence, to spin; comp. the same in **אָטַן**.

with suff. בְּתִנּוֹת, pl. בְּתִנּוֹת, hence
suff. בְּתִנּוֹתָם f. garment, es-
sly the under-garment made
ton, worn on the naked body.
l. בְּתִנּוֹת f. the same.
t used) to carry (a burden);

ist. בְּתִנּוֹת, dual בְּתִנּוֹתַי, hence
suff. בְּתִנּוֹתָיו, pl. בְּתִנּוֹתָיו, const.
בְּ) f. 1) the shoulder, on which
arries; different from שֵׁכָם
. neck, back: סוֹדֶרֶת בְּתִנּוֹת
ous shoulder, i.e. that which
s to carry; בֵּין בְּתִנּוֹתַי be-
the shoulders, i.e. the back,
. to beasts of burden; the
used of parts of inanimate
resembling the shoulder,
f the shoulder-parts of the
, of the shoulders of the
etc.; 2) side, flank, of a
ag, of the sea, of a town, a
t; in the pl. the spaces at
des: לוֹחַ בְּבִתְּךָ to fly on
oulder of some one (to pounce
something like a bird of prey).
l, not used) equiv. to עָטַר
round, to encompass; hence
Pi. 1) to encompass, to
ind, in a hostile sense; 2)
it; comp. נָטַר. Hiph. to
ind, in a friendly sense, to
i, with the double accus. like

בְּתִר m. a diadem, a crown, so called
from its encircling.
בְּתִרָה (pl. בְּתִירוֹת) fem. chapter of a
pillar.
בְּתִשׁ (fut. יִבְתֹּשׁ) equiv. to בְּתַחַח to
pound, to bruise.
בְּתַחַח (fut. יִבְתֹּחַ, imp. plur. בְּתַחֵחַ) 1)
equiv. to בְּתִשׁ to pound, to beat;
hence of the dashing to pieces of
a vessel, of the destruction of an
enemy; 2) to beat a sword round;
בְּתִיחַ one who is crushed (in the
testicles). Pl. an intense signifi-
cation of Kal; figur. to devastate
(a country). Pu. to be pushed
(one nation against the other) of
a war. Hiph. to destroy (the
enemy). Hoph. to be destroyed.

ל

ל Lamed (לָמֶד) is the 12th letter of
the Alphabet. Its name, which
signifies ox-goad, corresponds with
its shape. As a numeral, it counts
30. It interchanges with כ, נ, ר,
as being a liquid semi-vowel, and
with ד and ת, as being a lingual,
e.g. לְשֹׁכֵה for נִשְׁכֵּה, לְשֹׁרוֹת for
מְנִלּוֹת, רָעַל for רָעַד, &c. As
litera liquida, ל is sometimes in-
terpolated, instead of the doubling
of another letter, e.g. in לְעֶפֶה.
As an ancient diminutive suffix,
lost in the later ages of the lan-

times after a simple one, as after **יב** ; d) as a sign of the accusative case, and therefore later superseding **את** ; in this sense are **לְקוֹד־הָרֶגֶת, הָרֶגֶת, עֵבֶר, אֶבֶל, לְקוֹד** ; **לְהַצִּיל לְ** ; 3) transition from one state to another ; hence, to become something, to turn into something, e.g. **הָיָה, הָסֵךְ, שָׁוִים** ; **לְעֵשָׂה, נָתַן לְ** ; it extends still further where adverbs arise thereby, e.g. **לְבִטָּח** in safety, safely, **לְרַב** in multitude, numerously, **לְרִקְמֹת** in raiment of needlework ; with plurals, it signifies individuality, e.g. **לְבִקְרִים** every morning, **לְמֵאוֹת** every hundred. a) like **לְ** in the demonstrative particles, signifying resting ; after the question, when? where? etc. ; 1) the local resting, e.g. **לְיָמִין** on the right, **לְיָד** at the side, **לְפֶתַח** at the door, **לְפָנַי** in the presence, **לְחוֹף** on the coast, **לְמִצְפָּה** at Mizpah, **לְפִי קֶרֶת** at the entrance of the city ; 2) the temporal resting, the time of the action, e.g. **לְבֹקֶר** in the morning, **לְעֶרֶב** in the evening, **לְאוֹר** bylight ; 3) the resting or abiding in a certain state, e.g. **לְאַל** in power, **לְבַד** in solitude, alone, **לְבִטָּח** in tranquillity, tranquil ; **לְ** is also used before the infin. constr. e.g. **לְפָתַח** to open, *ad aperiendum*, **לְצָאתָם**

of their going out, **לְעֵשׂוֹת** not to be done, not a proper time for doing it ; the translations of **לְ** in this case are very manifold : to, until, till that, so that, because, as if, since, inasmuch, as, etc. ; **לְ** also signifies : after such rule, similar or according to, e.g. **לְמִינוֹ** after his kind.

לְ (Aram.) the same, and in the same double form as in Heb., only **לְ** appears here peculiarly in its use before the 3 pers. fut., to give it an optative conjunctive character, which by some is considered a secondary form of the preformative **לְ**.

לֹא (35 times **לֹא**, seldom **לֹא**) adv. of unconditional negation, not, whilst **אֵל** is conditional. **לֹא** is used 1) as a negative reply to a question, and as a refusal ; 2) as part of a compound to negative a nominal idea, noun or adj., e.g. **לֹא אֵל** that which is no God, **לֹא בָנִים** childless, **לֹא דֶרֶךְ** where there is no way, **לֹא חֶבֶם** uninhabited, **לֹא אִישׁ** unwise, **לֹא עָם** no people, i.e. a wretched people, **לֹא כֹחַ** powerless, **לֹא מְעַט** not little, much ; 3) it signifies a prohibition or a command if it precedes the fut., whilst **אֵל** is only a warning ; 4) interrogative sentences, connected

with a former sentence, where an affirmative answer is expected. **לֹא** arises from **ל** being joined to the prep. **ל**, and the significations are guided by the influence of the **ל**, which are: 1) **לֹא** signifying in **לֹא** not in (a time), i.e. without, before (the time): e.g. **לֹא** **לֹא** before the day, **לֹא** **לֹא** beyond the time; 2) not with (something), i.e. without, e.g. **לֹא** **לֹא** withoutheart, **לֹא** **לֹא** without being according to the law; 3) not by, e.g. **לֹא** **לֹא** not by the sun; 4) not for, e.g. **לֹא** **לֹא** not for money. From **ל** connected with an interr. (**ל**) arises **לֹא** in which case an affirmative answer is expected; likewise as pointing to something that is known, where the sense of interrogation becomes lost, e.g. **לֹא** **לֹא** are they not written, i.e. they are written; hence sometimes for **לֹא**. A less significant influence **ל** or **ל** have when connected with **ל**. **לֹא** (once **לֹא**) Aram. the same, with **ל** of interrogation **לֹא**. **לֹא** (of no matter) p.n. of a district in Gilead. **לֹא** symbolical p.n. (not my people) **לֹא** symbolical p.n. (not comforted).

לֹא (not used) equiv. to **לֹא** to burn, transferred to languishing; comp. **לֹא**, and others.

לֹא (fut. **לֹא**, apoc. **לֹא**) equiv. to **לֹא** to be weary, fatigued, powerless; transf. to be fruitless. Niph. to become wearied, faint; transf. to weary oneself fruitlessly, to despair. Hiph. **לֹא** to wear out, to exhaust, to tire the patience of some one.

לֹא p.n. f. (weariness, neglect, exhaustedness).

לֹא see **לֹא** under **לֹא**.

לֹא equiv. to **לֹא** to hide to wrap up.

לֹא Job 15:11, see **לֹא**.

לֹא see **לֹא**.

לֹא (not used) 1) to send, *legare*, compare **לֹא**; 2) to arrange or transact business; next, to be active generally; as to the connection of the two significations, see **לֹא**.

לֹא p.n. m.

לֹא (not used) either a formation from **לֹא**, or from the original root **לֹא**; **ל** not belonging to the root.

לֹא (with suff. **לֹא**, pl. **לֹא**) m.

- 1) people, equiv. to **לֹא**, **לֹא** possibly **ל** is only a suff. of nouns;
- 2) as a pl. p.n. of an Arabian people that cannot be defined.

לֹא (before makkaph **לֹא**, with suff. **לֹא**, pl. **לֹא**, from **לֹא**) m. the

as the seat of life; also to נָפֶשׁ life, soul (comp. as ראשׁ ראשׁ, e.g. "it reacheth thine heart," i. e. life (Jer. for which otherwise נָפֶשׁ; the forms: the heart lives, support the heart, the heart is always signifying the soul; allowing manifold significance of לב must be enumerated: first, as the seat of physical emotions, viz. love, confidence, joy, as, contempt, disinclination, contrition, bitterness, despair, trembling, fearlessness, courage; hence so many phrases in which the heart is considered the seat of such emotions; for reason also, shouting, wailing, moaning, deriding, are attributed thereto; 2) as the seat of intellect, of character, and of moral emotions; hence, it is spoken of as pure, true, just, pervert, stubborn, and wicked heart, with which are sometimes used the terms נִקְשָׁה (to harden), etc.; 3) duplicity. The dimensions of the heart, נֶזֶב, רֶחֶב, נֶזֶל are used as moral standards to denote haughtiness or timidity, narrowness or liberality; 3) as the seat of will and resolution; 4) to devise plans, to take

counsel, to resolve, to consent, to wish, to resist, to refuse, are ascribed to the heart; next, knowledge, as identical with understanding; in this sense must be taken the forms חָסֵר לֵב, נִבְיֵיר לֵב, חָכֵם לֵב, אִישׁ לֵב always in allusion to the understanding; 4) figur. to denote the midst of a thing, e.g. the heart of the sea, the heavens, and the oak, i. e. the midst.

לָב (with suff. לְבִי) Aram. the same.

לָבָא (not used) to roar, from which לָבִי, לָבִיא.

לְבָאוֹת as pl. to לָבִי see in loco.

לְבָאוֹת (complete לְבֵית לֵב lion-place)

p.n. of a city in the territory of Simeon.

לְבָאִים as pl. to לָבִי which see.

לְבָאִים equiv. to לְהָבִים Pa. 57:5.

לָבֵב (Kal not used) to be fat, related

to חָלֵב, from which לֵב heart,

origin. a fat human body. Niph.

is denom. from לָבֵב, which see.

Pi. לָבֵב 1) to fatten, to bake or

boil in fat, which may also be a

denom. from לְבִיכָה 2) as denom.

from לָבֵב, which see under לָבֵב.

לָבֵב (Aram.) equiv. to לָבֵב Heb.

With suff. לָבֵבָה, לָבֵבָה; see also

לָבֵב.

לָבֵב (const. לָבֵב, with suff. לָבֵבִי,

לָבֵבִי, once לָבֵבִי, pl. לָבֵבִים.

m. equiv. to לָב from which it is analysed, heart. The root is לָבַב.

From which denom. לָבַב to take the heart away, dishearten. Niph.

נָלַב to be deprived of the heart.

לָבַד see לָבַד.

לָפָה (from לָהֵבָה), f. flame. It is possible that the root is לָהֵב to inflame.

לָבָה (pl. לְבוֹת), f. from לָב heart.

לְבוֹנָה see לְבוֹנָה.

לְבוּשׁ (also לְבֹשׁ) m. 1) garment, clothing, often poetical for בְּגָד, e.g. לְבֹשׁ שֵׁשׁ a garment of sack-cloth (mourning), sometimes, dress of splendour, e.g. and they stand as a magnificent garment (Job 38:14); hence also of the scaly covering (garment) of the crocodile (Job 41:13); 2) transf. to husband, wife, perhaps on account of their being as near each other as garments are to the body.

לְבוּשׁ (Aram.) the same.

לָבַת (Kal, not used) to thrust to the ground, origin. to beat down, related to הָבַת; hence, Niph. to be thrust down, to fall, or to plunge (oneself).

לָבִי (1st plur. לְבָאִים, comp. לְבָאִים, from לָבִי, 2 pl. לְבָאוֹת, com. a lion, a lioness, hence the double pl. according to the gender. See לָבִי.

לָבִי com. a lion, a lioness; it is

sometimes connected with לָבִי and לָשׁ.

לְבִיאָה f. from לָבִי a form which has only latterly arisen.

לְבִיכָה (pl. בֹּת) f. fat-cake, origin. that which is boiled in fat; from which the denom. לָבַב to prepare cakes with fat.

לְבִי see לְבִי.

לָבָן (Kal not used) to be white. The root is לָב, and is found in חָלָב milk, and in עָלָב. Hence, Hiph. הִלְבִּין either intrans. to be of a white colour, or trans. to make white; figur. to cleanse, to purify. Hith. to purify oneself, only in a moral sense.

לָבָן p.n. m. (the white, fair one).

לָבָן adj. m. לְבָנָה f. white. See especially לָבָן and לְבָנָה as nouns.

לָבָן (const. לָבָן) adj. m. equiv. to לָבָן white.

לָבָן see עֲלָמוֹת.

לְבָנָה f. the moon, origin. the white one.

לְבָנָה (pl. לְבָנִים) f. brick, origin. the white one, on account of its being made of white clay; it is therefore not a denom. from לְבָנָה. From which denom. לָבַן to make bricks.

לְבָנָה m. poplar, probably on account of the white sap which issues on cutting through the bark.

לְבָנָה em. 1) whiteness, clearness,

brightness, transparency of the sapphire (ספיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבָנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבָנָה זָכָה; the balm-plants are termed לְבָנָה עֲצֵי, hence also לְבוֹנַת הַלְבָּנוֹה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֲרָץ לְבָנוֹן.

לְבָנִי p.n. m. (the white, fair one).

לְבָנָה (occurs in the name of the river

נְשִׁיחֹר לְבָנָה, glass; see נְשִׁיחֹר.

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבַשׁ, fut. יִלְבֹּשׁ), m. to clothe, to dress, origin. to tie round, related to חָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with כֶּ of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עַל, to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. יִלְבֹּשׁ), Aram. the same.

Af. הִלְבִּישׁ, like the Hiph. in Heb., but with ל of the person.

לָבַשׁ see לָבוֹשׁ.

לֹג (also לֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹג to be hollow, deepened out.

לֹג see לָג and לָג.

לָר (place of strife), p.n. of a place in Benjamin, later known as Lydda.

לָרָר (root of לָר, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהַב (not used), to burn, to flame, related to לָאָב, comp. also שִׁלְהָב.

לָהַב (pl. לָהָבִים, const. לָהָבִי), m.—

1) a flame: פְּגִי לָהָבִים flaming face, i.e. glowing with redness;

2) the glittering part of the sword, the blade; also used of the spear.

לָהָבָה (const. לָהָבִית, plur. לָהָבוֹת).

const. **לְהַבּוֹת** (להבבות), fem. flame, often connected with **אֵשׁ**, but also blade, quite like **לֶהָב**; from this probably arose **לִצְה**.

לְהָבִים p.n. pl. of a people, probably equiv. to **לִיבִים** Lybians. So called on account of their living in the desert.

לָהֵן (not used), extended from **הִנָּה**; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לָהֵן m. thinking, studying; later, speaking, talking.

לָהֵר (not used), probably equiv. to **לָהֵט** to burn, to flame.

לָהֵר p.n. m. flame.

לָהָה (fut. apoc. **לִהְיוֹת**), equiv. to **לָאָה** to be wearied, exhausted, which the Targ. renders **לָאָה**. Comp. **לָאָה** the origin. signification is probably, to languish, languish with thirst.

לָהָה, only Hith. **לָהָה לָהָה** to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. **לָהָה** to burn, to flame; hence **אֵשׁ לָהָה** figur. **לָהָה** flames darting forth, used of the tongue of man which burns, i.e. slanders.

Pi. **לָהָה** 1) to kindle, burn away;

2) to fan, to produce a flame.

II. **לָהָה** (not used), only an extended

form, from **לָהָה** to hide, to wrap up; next, to practice necromancy; similar to which is **לָהָה**.

לָהָה m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לָהָה (Kal, not used), equiv. to **לָהָה** to eat, origin. to swallow eagerly; but more correct, equiv. to **לָהָה** to murmur, to whisper; hence, Hith. particip. **לָהָה** whispering, murmuring, i.e. speaking softly.

לָהָה see **לָהָה**.

לָהָה (Aram.) therefore, because, **לָהָה** because why, but, except.

לָהָה (not used), equiv. to **לָהָה** to assemble.

לָהָה f. equiv. to **לָהָה** assemblage, congregation.

לָהָה for **לָהָה**; see **לָהָה**.

לָהָה (or **לָהָה**) a particle for expressing a wish, *ŭc*, *utinam*, would that! O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e.g. **לָהָה חֲכָמִים** O that they were wise, that they understood this; **לָהָה יִחְיֶה** O that he may live; **לָהָה**

שִׁמְעוּ O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See **לִלְא**.

לִב (a desert, comp. **לִצ**), p.n. of a country. From which gent. **לִבִּי**, which see.

לִב (not used), probably equiv. to **לָהַב** to burn, to flame; compare also **לָאֵב**.

לִבִּי (but only pl. **לִבִּים**, once also **לִבִּים**), gent. plur. the Lybians, hence in connection with Egyptians and Ethiopians; **לָהַבִּים** is the same.

לִב (not used), to be hollow, to be deepened out. See **לִחַ**.

לִד (probably from **לָהֹד**, consequently from **לָהַד**, which see), p.n. m. (a dweller in the desert), from which gent. **לִיד** Lydian, name of a people.

לִד see **לִד**.

לִדִּים p.n. of a people of Africa or Egypt; different from **לִד**.

לָוָה (fut. **יָלוּהוּ**) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification **לָוָה** is connected with **לָוָה**, **לָוָה**, **לָוָה**. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *verbum esse* in Latin. Niph. to join some one, with **לָוָה**, **לָוָה**, or **לָוָה**, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, **לָוָה** he that lends, but **לָוָה** he that borrows, debtor. In reference to the original signification **לָוָה** is construed with the accus.

לָוָה (fut. **יָלוּהוּ**), to deviate, to turn away, **לָוָה** from the looks. Niph. **לָוָה** to be perverted; hence **לָוָה** equiv. to **לָוָה** the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. **יָלוּהוּ** after the Aram.) to remove.

לָוָה (from **לָוָה**) m. 1) an almond or nut tree, but different from **לָוָה**; 2) p.n. of a city, afterwards called Beth-El; with **לָוָה** finis **לָוָה**.

לָוָה (not used), according to some, to shine; hence, to be polished, from which **לָוָה**; according to others, the original signification is to engrave: thus, **לָוָה** tablet for engraving.

לָוָה (plur. **לָוָה**, dual **לָוָה**) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence **לָוָה**-tablet-work. The tablets of the law were called

לוח *figur.* לוחות הלב, the tablet of the heart.
 לוחית (probably tablet-work, or engraving), p.n. of a Moabite city.
 לוחש p.n. m. (the silent one, or the whisperer), generally with the article הלוחש; see לחש.
 לוח equiv. to לחט 1) to wrap up, to conceal, particip. לוחט pass., f. לוחטה. The particip. form לוחט is used to distinguish it from לחט in the sense of secretly. 2) to be secreted, hidden, from which לחט particip. secreting, especially בלחט, בלחט. 3) to practice sorcery, necromancy, from which the part. pl. לחטים or לחטים. Hiph. לחט (fut. apoc. לחט) to wrap up פנים the face in (ל) something.
 לוח 1) m. veil; 2) p.n. m. (mourner, or necromancer).
 לוטן p.n. m. (one that conceals).
 לוין p.n. m. (one that is encircled, from לוה to encircle); next also patron. for לוין, plur. לוים Levites, a portion of the tribe of Levi.
 לוין (plur. לוין), Aram. the same.
 לויה f. wreath, from לוה to encircle.
 לויתן (formed from לויה), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large wind-ing sea animals.
 לויל (not used) reduplicated from the

single root לו, in the sense of winding, circling.
 לול (pl. לולים) m. a spiral staircase, on account of its winding.
 לולא (also לולא conditional conjunction, if not composed from לא=לא and לו, hence its distinction from לא like לא differs from לא.
 לולי (from לול by adding the old adj. termination; pl. לולות, const. לולות) f. (in the pl.) loops, from לול to wind. The plur. form is from the sing. form לולה, and the latter is from the m. לולי.
 I. לון (hence pret. לון, 3 f. לנה=לון, 1 pl. לון, inf. ללון, particip. ללון) to tarry over night, probably from לול (from which לל); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לין for ללון, fut. ללון, imp. לין; but the causative element becomes gradually lost. Hith. להתלון to tarry over night.
 II. לון (Kal not used) to revolt, to murmur, origin. equiv. to לען to curse; hence Niph. with על to murmur against some one. Hiph. (also after the Aram. ללון, ללון, part. ללון) to murmur against (על) some one, almost like Niph. לל to sip, to swallow, connected

נִשְׁתָּה. To which belongs the redoubled form לִשְׁתָּה, is abbreviated in שֶׁלֶע; see

corn, to mock, to laugh at, ide. לֵץ a scoffer, a scorner. הִלִּיץ (fut. יִלְיִץ) 1) to scorn, ide, with the accus. and dat. interpret, hence מִלְיִץ inter. Pi. לוֹצֵץ (particip. pl. לֹל=ל) to scoff, to scorn. הִתְלוֹצֵץ to conduct oneself scoffer, i. e. as a perverted sinner. In reference to signification 2 of Hiph., see מְלִיצָה to knead, connected with 2) press; 2) not used, to lick, which לָשׁוֹן; 3) to be strong, which לָשׁ.

2) Ketib for לָשׁ, which seened from לִוּאָת, from לוּאָ f. binding, joining, but only prep. by, at, לָוָת מִן equiv. לָו in Hebrew.

לָוָה.

used) to deviate from someequiv. to לָוָה.

הִלְוָה.

לָוָה.

erverseness, from לָוָה.

לָוָה) adj. m. moist, sapful;

fresh, young, transf. to unused. The root is לָוָה, see.

לָוָה m. freshness, cheerfulness, from לָוָה.

לָוָה (not used) probably equiv. to לָוָה to look fresh.

לָוָה (with suff. לָוָה, לָוָה) m. 1) origin. equiv. to לָוָה food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לָוָה (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָוָה, and perhaps also to לָוָה.

לָוָה (in pause לָוָה, with suff. לָוָה, pl. לָוָה, const. לָוָה, with suff. לָוָה, לָוָה) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p.n. of a district, complete רָמַת לָוָה hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לָוָה equiv. to לָוָה to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לָוָה (fut. לָוָה) 1) to partake of food, to eat, comp. לָוָה Aram. (the root-syllable is לָוָה, extended by וָו); hence equiv. to לָוָה with

the accus.; with ל, however, to eat of something, to enjoy something, to delight in something; לחם רשע devoured by the flame; 2) to combat, to battle, with לחם and ל, origin. to devour the enemy, לחם is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. לחם (inf. absolute לחם) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with ל, עם, אל, and על, but also with ל, על it signifies to make war for some one; to besiege a town, const. with ל, על, עם. לחם (const. לחם) m. combat, siege (of the gates), the constructive form לחם is put for לחם. לחם (with suff. לחם) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i. e. its fruit; the bread of God, i. e. sacrifice; לחם to partake of a feast; לחם to prepare a meal; לחם my associate, he that partakes of my bread. לחם (Aram.) the same. לחם under לחם, see under לחם, but also as a p. n. m.; the meaning, however, cannot be defined. לחם p. n. of a place in Judah.

לחם (not used) Aram. to cohabit, to copulate.

לחם (with suff. לחם, formed from the m. לחם) f. a concubine.

לחם (fut. לחם) equiv. to לחם to press (comp. the changes between לחם and לחם, לחם and לחם). Niph. to press oneself forward against לחם something.

לחם (with suff. לחם) m. oppression, affliction, לחם לחם bread or water of tribulation.

לחם (Kal, not used) equiv. to לחם to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurers, hence to conjure, to practice necromancy. Hith. לחם לחם mutual whispering, conversing secretly; with לחם to hiss at some one.

לחם (pl. לחם) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לחם see לחם.

לחם m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לחם (not used) according to some equiv. to לחם to conceal, to hide, like לחם Aram.

לחם f. a species of lizard, so called from its hiding itself.

לחם p. n. of a people in Arabia.

למים see למש.

למש (fut. ילמש) to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. למשל to be pointed, sharpened.

לוי (for לווי, from the masc. לוי, pl. לוי) f. wreath, garland, festoon, equiv. to לווי.

ליל (const. ליל, with ה paragogic ליל, plur. לילות) m. night, and also as an adv. nightly, in opposition to יומם, figur. calamity, like חשך. Root לל.

ללית (Aram.) the same.

לילית fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from ליל by the termination ית.

לן see לין.

לז see לזש.

לזש m. 1) a lion, from לזש to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n.m.

לבר (fut. ילבר) origin. to draw the net in (comp. the root in לבר, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לבר m. catching, either by an enemy, or in a snare.

לבה as an imp. from ילבה; see ילבה.

לבה for לבה unto thee. See ל.

לבה p.n. of a place in Judah.

לביש (the invincible one), p.n. of a city in Judah.

לבן see לבן.

לביש (not used) to be invincible (after the Arab.), from which לביש.

לביש see לבי.

למד (fut. ילמד) origin. to meditate, to learn. From to learn, למד is transf. to train; hence, למוד למד מלחמה trained to war; generally with (אל) to train to something. Pi. to instruct, to teach, with accus. of the person, and with dat. מן of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

למה, למך, למך; see למך.

למו see למו.

למואל and למואל p.n.m. (consecrated to God).

למוד (למוד, pl. למודים) adj. m. (after the forms לשונ, קשונ) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

לָמַד (not used) after the Arab. to taste.

לָמַד p. n. m.

לָמַד see לָמַד.

לָמַד see לָמַד.

לָמַד m. throat, neck, from לָמַד.

לָמַד (Kal, not used) to be pale, white,

transf. like בָּשָׁם and בָּשָׁם to be

ashamed. Hiph. הִלְעִיב to shame,

figur. to scorn, to deride; comp.

עָלַב in עָלָבֹן.

לָמַד origin. to stutter, to stammer,

like עָלַב transf. to speak unintel-

ligibly, outlandish, to scorn, to de-

ride (origin. to mock the stammer-

ing of some one). Niph. to stam-

mer; hence נִלְמַד a stammerer, an

unintelligible one. Hiph. to scorn,

to mock, to deride; constr. with

לָ, בָּ, and עָל, with אֶתְרִי to mock

some one speaking.

לָמַד m. scorn, scoffing, mocking; also

used as the cause of scorn.

לָמַד adj. m. scorning, speaking out-

landish, לָמַד מְעוֹן (Author. Vers.

mockers in feasts), slanderer.

לָמַד (not used) after the Arab. to put

in order.

לָמַד p. n. m. (order).

לָמַד p. n. m. (one that puts in order).

לָמַד 1) to speak, to relate, not in a

bad sense; hence לָמַד speech;

2) to stammer, equiv. to לָמַד; לָמַד

(Job 6:3) is, according to some, in

the same sense with the accent

ante-penultimate on account of
the pause.

לָמַד (only Isa. 50:4) f. speech.

לָמַד equivalent to לָמַד to stammer,

or to speak outlandishly; hence

עָם לָמַד.

לָמַד (Kal, not used) origin. to eat, to

taste; hence in Hiph. הִלְעִיב to

cause to eat, to give to eat, always

with the sub-signification of ea-

gerness.

לָמַד (not used) equiv. to לָמַד 2, to de-

nounce, to curse, from which:—

לָמַד f. wormwood, poisonous herb.

לָמַד only in שְׁלֵה־ב=שְׁלֵה־ב; hence=

לָמַד according to some; possibly,

however, the ל is interpolated.

לָמַד (not used) to flame, to burn; the

radical is לָ, related to לָב, if the

ד in לָמַד is not merely the suffix

of a noun (לָמַד) without belonging

to the verb.

לָמַד (pl. לָמַד) m. flame, לָמַד de-

spised torch, i.e. torch cast away;

flame, לָמַד flame of fire.

לָמַד p. n. m. (flames, torches).

לָמַד see לָמַד.

לָמַד (fut. יִלְפַח) to bend, to curve;

hence, to cause something that is

straight to bend or to fall; related

to לָמַד. Niph. 1) to cringe, to

turn round for the purpose of

looking; 2) to curve, i.e. to take

an indirect way.

לָצַח m. scorn, scoffing, לָצַח לְצַח, i.e. לָצַח.

לָצַח belongs to לָצַח; see לָצַח.

לָצַח (not used), probably equiv. to לָצַח, to guard, to watch, to keep; hence, to superintend; from which probably לָצַח, which see.

לָצַח p.n. of a place in Naphtali.

לָקַח (fut. יִקַּח, imp. קַח, seldom קָחָה, with הוּא finis קָחָה, inf. קָחָה, const. קָחָה) to seize, to lay hold of by (בְּ) the hand; next, to take, generally; this, the general signification, is used in the most manifold applications, e.g. to take a wife, i.e. to marry; to take a wife for (לְ) some one; to take away, to take off; to accept, to receive, to take under protection; to take in, i.e. to insinuate oneself in some one's favor (by looks or by manner); to conquer (in a hostile sense); to fetch away, to bring away, to take away, to offer as a present; to take possession of, and other verbs in which the sense of "taking" is predominant. Niph. to be taken away, to be taken as booty, to be removed, etc.; more frequently, however, occur as passive, Pu. לָקַח in pret. and Hoph. יִקַּח in fut. Hithp. יִקַּח לְפָנָיו to adhere together, used of the fire which flames up; comp. הִתְלַקֵּד.

לָקַח (with suff. לְקַחְתִּי m. 1) the taking in or possessing by enticing; prepossession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לְקַחְתִּי p.n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַח (fut. יִלְקַח) to gather, to gather up (ears of corn, manna, flowers, stones, etc.), proceeding from the original signification of "taking up," equiv. to לָקַח in Aram. Pi. to gather up often. Pu. to be gathered (one to another, Isaiah 27:12). Hithp. to gather themselves, to assemble at (אֵל) a place.

לָקַח m. the gathering (of ears of corn, grapes), after-gathering, gleanings.

לָקַח see לָקַח.

לָקַח (3 pers. pl. יִלְקַחוּ, fut. יִלְקַחוּ) to lick, especially to drink in a licking or sipping way, applied to man as well as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in season (of fruit). Pi. לָקַח (is denom. from לָקַח fruit late in season), to gather the fruit late in season. See לָקַח, לָקַח.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which לָקַח; to gather the לָקַח.

לָשַׁד (not used) to suck, to sip the

juice; the root is שׁ־לֵק equiv. to שׁ־לֵק, לֵק (לֵק), and others.

שׁ־לֵק (after the form שׁ־לֵק, with suff. שׁ־לֵק) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence שׁ־לֵק oil-cake; 2) vigour, sap of life.

שׁ־לֵק (const. שׁ־לֵק, pl. שׁ־לֵק) com. tongue, proceeding from the idea of licking (formed from שׁ־לֵק, שׁ־לֵק, with the termination שׁ־); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; שׁ־לֵק a man of tongue, i. e. a slanderer; שׁ־לֵק a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. שׁ־לֵק is also transf. to inanimate subjects, e. g. golden tongue, i. e. a bar of gold; fire-tongue, i. e. flame; tongue of the sea, i. e. a gulph, for which שׁ־לֵק alone is sometimes used.

שׁ־לֵק (not used) to lay, to lay down, to abate; the same is שׁ־לֵק in reference to anger, tide, storm.

שׁ־לֵק (pl. שׁ־לֵק, const. שׁ־לֵק) f. assembly-room, dwelling-room, from שׁ־לֵק, like λίσχη, λίχος, from λίσω, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See שׁ־לֵק.

שׁ־לֵק (not used) probably to shine, for which some analogies are found.

From which:—

שׁ־לֵק m. 1) name of a precious stone, opal or ligure; 2) p. n. of a city, which was formerly called שׁ־לֵק or שׁ־לֵק.

שׁ־לֵק denom. from שׁ־לֵק, but only Po. שׁ־לֵק to use the tongue, i. e. to slander; hence Part. שׁ־לֵק in Keri, שׁ־לֵק from Pl. Hiph. the same.

שׁ־לֵק (def. pl. שׁ־לֵק) Aram. equiv. to שׁ־לֵק Heb. the tongue, speech, people, etc.

שׁ־לֵק (not used) after the Arab. to cleave, to split.

שׁ־לֵק (split of the earth) p. n. of a city on the east of the Dead Sea, having warm baths. The Targum has שׁ־לֵק Callirrhoe.

שׁ־לֵק (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with שׁ־לֵק (in שׁ־לֵק), comp. שׁ־לֵק in שׁ־לֵק. From which שׁ־לֵק, which see.

שׁ־לֵק (not used) to receive, to take up, to hold, probably related to שׁ־לֵק or שׁ־לֵק, or שׁ־לֵק is equiv. to שׁ־לֵק, since ל in many verbs of שׁ־לֵק is not of the root.

שׁ־לֵק m. name of a corn measure, the half of a cur. See the verb.

פָּתַל (not used) equiv. to **פָּתַח** to tear off, to break off (comp. **פָּתַח**, **פָּתַח**). Niph. **פָּתַל**=**פָּתַל** to be broken, dashed to pieces (of the teeth); see **פָּתַל**.

2

D Mēm (מֶם), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with בּ and פּ as a labial, sometimes also with the weak labial וּ, e.g. מַלְטָה, דִּיבּוֹן, דִּימוֹן, מְלֵטָה, מְדַמָּה, אֲרָמָה. As a liquid D interchanges with כּ, גּ, לּ, as will be seen in the course of this letter. D is used—1) as extending the form of some short roots, e.g. דִּקְחָה; 2) in the formation of the quadriliterals; 3) as nominal affix to form long nouns from short ones, e.g. דָּם in קָדַם, נָתַם, עָלַם, עָצַם, שָׁעַם, חָלַם, סָדַם, and others; — as סִפְעָם in יוֹאֵם, תַּרְטָם in חָרַס, אָמַם in רִיקָם, הָלַם, מוֹתָם, פָּדַם.

𐤁 (i.e. followed by *dag. forte*); see 𐤇𐤁.

2 see 12.

מָה (Aram.) interr. pron. what? and
also without being an interrog.,
something, like **מָה** in Hebrew.
וְהַמָּה that which.

דִּבְנָה m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **דָּבַח**.

קָמַר masc. power, strength, might;
hence **בְּכָל־קָמַר** with all might;
frequently as an adv. **בְּקָמַר קָמַר**
with great might, i.e. very; like-
wise, **עַד קָמַר**, **עַד לְקָמַר** the
same, **רָמַר** very, entirely, swiftly,
soon, according to the context.
The root is **קָמַר**.

מִצָּד (not used) to measure, to fix limits, comp. מִצָּד Aram., similar to מִצָּד in מִצָּד a vessel, utensil, etc. מִצָּד (const. מִצָּד, dual מִצָּדִים, pl. מִצָּדוֹת) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of מִצָּד and מִצָּד which also assumed the signification of a definite number from an indefinite one. The pl. מִצָּדוֹת sounds in Ketib מִצָּדוֹת, as being from the sing. מִצָּדָה. Ecclesiastes. 8:12, מִצָּד stands for מִצָּדָה or מִצָּדִים. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

מִצָּה (dual מִצָּתִין) Aram. the same.

מְאֹוֹ (only pl.) m. desire, longing.

Root אָנָה.

DINQ (contracted **DIM**) m. a fault,
blemish, quite like **רִמָּה** used

either of a physical or moral defect. See **מאָץ**.

מאָץ adv. (contracted from **מאָ** (**מאָ**) 1) anything; after the negations of **לֹא**, **אֵין** not anything, nothing; 2) any how. It is not connected with **מאום** or with **מאָם**, nor is it the fem. of these words.

מאָר (const. **מאָר**, pl. **מאָרִים**, -**רֹת**, -**רֹת**) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst **מאָר** denotes the light itself that shines. **מאָרֶת** the candlestick (that diffuses light), figur. **מאָרֶת** the light, or the cheerful look of the eyes.

מאָרֶת f. from **מאָר** brilliancy, i.e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in **מאָרֶת**, **מאָרֶת**. According to others, it is equivalent to **מאָרֶת**.

מאָרֶת (only dual **מאָרֶתִּים**) f. balances, the dual on account of the two scales. The root is **מאָרֶת** to weigh.

מאָרֶתִּים (Aram.) dual, the same.

מאָרֶת see **מאָרֶת**.

מאָרֶת m. that which is eaten, that which serves for food; hence, food, corn, fruit, **מאָרֶת** fruit-tree, **מאָרֶת** sheep for slaughter.

מאָרֶתִּים fem. the same, in a figur.

sense, the devouring; **מאָרֶת** of the fire.

מאָרֶתִּים (pl. **מאָרֶתִּים**) fem. a knife, origin. that with which one eats (part. Hiph.)

מאָרֶתִּים p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was **מאָרֶתִּים**, which see.

מאָרֶתִּים 'not used) to lack, to want, in contrast to **מאָרֶתִּים** to be perfect. The form is abridged from **מאָרֶתִּים**, which is reduplicated from **מאָרֶתִּים** to diminish, to take away. Comp. **מאָרֶתִּים**; from which **מאָרֶתִּים** and **מאָרֶתִּים**.

מאָרֶתִּים (plur. **מאָרֶתִּים**) m. strength (origin. subject of strength), with **מאָרֶתִּים** strong in power, also in wealth; hence, treasure.

מאָרֶתִּים m. word, command, origin. that which is said or commanded.

מאָרֶתִּים (Aram.) the same.

מאָרֶתִּים (Aram. (def. **מאָרֶתִּים**, plur. **מאָרֶתִּים**) const. **מאָרֶתִּים**) m. a vessel, origin. size, measure, from **מאָרֶתִּים** equiv. to **מאָרֶתִּים** Heb.; comp. also **מאָרֶתִּים** is the formative syllable, as in **מאָרֶתִּים**.

מאָרֶתִּים (Kal, not used) not being, wanting, formed from **מאָרֶתִּים**, and the same as **מאָרֶתִּים** (see below). Pi. **מאָרֶתִּים** (fut. **מאָרֶתִּים**) to negative, refuse. Comp. also **מאָרֶתִּים**.

מאָרֶתִּים (origin. particip.) adj. m. to negative, refuse.

מֵאֵן (pl. מֵאֵנִים) adj. m. the same.

מָאָס (fut. יִמָּאֵס) to despise, disdain, reject, constr. with accusative and בּ. Niph. 1) to be despised; 2) formed from מָסַס: to melt, to be dissolved, to vanish.

מֵאֵסָה m. that which is baked, from אָפָה.

מֵאֵפֶל m. darkness, from אָפַל.

מֵאֵפְלִיהָ f. the darkness from God; יָהּ is here like יָהּ in שְׁלֵה־בְתִיָּה; according to others, לֵיָהּ — is an adj. termination from לֵי —, and hence fem. for לֵיָהּ —.

מָאָר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַד or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶן מֵמָאָר piercing thorn, מֵמָאָרַת a fretting leprosy.

מֵאָרֶב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מֵאָרָה (from מָאָר, after the form יִי־שָׁה) f. imprecation, curse.

מֵאָת = מֵן, see אָת.

מֵבְדֻלָּת f. separated place.

מְבוֹא (מְבוֹאִים) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מְבוֹכָה fem. confusion, confoundedness, from בִּיָּךְ.

מְבוּל (from נָבַל) masc. flood, especially of the great deluge.

מְבוּנִים (Ketib) m. plur. formed from מְבוֹן (root בִּין) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מְבוּסָה f. treading down (with the feet), destruction. Root בּוּס.

מְבוּעַ (pl. מְבוּעִים) m. a spring, from בָּעַ.

מְבוּקָה (for מְבֻקָּה) fem. emptiness, void, waste; from בָּקַק.

מְבוּשָׁה (only plur. מְבוּשִׁים) m. privy part; from בּוּשָׁה.

מְבוּזָה f. contempt, disdain; hence נִמְבוּזָה, which see.

מְבֻחָר m. selection, choice; concr. that which is chosen.

מְבֻחָר m. 1) the same; 2) p. n. m.

מְבֻטָּה (with suff. מְבֻטָּה) m. prospect, hopes, object of hopes; from בָּטָה.

מְבֻטָּא m. connected with שְׁפָתַיִם pronunciation, speech. See בָּטָא.

מְבֻטָּח (with suff. מְבֻטָּחִי, plural מְבֻטָּחִים) m. confidence, object of confidence, safety; from בָּטָח.

מְבֻלְבֻּלָּה f. brightness, cheerfulness. See בָּלַן.

מְבֻנָּה m. a building, from בָּנָה.

מְבֻצָּר (const. מְבֻצָּרִים, pl. מְבֻצָּרִים) m. 1) fortress, fortification, with or without עִיר מְבֻצָּרוֹת; עִיר מְבֻצָּרוֹת for עִיר מְבֻצָּרוֹת castles, burghs; 2)

p.n. masc. (fortification, or rather fortifier).

מְבָרַח masc. flight, concr. fugitive.

See מְבָרַח.

מְבִישִׁים see מְבִישִׁים.

מְבִישִׁים p.n. m. (fragrance).

מְבִישָׁה (plur. מְבִישִׁים) f. hearth, on which the cooking is prepared.

מַגְּ מ. a magi, a priest (among the Persians); hence מְבִישִׁים head-magi.

מְבִישִׁים p.n. of a place.

מְבִישָׁה f. cord, string; from מְבִישִׁים = חֶבֶל.

מְבִישָׁה fem. a turban, from its hill-like appearance; different from מְבִישָׁה.

מְבִישִׁים (not used) to be distinguished, precious, excellent. From which:

מְבִישִׁים (pl. מְבִישִׁים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with מְבִישִׁים precious fruit.

מְבִישִׁים (also מְבִישִׁים—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מְבִישִׁים מְבִישִׁים, מְבִישִׁים valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מְבִישִׁים p.n. m. gift of God.

מְבִישִׁים (a tower) p.n. of a city in Egypt.

מְבִישִׁים (plur. מְבִישִׁים) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מְבִישִׁים (the Tower of God) p.n. of a city in Naphtali; מְבִישִׁים (Tower of Gad) p.n. of a city in Judah; מְבִישִׁים (Tower of herds) p.n. of a place near Bethlehem.

מְבִישָׁה f. preciousness, nobleness, only pl., precious gifts.

מְבִישִׁים p.n. of a northern people, whose king was called מְבִישִׁים; this people is, according to Josephus, of Scythian origin.

מְבִישִׁים (pl. מְבִישִׁים) m. 1) fear, from מְבִישִׁים = יָרָא. 2) from מְבִישִׁים (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מְבִישָׁה f. 1) from מְבִישִׁים 1, fear, terror, like מְבִישָׁה of which the plur. occurs in this sense; 2) store, magazine, from מְבִישִׁים to assemble, to collect.

מְבִישָׁה f. an axe, from מְבִישִׁים.

מְבִישִׁים m. a sickle, from מְבִישִׁים.

מְבִישָׁה f. something rolled together, roll of manuscript; complete, מְבִישָׁה מְבִישָׁה, especially of the scroll of the Law.

מְבִישָׁה (const. מְבִישָׁה) f. according to some, multitude, host, from מְבִישִׁים;

but the more correct derivation is from מנח, so that מנח is a contraction from מנח, signifying, end, aim, goal; compare מנח.

מנח (Kal, not used) to be enabled; hence מנח 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (מנח); 2) denom. from מנח to protect, to shield, to surround (of a crown).

מנח (with suff. מנח, pl. מנחים, const. מנח) com. a shield, from מנח to shield, to protect; hence מנח an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מנח (formed from מנח) f. a cover, which protects; figur. מנח the cover of the heart, i.e. stubbornness, obduracy.

מנח f. threatening (of God), reproof, curse.

מנח f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

מנח p.n. m.

מנח equiv. to מנח to flow along, to pour forth; also, trans. מנח to be poured forth, to be delivered up to (מנח) the sword. But generally in this sense only in Pi. מנח to

deliver up forcibly; also מנח, from מנח.

מנח (Aram.) the same. Pi. to thrust, overthrow.

מנח f. a saw, from מנח.

מנח (thrust), p.n. of a city in Benjamin.

מנח fem. diminishing, deduction, from מנח, only used in pl.

מנח fem. clod, lump, from מנח, which see.

מנח (pl. מנחים, מנח) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מנח town having a suburb. See מנח II.

מנח (with suff. מנח and מנח, plur. מנחים and מנחים)—1) garment, which is worn on the body, from מנח. מנח (like מנח) linen garment. 2) tract, extent; hence, מנח her extent; 3) measure, מנח the portion meted out.

מנח (Aram.) masc. an altar for sacrifices.

מנח m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מנח. 2) a desert, a waste, either from a

natural cause or from the power of man; complete, **כִּי שִׁמְמָה**, **הַמִּדְבָּר** the Arabian desert, of which **צִין**, **סִין**, **סִינִי**, **סִינִי**, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from **דָּבַר** to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. **יִמְדַּד**, inf. **יִמְדַּד**) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. **מִדְּדָה** to measure. Hithp. **הִתְמַדְּדָה** to stretch oneself out, to spread oneself.

מִדְּדָה m. according to some = **מִדְּדָה**, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from **מָדַד**; thus **מִדְּדָה עָרַב** (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night begone."

מִדְּדָה belongs to **מָדַד**; see **מִדְּדָה**,

מִדְּדָה belongs to **מָדַד**; see **מִדְּדָה**.

מִדְּדָה (not used) to be in the midst; hence **מִדְּדָה** p.n.

מִדְּדָה (from the masc. **מָדַד**) f. 1) extent, size, stature, **מִדְּדָה אִישׁ** a man

of high stature; the same is the pl. **מִדְּדָה**; hence **מִדְּדָה**, and transf. to space and time: **מִדְּדָה** **בֵּית מִדְּדָה** duration of life, **מִדְּדָה** spacious house; 2) measure, measurement; hence **מִדְּדָה** **מִדְּדָה** cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to **מָדַד** garment, thus the plur. **מִדְּדָה**, **מִדְּדָה** hem of the garment or garments.

מִדְּדָה (also **מִדְּדָה**, const. **מִדְּדָה**) Aram. f. tax, tribute; origin. appointed tax; the same as **מִדְּדָה** in Heb.

מִדְּדָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from **מִדְּדָה** Aram. = **מִדְּדָה**, or, seat of gold, wealthy one; according to some, the reading is **מִדְּדָה**, which see.

מִדְּדָה (in signification 1, only plur., with suff. **מִדְּדָה**) m. 1) garment, raiment, from **מִדְּדָה** II.; 2) sickness, from **מִדְּדָה** I.

מִדְּדָה m. seduction, from **מִדְּדָה**.

I. **מִדְּדָה** (pl. **מִדְּדָה** in the Keri often for **מִדְּדָה** m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phoenician city.

II. **מִדְּדָה** masc. length, size; hence **מִדְּדָה** **אִישׁ** = **אִישׁ מִדְּדָה**. The Ketib reads **מִדְּדָה**.

מִדְּדָה (compounded of **מִדְּדָה** and **מִדְּדָה**).

of interrogation, why? wherefore?
 origin. on what grounds? different
 from לָפֹה for what purpose?
 מְדוֹר (Aram.) masc. dwelling, abode,
 from דָּוָר.
 מְדֻלָּה *f.* wood-pile, stake, funeral-
 pile, from דָּוָר.
 מְדֻשָּׁה *f.* the threshing, concr. that
 which is threshed; hence figur.
 מְדֻשָּׁתִי my threshed (oppressed)
 people.
 מְדָחָה *m.* thrust, fall, from דָּחָה.
 מְדַחֶפֶה *f.* thrust, fall, destruction,
 from דָּחַף to push.
 מְדִי middle country, p. n. f. of a coun-
 try, Media; used also as the name
 of the people; gent. מְדִי a Mede.
 מְדִי (Aram.) the same; gent. מְדִי,
 def. מְדִיָּה (Ketib מְדִיָּה) Median.
 מְדִי (contracted from מְדִיָּה) suffi-
 cient, that which suffices; there-
 fore belongs to יָי.
 מְדִי see under יָי.
 מְדִינָה (pl. מְדִינִים, which stands also in
 the Keri מְדִינִים, from מְדִינָה) *m.*
 1) strife, from דִּין; 2) p. n. of an
 Arabian national tribe on the East
 of the Ælanitic Gulf; gent. מְדִי-
 מְדִי track, p. n. of a city in the
 desert of Judah.
 מְדִינָה (Aram.) equiv. to מְדִינָה, a
 province, a country, from דִּין.
 מְדִינָה *f.* district of a certain jurisdic-
 tion; hence, province, district, stad-

holdership, country; מְדִינָה the
 fat country, i. e. Palestine; see דִּין.
 מְדִינָה *f.* mortar, stamper, from דָּוָר.
 מְדִינָה place of manure, p. n. of a
 Moabite city. Root דָּוָר.
 מְדִינָה *fem.* 1) dung-hill; equiv. to
 דָּוָר; 2) (dunghill) p. n. of a city
 not far from Jerusalem; 3) p. n.
 of a city in Judah.
 מְדִינָה (from דִּין, like מְדִינָה from צִדֵּן)
m. 1) strife, contention; only pl.
 2) p. n. m. quarrelsome one; gent.
 מְדִינִים for מְדִינִים.
 מְדִינָה (plur. מְדִינִים) masc. knowledge,
 science, from יָדַע; the י is re-
 placed by dagesh.
 מְדִינָה see מְדִינָה.
 מְדִינָה *f.* piercing, from דָּקָה.
 מְדִינָה (Aram.) masc. equiv. to
 dwelling; see דָּוָר.
 מְדִינָה *f.* steps, stair, stile, terrace,
 from דָּוָר to step up; also, degree.
 מְדִינָה *m.* step, also place on which
 one steps.
 מְדִינָה *m.* origin. research, investiga-
 tion, expounding; next, every ex-
 position of a text; hence מְדִינָה
 מְדִינָה a complete history
 of the book of Kings; see דָּוָר.
 מְדִינָה (generally מְדִינָה, supposed to
 be the article) p. n. m.; more cor-
 rectly however מְדִינָה, see under הָה,
 הָה not being the article.
 מְדִינָה (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מה) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. חכמת מה whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as ונחנו מה (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה טוב how goodly? מה נורא how awful! מה תריבון why chide ye with me? מה יתלקי what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה יהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i.e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. עד כמה פעמים how many times! כמה שנים 0 how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? whatfor? למה זה why then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: עדמה how long; עלמה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מהי, מהי, מהי, מהי.

מִתְלַאֵחַ compounded of
מִתְלַאֵחַ, מִי־יָ, מִי־יָ, מִי־יָ,
מִי־יָ. See also מִי־יָ.

מָה (Aram.) the same, otherwise מָה;
מָה that which, מָה like that,
as, מָה that not, lest; likewise
מָה.

מָה (not used) to flow, to run, from
which מָה (pl. מָה). In like man-
ner the roots מָה, מָה are formed,
from which arose מָה, מָה.

מָה (Kal, not used) to refuse, to ne-
gate; comp. the root מָה in מָה.
From which Hithp. of the redup-
licated form מָה מָה to hesi-
tate, to linger.

מָה (const. מָה) f. noise, alarm,
rage, roaring, transf. to confusion,
from מָה.

מָה (Pers.) p.n. m.

מָה p.n. m. (God is the Bene-
factor).

מָה (const. מָה) adj. masc. swift,
hasty; hence, expert, ready, skil-
ful (e.g. in writing).

מָה origin. to cut off, enervate, to
deprive some one of power; hence
figur. of the wine, to weaken it
by mixing; related to מָה to cir-
cumcise.

מָה m. either abstr. walking, walk,
or concr. journey, road; מָה
particip. plur. Hiph. they that ac-
company.

מָה m. praising, exalting, approval;
therefore used as a sub. verb.

מָה p.n. m. (praise of God).

מָה (only pl. מָה) m. blow,
stroke, from מָה.

מָה (only pl. מָה) f. equiv. to
מָה, from which it is a soft-
ened form, a net, from מָה=מָה.

מָה (const. מָה) fem. over-
throwing, destruction, from מָה
to overthrow.

מָה f. according to some, turn-
ing, changing, improving; hence,
מָה מָה house of correction, of
amendment; according to others,
from מָה to turn, to bend; a
house whose inmates are put in
the stocks.

מָה (Kal, not used, and Psa. 16:4,
uncertain) to hasten, run away;
the origin. signification is, to flow,
transf. to swift walking or running;
comp. מָה, מָה, מָה, מָה,
hence related to מָה. Niph.
מָה to over hurry, act precipi-
tately; hence, figur. to be incon-
siderate, impetuous (of the enemy),
מָה to be over hasty in daring,
not persevering in courage. Pi.
מָה to hasten, despatch, to pre-
pare to take flight; figur. to do
something readily, skilfully. The
infin. מָה is also used as an adv.
quickly, swiftly.

מָחָר (fut. מִחָר.) origin. to barter, change, equiv. to מָחַר, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מִחָר m. enlistment money, purchasing price of a wife, i.e. the dowry which she brings the husband.

מָחָר (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מִחָרָה fem. (after the form מִיָּשָׁה) hurrying, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like מָחָר, especially with prepositions.

מִחָרָה p. n. m. (swift one).

מִהָתָלָה f. scorning, deception, deceit; see הָתָל.

מֹ equiv. to מָחָר, and only used in connection with the prepositions לְ, בְּ, מִ; see מָחָר.

מוֹאָב 1) p. n. m. (the desirable one, מִיָּאָב = מִיָּאָב from יָאָב) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. מִיָּאָב m., בְּיָאָב and בֵּית מִיָּאָב f.

מוֹאֵל read מוֹאֵל; see מוֹאֵל.

מוֹכָא m. entrance, equiv. to מָכָא; comp. מוֹכָא.

מוֹנָה masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article מוֹנָה.

מוֹנָה (fut. מוֹנֵה) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. מוֹנֵה to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel מוֹנֵה to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. מוֹנֵה the heart melting away or dissolving from fear.

מוֹד (not used) to stretch, to extend, to expand; hence, of time, to last. מוֹד belongs to מָדָה; from which מוֹדֵה and מוֹדֵה.

מוֹדָע (דָּע—) m. knowledge, from דָּע to know; hence conc. an acquaintance.

מוֹדָע fem. the same, formed from מוֹדָע.

מוֹט (fut. מוֹטֵה) to stagger, to totter, of the foot, of mountains, countries, empires; מוֹטָה the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hithp. to cause to totter, to sink, to be reduced. Hithp. מוֹטָה to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוֹטָה f. equiv. to מוט in signif. 2 and 3, if it is not connected with מִטָּה.

מוֹךְ (fut. מוֹךְ) equiv. to מנך to melt away; figur. to become reduced, impoverished.

מוֹל (fut. apoc. מוֹל) origin. equiv. to מָלַל and מָחַל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. מוֹל (inf. and imp. הִפּוֹל, fut. יִפּוֹל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niphal and Kal comp. under מָלַל. Pi. מוֹלֵל, see מָלַל as well as הִתְמוֹלֵל. Hiph. מוֹמֵל to destroy, to annihilate (a people).

מוֹלֵל (once מוֹל and מוֹלֵל, read מוֹלֵל) prep. before, e.g. before the sons of Ammon, before God; hence also, over against, e.g. of the window, מוֹלֵל over against to the (אֵל) window; origin. contracted from מוֹלֵל. Connected with other prepositions, e.g. אֶל־מוֹל towards (something), in front of; succeed-

ing verbs of motion or rest, מוֹלֵל away from before something, from opposite; hence, מִמּוֹלֵל from before me, i.e. near me. See also מוֹלֵל.

מוֹלֵדָה (birth-place) p.n. of a city in Judah, ceded to Simeon.

מוֹלֵדָת fem. 1) birth, מוֹלֵדָת land of birth, fatherland; מוֹלֵדוֹת de-scendencies; 2) concr. they that are born, children, descendants, family, people. See יֵלֵד.

מוֹלֵה (after the form מוֹנֵה) f. circum-cision.

מוֹלִיד p.n. m. progenitor.

מוֹס (arose from מוֹס) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מוֹן (not used) to think, to reflect, to contemplate, and hence like מוֹן transf. to lie, to speak falsely; from which מוֹן and מוֹנָה.

מוֹסֵב (from מוֹסֵב) m. circle, circum-ference of a house.

מוֹסֵד (pl. מוֹסֵדוֹת, const. מוֹסֵדוֹת, but also מוֹסֵדִי) m. 1) to be founded, e.g. of the earth; 2) ground, foundation, fundament of a thing. Root יָסַד.

מוֹסֵד m. founding, foundation מוֹסֵד founded foundation, i.e. the firm one, the proved one.

מוֹסֵדָה f. foundation, arrangement, hence מוֹסֵדָה מ' the staff (chastising rod) of the decree.

מוֹסָף (from מִסָּבֵף) m. covered walk,
Ketib מִיֶּסֶף.

מוֹסָר (for מוֹסֵר, from מָסַר, plur.
מִסְרִים) m. 1) bonds, fetters;
2) p.n. of a place in the desert.

מוֹסָר (from יָסַר) m. 1) chastisement,
discipline, מִשְׁבֵּט מ' rod of chas-
tisement; next, discipline, force;
thus similar to מוֹסֵר; hence,
מ' מִתַּח to loosen the bond or
release the force; 2) instruction,
reproving, warning, exhorting;
hence, repentance, recognition,
insight, prudence.

מוֹסָרוֹת equiv. to מוֹסָר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. יָדִי) m.

1) appointed time, future time;
such only as is fixed, festival,
complete מוֹעֵד יוֹם; festival of-
fering, like חֵן; next, year, space
of time; in all these significations
the idea of "appointed time" is
the basis; 2) appointed sign, sig-
nal; 3) assembly, meeting (from
יָעַד to appoint a place for assem-
bling), especially of festival meet-
ings; hence, מוֹעֵד אֹהֶל; also
place of assembly, e.g. מוֹעֲדֵי־אֵל
the places of assembling on the
festivals of the Lord. Root יָעַד.

מוֹעֵד (pl. מוֹעֲדִים) m. host, assembly
that meets on the מוֹעֵד festival.

מוֹעֵדָה f. festival, from יָעַד.

מוֹעֲדָה f. appointed place, place of

refuge; hence, joined to עִיר, city
of refuge, asylum.

מוֹעֵד Job 12:5; see under מָעַד.

מוֹעֲדָה=מוֹעֲדָה; see מָעַד.

מוֹעֲפָה m. obscuring, darkening, from
יָעַף or עָפָה; the same is מוֹעֲפָה.

מוֹעֲצָה (only pl. מוֹעֲצוֹת) f. counsel, re-
solution, determination, from יָעָץ.

מוֹעֲקָה (from עָקַב) fem. oppression,
oppressive burden.

מוֹפֵת (contracted from מוֹפְאֵת, pl.
מוֹפְתִים) f. origin. excellent, bril-
liant deed; hence, 1) wonder, es-
pecially of divine miracles, and
often joined to אֹת מ'; נִתְּן, שָׁמַיִם מ'
to work, to do wonders; 2) to-
ken, sign, which is sometimes the
object of a miracle; hence, proof,
token of truth, type, prognostic,
אִישׁ מוֹפֵת a man of proof, proves,
Author. Vers. "man of wonder"
(Zech. 3:8).

מוֹץ 1) to press out, like מִצֵּץ; 2)
to separate, e.g. the chaff from
the corn; but מִן is probably a
noun from מִצֵּץ.

מוֹץ (also מִן defective) masc. chaff;
origin. that which is separated
from the corn.

מוֹצָא (pl. מוֹצְאִים) m. 1) outgoing; of
the sun, rising; of God, revealing,
manifesting; 2) gate, place whence
one goes out; מוֹצְא מַיִם, place
whence water flows; hence also,

place where the sun rises, the east; **מוֹצֵאֵי בֹקֶר וָעֶרֶב** place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוֹצֵאָה fem. 1) descent, origin, like **מוֹצֵא**; 2) sewer; compare **מוֹצֵאָה** dung, from **מוֹצֵא**.

מוֹצֵק masc. cast work, that which is cast, from **מוֹצֵק**.

מוֹצֵק (origin. particip. Hoph. from **מוֹצֵק** m. strait, straitened, **מוֹצֵק** m. the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוֹצֵקָה fem. vessel for pouring, from **מוֹצֵק** to pour.

מוֹק (only Hiph. **מוֹקֵם**) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוֹקֵד m. 1) glowing, burning; 2) material for burning, wood, faggot, from **מוֹקֵד** to burn.

מוֹקֵדָה f. place of burning, especially where the sacrifices were burnt, from **מוֹקֵד**.

מוֹקֵשׁ (pl. **מוֹקֵשִׁים**, —, const. **מוֹקֵשׁ**) m. a snare, cord used for a trap, **מוֹקֵשׁ** m. snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root **מוֹקֵשׁ**.

מור see **מור**.

מור (Kal, not used) to barter, to change, equiv. to **מִוָּר**; hence Hiph. **מוֹרֵר**, once **מוֹרֵר**, changing, exchanging something for (3) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. **מוֹרַר** for **מוֹרַר** to be changed, altered. Hithp. **מוֹרֵרֵם**, after a strange formation of the Hithp. of **עָרַר**, to place oneself in the stead of another, to change, as it were, with another. See also **מוֹרֵר**.

מוֹרָא (with suff. **מוֹרָאֵךְ**, pl. **מוֹרָאִים**) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from **מוֹרָא**.

מוֹרֵג (pl. **מוֹרֵגִים** — and **מוֹרֵגִים**) masc. a threshing wheel, threshing roller, from **מוֹרֵג** to roll, to turn, which see.

מוֹרֵד (from **מוֹרֵד**) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מוֹרֵה (origin. part. Hiph., from **מוֹרֵה**) m. 1) shooter, from **מוֹרֵה** to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from **מוֹרֵה** but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name **מוֹרֵה**.

1. מוֹרָה m. a razor, from מָרַח=מָרַח to strop, which see.
- II. מוֹרָה (from יָרָה) f. guidance, in-struction, only Ps. 9:21; hence, equiv. to מוֹרָה, and שֵׁת מוֹרָה is almost the same as שֵׁת חָק. On the similarity between מ and ת preformative, compare מוֹצֵא and מְבֹסֵה, תַּחֲלוּי and מַחֲלוּי, תְּבוּסָה and מְשֻׁבָּה, תְּבוּסָה and מְשֻׁבָּה and others.
- מוֹרָט (origin. particip. Pu. for מוֹמָרֵט, comp. מְמַשֵּׁךְ to which it is joined) adj. origin. to be pointed, sharp; hence like מָרָד vehement, rash, and in connection with מָרָד violent, rash nation. Author. vcrs. "pealed."
- מוֹרִיָּה see מוֹרִיָּה.
- מוֹרָשׁ (pl. const. מוֹרָשֵׁי) m. posses-sion of the heart, i.e. thoughts, hopes.
- מוֹרָשָׁה f. the same, from יָרַשׁ.
- מוֹרָשֶׁת גַּת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מוֹרָשֶׁתִּי, where גַּת is omitted.
- מוֹרֵשׁ (fut. מוֹרֵשׁ) to move, to move back; comp. אָמַשׁ, but the form וַיִּמְשָׁלִי (Zech. 3:9) stands for וַיִּמְשָׁלִי, and is abridged from the Hiph., which often occurs with the ו' in that conjugation. Hiph. to cause to move back, to with-draw, to release; hence, to cause to cease, to vanish.

מוֹרֵשׁ in the signification of מוֹרֵשׁ, see under מוֹרֵשׁ.

מוֹשֵׁב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, מוֹשֵׁב בֵּית dwelling-house; 3) time of dwelling; 4) the inhabi-tants, abstr. for concr.

מוֹשֵׁי p. n. masc., as also מוֹשֵׁי; the patron. is of the same formation.

מוֹשְׁכָה (only pl. const. מוֹשְׁכוֹת) f. a cord, rope, from מָשַׁךְ to stretch, to extend.

מוֹשְׁעוֹת (only pl.) f. salvation, help, release, saving, from יָשַׁע, which see.

מוֹת (pret. מָת, 1 pers. מָתִי) to die, naturally or violently, with מָת. מוֹתָנִי to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מָת a dying one, but also a dead one, a corpse; the idols are figur. called מָתִים. Pi. מוֹתֵם to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מְמִיתִים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מָת, according to some, arose from מָתָה, which opinion is

ed by the analogy of lan-
 : according to others, from
 to be struck down, to die.
 st. מות, with מיתו *finis* מיתו
 (מותים) masc. 1) natural
 lent death; hence מיתו, *q*
 § one guilty of death; but
 eadly sickness, the plague,
 : in modern languages, the
 “sleeping” is used, as ישן
 to sleep (the sleep of) death;
 onified; as, region of death,
 to gates (שערים) and
 ers (חדרים); hence equiv.
 er regions, hell; 3) figur.
 ty, destruction. The plural,
 מיתים, is translated in the
 ur.
 m.) m. the same.
 m (יתר) m. superfluity, pre-
 s, excellence, according to
 ntext.
 nst. מנבח, pl. מנבחות m.
 ar, especially the altar of
 the temple; also, in con-
 with העולות, העולות,
 , העולה, to designate the
 nt kinds of altars for the
 offerings; transf. also to
 ar of idols.
 used) equiv. to מסך to mix,
 e (wine); from which:—
 quiv. to מסך mixed, spiced,
 ed wine.

מִצָּה equiv. to מִצָּה to suck out;
 hence מִצָּה (after the forms מִצָּה
 מִצָּה) an old form of the particip.
 active, const. pl. מִצָּה (after the form
 מִצָּה) sucking; with רָעַב to gnaw
 from hunger, Author. Vers. burnt
 with hunger (Deut. 32:24).

מִצָּה see מִצָּה.

מִצָּה p. n. masc. (disheartening, from
 מִצָּה).

מִצָּה (only pl. מִצָּה; origin. for מִצָּה,
 from מִצָּה) masc. magazine, store-
 house. See מִצָּה.

מִצָּה f. door-post, from מִצָּה, which
 see.

מִצָּה m. sustenance, food, from מִצָּה.

מִצָּה (Aram.) the same.

מִצָּה m. bandage (of a wound), from
 מִצָּה to bind round; hence fig. for
 healing; 2) fetter, net; also from
 מִצָּה in the signif. of binding.

מִצָּה (not used) to flow, melt away, to
 be disheartened.

מִצָּה (not used) a verb from the de-
 rivatives מִצָּה, מִצָּה, which, how-
 ever, belong to מִצָּה, equiv. to מִצָּה.

מִצָּה (after the forms מִצָּה, מִצָּה)
 m. a girdle, bonds, fetters, from
 מִצָּה to bind.

מִצָּה (for מִצָּה, since *seve* may be
 lengthened into *chirik*) masc. the
 same.

מִצָּה (only pl. מִצָּה) m. originally,
 wanderer; hence, a wandering

star, a planet, from **נָזַל**, equiv. to **אָנַל**, which see.

מִזְלָה (but pl. **מִזְלָנוֹת**) m. fork, from **נָזַל**, which see.

מִזְמָה f. origin. thinking, reflecting; hence, 1) thought. i.e. that which has occupied the mind; 2) concoction of artfulness, trickery, wickedness, crime, destructive plans—all in a bad sense; 3) cunning, shrewdness, dexterity, prudence, in a good sense. The root is **זָמַם** which see.

מִזְמֹר m. a song, hymn, from **זָמַר**.

מִזְמָרָה f. pruning-hook used by the vintner, from **זָמַר**.

מִזְמָרֶת (only pl. **מִזְמָרוֹת**) f. an instrument for cutting off, from **זָמַר**, especially a kind of scissors for candles, snuffers.

מִזְוֵר masc. littleness, trifle; also of time. As an adv. little.

מִזֵּר (not used) to mix, from which **מִזְוֵר**. Similar to **מִצֵּר**, from which **מִצְרִים**.

מִזָּר (only pl. **מִזְרוֹת**) m. probably the same as **מִזְלָה**, through the interchanging of **ר** and **ל**. If **מִזָּר**, however, is the root, it signifies the northern group of stars, from **מִזָּר**, to mix, to join.

מִזְרִי (only pl. **מִזְרִים**) masc. probably equiv. to **מִזְרָר**, thus the northern group of stars; and next, northern countries, or point generally.

מִזְרָה m. vessel for winnowing, winnowing shovel. Author. Vers. "fan."

מִזְרָה (const. **מִזְרָהּ**, with **ה** *finis* **מִזְרָהָה**, **מִזְרָחָה**) m. the east, eastern point; origin. the point where the sun rises; complete **מִזְרָה** **שָׁמַיִשׁ**. With proper nouns, on the east of, e.g. **מִזְרָה יְרֵיחוֹ**.

מִזְרַע (const. **מִזְרָעֵה**) m. seed, **מִזְרַע נִילֹס** seed on the Nile, from **זָרַע**.

מִזְרָק (from **זָרַק**; pl. **זָרָקִים**) m. origin. vessel for sprinkling (of the blood of sacrifices); next, basin, generally; transf. to bottle, in which the wine was tempered before it was put in the cup; thus origin. vessel for pouring out. See **זָרַק**.

מִחָה (pl. **מִחִים**, from **מָחָה**) m. something that is fat, especially a fat sheep or ram.

מִחָה m. marrow (of bones), from **מָחָה**, which see.

מָחָה (fut. **יִמָּחֵה**) to strike (the hand); with accus. to shake hands as a sign of friendship; thus = **הִפָּה פָּה**. Pi. the same. Comp. *μάχομαι*.

מָחָה (Aram.) the same: hence, 3 pret. f. **מָחָת**. Pa. **מָחָה** to prevent; joined to **יָד**, origin. to push the hand back. Ithp. to be fastened, to be knocked on, to be nailed on, used of one who is hanged.

מִחְבֵּא m. concealment, hiding place, from חָבֵא.

מִחְבֵּא (only pl.) m. the same.

מִחְבֵּרֶת fem. place of joining two things, junction, from חָבַר.

מִחְבֵּרֶת pl. מְחַבְּרֹת—, fem. origin. that which joins, cramp-iron, beams which join.

מִחְבֵּת fem. pan, from חָבַת, which see.

מִחְנֻרֶת fem. putting on (mourning clothes), girding round. Root חָנַר.

מָחָה (fut. יִמְחֶה) 1) origin. to pass over something softly, to stroke; hence, to wipe (the mouth), to wipe off (tears, writing, sin=to forget); with עָל, to push towards or against something; to strike out, to blot out, to destroy (a city, country, a name, the memory); 2) to be fat, full of marrow, proceeding from the origin. signif. to pass over softly. In this sense, מָחָה occurs only in Pu. and is equal to מָחַח; 3) (not used) to strike, equiv. to מָחָא, which, however, is not connected with signif. 1 and 2. Niph. (fut. apoc. יִמְחֶה=יָמַח, from יָמַח) to be wiped off, to be blotted out (a tribe, name, deed, disgrace, book, mankind). Pu. to be full of marrow, of fat viands (שְׂמִינִים) or to be strong. Hiph. (fut. apoc.

יִמְחֶה; infin. with לְ, לְמַחֹת, to destroy.

מִחְנָה fem. a compass, origin. an instrument by which circles are defined, from חָנָה.

מְחֹו (const. מְחֹוּ) m. haven, from חָוָה, which see.

מְחִיָּאל p. n. m. (smitten by God).

מְחִיָּים gent. n. of an unknown מְחִי.

מְחֹול m. 1) dance, especially a dance in a circle, from חָוָה; 2) p. n. m. of an ancient and celebrated singer, whose descendants were called בְּנֵי מְחֹול.

מְחֹולָה (also מְחֹלָה) f. 1) dance, from חָוָה; 2) p. n. m. in אֲבֵל מְחֹולָה.

מְחִיָּה masc. vision, appearance in a vision, from חָזָה.

מְחִיָּה f. window, from חָזָה.

מְחִיָּאוֹת p. n. m. (visions).

מָחַח (not used) to be fat, full of marrow, probably related to מָמַק; to be soft, or with מָחָה, to stroke over.

מָחִי masc. a blow, a stroke, from מָחָה=מָחָה.

מְחִיָּדָא p. n. m. (one who joins.)

מְחִיָּה f. 1) maintenance, sustenance of life, means of living, from חָיָה; 2) blow, mark, token; hence, מְחִיָּת, הַמְּכִיכֹור, mark of the burning wound (Author. Vers. the "quick flesh that burneth," Lev. 13:20).

It is formed from the m. מְחִי.

מְחִיָּאל p. n. m. (smitten by God).

מַחִיר (pl. **מַחִירִים**) m. 1) purchasing price; **מַחִיר** for money; **מַחִיר** without reward or recompense, for nothing; 2) p.n. m. (the purchased one).

מַחִלָּה see **מַחִלָּה**.

מַחִלָּה m. sickness, from **חָלָה**.

מַחִלָּה fem. 1) sickness; 2) p.n. fem. (sickness, the sick one).⁴

מַחִלָּה f. cavern, from **חָלָה**.

מַחִלָּה (only pl. **מַחִלָּהִים**) m. equiv. to **מַחִלָּה**, sickness.

מַחִלָּה (formed from **מַחִלָּה**) p. n. m. (the sick one).

מַחִלָּה p. n. m. (the same) from **חָלָה**.

מַחִלָּה (from **חָלָה** - **מַחִלָּה**) m. a knife, a knife of sacrifice.

מַחִלָּה (pl. **מַחִלָּהִים**) f. hair-plaid, hair-locks, from **חָלָה**.

מַחִלָּה (pl. **מַחִלָּהִים**) fem. festival or official garment, origin. dress.

See **חָלָה**.

מַחִלָּה with suff. **מַחִלָּהִים**, plur.

מַחִלָּה fem. 1) division, used of the divisions of the Levites and priests; 2) defilement, from **חָלָה**, to separate, which see.

מַחִלָּה (pl. **מַחִלָּהִים**) Aram. f. the same.

מַחִלָּה m. name of a melody (not an instrument) to which Ps. 53 and 88 were sung; hence, **מַחִלָּה** על **מַחִלָּה** to sing according to Machalath. Probably the burden of an old melody, like **מַחִלָּה** רחוקים, יונת אֵלֶם רחוקים,

מַחִלָּה שְׁשֹׁנִים עֲדוּת, שְׁשֹׁנִים אֵל עֲלָמֹת לָבֶן, גְּחִילוֹת, עֲדוּת, תְּשֻׁחָה, and others.

מַחִלָּה p. n. f.

מַחִלָּה gent. from **מַחִלָּה**, which see.

מַחִמָּאֹת (pl. **מַחִמָּאֹת**) fem. denom. from **חָמַא**, softness, smoothness; hence, flattery, hypocrisy; but if the reading is **מַחִמָּאֹת**, the sing. is **חָמָא**.

מַחִמָּד (pl. **מַחִמָּדִים** - const. **מַחִמָּדִי**) m. that which one desires, or which is desirable, dear, precious; hence also, desire, loveliness, preciousness, from **חָמַד**.

מַחִמָּד (only pl. **מַחִמָּדִים**) m. preciousness, beauty.

מַחִמָּל (const. **מַחִמָּלִי**) m. the carrying, lifting up (of the heart) towards something; hence, wish, desire; with **נִפְשָׁה**, equiv. to **נִפְשָׁה**. See **מַחִמָּל**.

מַחִמָּצָה f. leaven, that which ferments, from **חָמַץ**.

מַחִנָּה (const. **מַחִנָּה**, dual **מַחִנָּהִים**; pl. **מַחִנָּהִים**; hence with suff. **מַחִנָּהִים**) com. 1) a camp, from **חָנָה** to encamp, used of the camps of nomades and armies; next, generally, crowd, army, host (of angels), used even of locusts; 2) place of encampment, especially of the priests in the courts of the temple.

מַחֲנֵה־דָן (the camp of Dan) p.n. of a place in Judah.

מַחְנֵימ (double host) p.n. of a city beyond the Jordan.

מַחֲנֵק m. strangling, death, from חָנַק.

מַחֲסֵה (מַחֲסֵה from חָסָה, with suff.

מַחֲסֵי, m. refuge, place of refuge.

מַחֲסוּם m. muzzle, origin. closing up, closing of the mouth, from חָסַם.

מַחֲסוּר (pl. with suff. מַחֲסוּרִים) m. want, deficiency, indigence; hence

מֵאִישׁ מַחְסוּר an indigent man, from

חָסַר, which see.

מַחֲסִיָּה p.n.m. refuge in God.

מַחֲץ (fut. (יִמְחֹץ) to cleave, to split,

to crush, equiv. to חָצַץ, חָצַץ;

hence, of the wounding of the head, the loins, the temple (of the head); also absolute, to bruise;

וְהִחֲצִי יִמְחֹץ and he shall split them (Author. Vers. pierce them

through), with his arrows, where חָ is omitted; fig. also, the beating

of the raging sea; מַחֲץ רֶגֶל

to bruise the foot against

blood (corpses), Author. Vers. "to dip the foot in the blood."

מַחֲץ m. wound, bruise, origin. that which is struck.

מַחְצֵב masc. the hewing (of stones), from חָצַב; hence, מֵאֲבָנֵי מַחְצֵב stones.

מַחְצֵה f. the half, from חָצַה.

מַחְצֵית f. the middle, half, from חָצַת.

מַחֲךָ to pierce through, to cut through, equiv. to חָנַךְ; hence, of the splitting of the head.

מַחְכֶּר m. depth, the innermost, from

חָכַר to be deep, to fetch from the depth.

מַחֲר (not used) equiv. to מָכַר to sell, also, to buy, origin. to exchange.

See מָכַר.

מָחָר (contracted from מֵאֲחָר, that which is later, the latter) origin.

that which follows, or the succession (see מָחָר in this sense);

transf. to the morrow, the following day; complete מָחָר יוֹם

for to-morrow; מָחָר בֹּעֵת מָחָר

at this time to-morrow; by adding מָחָר יוֹם it signifies, the day after to-morrow.

מַחְרָה fem. sewer, sink, from חָרָה, which see.

מַחְרָשָׁה (pl. מַחְרָשׁ) f. ploughshare, from חָרַשׁ.

מַחְרָשֶׁת (with suff. מַחְרָשֶׁתוֹ) f. plough-knife, ploughshare.

מַחְרָת (const. מַחְרָת) f. formed from מַחְרָה, with the same signif.; complete מַחְרָת יוֹם the morrow following; with prep. מִמָּחָר, לְמָחָר the following day.

מַחְרָתָם adv. to-morrow; מִמָּחָר is an adverbial termination, like יוֹמָם, חֲצִי הַיּוֹם.

מַחְרָבוֹת (pl. מַחְרָבוֹת, const. מַחְרָבוֹת)

f. 1) thought (like מְחַמֵּה); next, motive, object, plan, design, device, and like מְחַמֵּה in a bad sense, even without adding רָעָה; 2) artificial work. The root is חִשַּׁב to bind, to tie.

מְחֹשֶׁשׁ (pl. מְחֹשְׁשִׁים, const. מְחֹשֶׁשׁ) m. darkness, obscurity; the pl. is used of dark places, hiding, lurking holes, and of the dreary regions of the לְאֵוֹל pit or hell.

מְחַשֵּׁף m. uncovering, laying bare, peeling, from חָשַׁף.

מַחַת p n. m.

מַחְתָּה f. pan, from חָתָה, especially for the collecting of cinders; hence, fire-basin, but also, tongs or shovel, by which the cinders are removed.

מַחְתָּה f. fright, terror, despondency, from חָתַת; transf. to destruction.

מַחְתֶּרֶת f. breaking-in, burglary, from חָתַר.

מַחֲה the original form of מַחָה.

מִמָּח (3 f. מִמָּחַת, 3 pl. מִמָּחִים, fut. מִמָּחֵם)

Aram. origin. equiv. to מִמָּחַ Heb. next, to enter, to come in, to arrive at, to come, and figur. to reach unto.

מִמָּחֵם masc. a besom, that which sweeps away. See מִמָּחֵם.

מִמָּחֵם masc. the slaughtering, the defeat; from מָחָה.

מִמָּחֵם (pl. מִמָּחֵם and also מִמָּחֵם; hence, with suff. מִמָּחֵם) com. from מָחָה

to stretch out; hence, that which spreads easily, which is slender, slim: as, branch, staff, stick (to lean on): מִמָּחֵם לָחֵם the staff, i.e. stay of bread, sustenance, to break which signifies to cause famine; rod or cane (for chastisement), rod of the back, i.e. which hits on the back; sceptre (of the king); also, rule; spear, used for piercing; fig. tribe (of a people), similar to מִמָּחֵם הַפְּטוֹת; שִׁבְטֵי the heads of the tribes.

מִמָּחֵם adv. (from מָחָה or מִמָּחָה in another signif. to that previously given, formed with הָ finis) to incline downward, to decline; from מָחָה to bend; sometimes joined to מִמָּחָה down, מִמָּחָה under, less, מִמָּחָה from below, from under. See מָחָה.

מִמָּחֵם f. couch, bed, pillow, sofa, on which one inclines; also, death-bed, litter.

מִמָּחֵם (pl. מִמָּחֵם) f. origin. that which is extended, the spreading (of the wings), from מָחָה.

מִמָּחֵם m. the bending, inclining, perverting of justice, from מָחָה to bend.

מִמָּחֵם m. that which is spun, from מָחָה to spin.

מִמָּחֵם (const. מִמָּחֵם) m. iron bar, from מָחָה. No similar masc. formation

occurs from this form, but only the fem. formation, e.g. מְרִיבָה, מְרִיבָה, and others.

מִטָּל belongs to מְטִיל. See מִטָּל.

מִטְכָּן (pl. מִטְכָּנִים) m. place of keeping and preserving things, from מָטַן; hence, store, treasury, transf. to the treasure itself.

מִשְׁעָה m. plant, from מָשַׁע.

מִטְעָם (only pl. מִטְעָמִים) masc. that which is tasteful, dainty (Author. Vers. savoury meat), from טָעַם to taste, especially of eating tasty things.

מִטְעָמָה (only pl. מִטְעָמוֹת) fem. the same, savoury meat.

מִטְפָּחַת (pl. מִטְפָּחוֹת) f. a wide upper garment, Author. Vers. veil, from טָפַח to spread out.

מָטַר (Kal, not used) to rain. Hiph. מְטַר to cause to rain, to pour down, also of hail, manna, and lightning. Niph. to be rained upon. The root is מָטַר and origin. signifies to flow, to run.

מָטָר (pl. מְטָרוֹת, const. מְטָרוֹת) m. rain, in connection with מָל, זָרַם, קוּל, בָּרַד, different to מִשְׁעָם, with which מָטָר is once joined in the state of const.

מִטְרֵד p. n. f. exile, banishment.

מִטְרָה f. 1) place of keeping, from מָטַר; 2) aim, target, likewise from מָטַר.

מִטְרֵי p. n. m. (probably = מְטָרֵי the expectant one).

מִי see מִיָּם.

מִי inter. pron. who? generally of persons, but also of inanimate objects. This pronoun not being restricted to any particular gender or number, is joined with the plur. as מִיָּלֶה, as well as with the fem. מִי זֹאת; in the plur., however, מִי וְמִי is also used. מִי is applied: 1) as the second part of the const. state, succeeding the noun, e.g. מִי בָּת מִי whose daughter? 2) מִי always retains its personal relation, though it may stand before an inanimate object, whilst מִיָּה, though used of persons only, inquires after the matter, e.g. מִי הִפְחִינָה who is that host? i.e. who are the persons composing the host? 3) connected with הִנֵּה, to give emphasis, e.g. who is he that? and with הִנֵּה, still closer connected with the object; 4) מִי often takes a negative turn, like מִיָּה, expressing astonishment, e.g. מִי יוֹדֵעַ who knows? i.e. nobody knows; 5) מִי is often translated in the sense of how? e.g. מִי יָקִים יַעֲקֹב who will stand like Jacob? (Author. Vers. by whom shall Jacob arise?) but the subst. verb has to be supplied after מִי; 6) indefinite.

מִירְבָּא p. n. of a Moabite city, formerly belonging to Reuben.

מִירָד p. n. m. (love).

מִיטָב (const. מִטָּב) m. the good, best (of sheep, of the vineyard, the field, the land), from מִטָּב.

מִיכָא p. n. m. (who is like unto God).

מִיכָאֵל p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָה p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָהוּ p. n. m. (the same).

מִיכָב (const. מִכָּל) 1) m. cistern, ditch, from כָּבַל=יָבַל to hold, to contain; 2) p. n. f. small brook, rivulet.

מִים (const. מִי, reduplicated form מִימִי, with suff. מִימִיו, etc., with הַ finis מִימָה) pl. m. from the sing. מִי (from מָה) origin. that which flows; hence, pl. water, for drinking; connected with names of places it signifies, well, fountain, brook, rivulet, pond, sea, etc.; connected with מִי אֵשׁ it signifies juice; with מִי רִנָּה urine; fig. מִי מָם is used as indicating danger, as a symbol of the melting or desponding heart; as denoting superabundance; and water boiling over, to represent overbearing, frivolity. Besides מִי being joined to proper nouns, where it really signifies water, fountain, well, e. g. מִי מְרִיבָה, מִי מְרִיבָה,

מִי נְמָרִים, it is also joined to the following proper nouns:—

מִי הַיְרֵקָן (clear water) p. n. of a place in Dan.

מִי זָהָב p. n. m. (water bright as gold).

מִי נְפֹתָח (opening spring) p. n. of a spring in the vicinity of the valley of Hinnom.

מִינִימִין and **מִינִימִין** p. n. m. (a corrupted form from מִינִימִין).

מִין (from מִן) masc. origin. image, form, transf. to that which is after a certain class, i. e. kind; thus לְמִינוֹ after its kind.

מִינָקָה f. a nurse (origin. particip. f. חִנָּקָה).

מִיסָד (from מִסָּד, Ketib for מִסָּד) m. covered walk.

מִיפָעַת (also מִפָּעַת, and once in Ketib מִיפָעַת; beauty, from יָפַע) p. n. of a Levitical city beyond the Jordan.

מִיץ m. that which is pressed out, from מָצָא.

מִישָׁא p. n. m. (refuge), from מָשָׂא.

מִישָׁאֵל p. n. m. (who is like unto God?) comp. מִיכָאֵל.

מִישׁוֹר m. 1) a plain, from יָשַׁר to be even, especially the name of a plain near Medba; 2) honesty, probity, from יָשַׁר, as an adv. justly.

מִישְׁתָּא (from מִישַׁשׁ and מִשְׁתָּא modern Persian, guest of the king) p. n. m.

מִישָׁע p. n. m. (salvation), from יָשַׁע.

מִישָׁע (p. n. m. (the same)).

מִישָׁר (only plur. **מִישָׁרִים**) masc. 1)

straightness, uprightness, probity, justice; with **יָ** and **לָ**, right, just;

2) **עָשָׂה מִישָׁרִים** to act equitably.

מִיתָר (only pl.) m. string (of a bow), cord (of a tent), from **יָתַר**: comp.

יָתַר.

מָכַאב (plur. **מָכַאִים**, **מָכַאִות**) m. pain, affliction, from **כָּאָב**.

מִכְאֹאֵב see **מָכַאֵב**.

מִכְבִּיר (after the form **מִשְׁחִית**) m. fullness (origin. part. Hith. from **כָּבַר**).

מִכְבָּנָא (connection) p.n. of a place.

מִכְבְּנִי p.n. m. (one that connects).

מִכְבֵּר m. mat, plaid-work, from **כָּבַר**, which see.

מִכְבָּר (const. **מִכְבָּר**) m. lattice work, from **כָּבַר**.

מִכָּה (pl. **מִכָּוֹת**, twice **מִכָּים**, as from **מָכָה**) f. 1) a stroke, a wound, a plague, a defeat, as a concrete;

2) the defeating, e. g. **מִכָּה אֵיב**, 2) the defeating, e. g. **מִכָּה אֵיב**.

מִכָּוֹת 2 Chron. 2:9, see under **מִכָּה**.

מִכְהָ f. part of the skin in which there is a brand or burn, from **כָּהָה**.

מִכּוֹן m. a place on which something stands, a stead; hence also, foundation, basis of a foundation, dwelling place, from **כָּוַן** to stand.

מִכְנֵה (with suff. **מִכְנֵהָ**) f. 1) equiv. to **מִכּוֹן**, also signifies a pedestal to something; 2) foundation, p.n. of a city in Judah. **מִכְנֵה** is the same.

מִכְנֵהָ equiv. to **מִכְנֵהָ**.

מִכְנֵהָ f. place of origin; of men, extraction, ancestry, from **כָּוַר** to dig out.

מִכְנֵהָ p.n. m. (origin, extraction) from **כָּוַר**, patron. **מִכְנֵהָ**.

מִכְנֵהָ (3 pl. fut. **יִכְנֹוּ**) equiv. to **מִכְנֵהָ**, **מִכְנֵהָ** to sink, to fall off, to become reduced, to perish. Niph. **יִכְנֹוּ**

(fut. **יִכְנֹוּ**) to sink, used of a beam or arch. Hoph. **יִכְנֹוּ** (3 pers. pl.

to fall in, to sink.

מִכְנֵהָ belongs to **מִכְנֵהָ**; see **יָכַל**.

מִכְנֵהָ f. 1) perfection, but only pl.

מִכְנֵהָ perfect gold, i.e. pure, unalloyed gold; comp. **מִכְנֵהָ** in this signification; 2) equiv. to **מִכְנֵהָ** (from **כָּלָה**) herd, from its being penned up, pl. **מִכְנֵהָ**.

מִכְנֵהָ m. (from **כָּלָה**) perfection (of beauty), **מִכְנֵהָ** they who are in full dress.

מִכְנֵהָ m. the same.

מִכְנֵהָ (only pl. **מִכְנֵהָ**) m. the same; hence, beautiful garments.

מִכְנֵהָ (contracted from **מִכְנֵהָ**) f. food. The form **מִכְנֵהָ** is in Chronicles again contracted into **מִכְנֵהָ**; hence **מִכְנֵהָ** wheat as food for thy servants (Author. Vers. "beaten wheat," 2 Chron. 2:13). The parallel passage corroborating our view is in 1 Kings 5:11,

"wheat for food to his household."

מִקְדָּשׁ (only pl. מִקְדָּשִׁים -) m. a treasure, from קָדַם to hide.

מִקְדָּשׁ p.n. of a place in the tribe of Benjamin.

מִקְדָּשׁ m. a net, from קָדַם=מִקְדָּשׁ.

מִקְדָּשׁ masc. the same, from which מִקְדָּשׁ is a softened form.

מִקְדָּשׁ f. a net, from קָדַם.

מִקְדָּשׁ f. the same.

מִקְדָּשׁ p.n. the same as מִקְדָּשׁ.

מִקְדָּשׁ p.n. of a place between Ephraim and Manasseh.

מִקְדָּשׁ p.n. m.

מִקְדָּשׁ (only dual מִקְדָּשִׁים, const.

מִקְדָּשִׁים) m. a kind of breeches worn by the priests, so called from קָדַם, in the sense of: hiding, covering, wrapping up.

מִקְדָּשׁ m. census, tax, origin. number, from קָדַם to count.

מִקְדָּשׁ f. (formed from מִקְדָּשׁ) number, amount, sum, from קָדַם. In modern Heb. the verb מִקְדָּשׁ arose from it.

מִקְדָּשׁ m. covering, cover, from קָדַם.

מִקְדָּשׁ m. the same; transferred to the network covering the entrails, from קָדַם.

מִקְדָּשׁ (double cavern or double grave), p.n. of a place where the patriarchs were buried.

מִכָּר (fut. יִמָּכַר) to sell for (כָּ) a price,

i.e. to barter, to exchange (related to כָּרָה); hence, for a price (מִכָּר); to sell the daughter, i.e. to marry her; of God, to sell the people, i.e. to deliver them up. Niph. pass. of Kal, to be sold, delivered up; 2) reflexive, to sell oneself. Hith. like Niph., but also figur. to sell oneself to a subject, i.e. to give oneself up to something, e.g. לַעֲשׂוֹת הָרָע to evil-doing.

מִכָּר (with suff. מִכָּרִי) masc. 1) that which is saleable (property) or that which is exposed for sale; 2) value or purchasing price.

מִכָּר (from כָּרָה) m. an acquaintance, a friend.

מִכָּרָה m. a pit, from כָּרָה.

מִכָּרָה (pl. מִכָּרֹת) f. 1) sword, origin. an instrument for piercing, from כָּרָה, which see; 2) p.n. of an undefined place.

מִכָּרִי p.n. m. (the saleable one).

מִכָּרִיתִי gent. from מִכָּרָה.

מִכָּשׁוֹל m. stumbling-block, as being the subject which causes stumbling; also in a figurative sense, stumbling, seduction, vexation, cause of falling, etc.; מִכָּשׁוֹל לֵב stumbling of the heart, i.e. conscientious scruples.

מִכָּשָׁלָה f. 1) vexation, subject of seduction; hence, מִכָּשָׁלוֹת, figur. the idols; 2) fall (of the state).

מִכְתָּב m. a writing, a letter; next generally, that which is written, a song.

מִכְתָּבָה f. a piece of something that is broken, from **כָּתַת**.

מִכְתָּם m. according to some equiv. to **מִכְתָּב**, writing, song; according to others, from **כָּתַת** to conceal, thus similar to *ἀπόκρυφον*; and according to a third opinion, related to **קָדָם**, golden or precious song. See **כָּתַת**.

מִכְתָּשׁ m. 1) a mortar, from **כָּתַשׁ** to pound, to bruise; 2) of the shape of the same, the deep seat of the teeth; 3) p. n. of a valley round Jerusalem.

מָלָא (once **מָלֵא**, 1st pret., once **מָלֵיתִי**, 3 pl. once **מָלוּ**, inf. **מָלֵאתִי**, **מָלֵאוּת**, fut. **יִמְלֵא** (יִמְלֵה—)) origin. to overflow, from which, 1) trans. to fill (a space); with double accus., viz. the accus. of the space and of the material, the latter is sometimes joined with **מֵן**. The following phrases must be noticed: **מָלֵאוּ הַשָּׂמַיִם** gather the shields, i. e. surround yourselves by them (comp. **מָלֵא הַקֶּשֶׁת**); to fill the hand for God, i. e. with offerings; **מָלֵא לֵב לַעֲשׂוֹת** to fill the heart to do something, i. e. to venture, to undertake a task; but generally it is 2) intrans. to be or become

full, with accus. or **מֵן** of the matter by which something is full or being filled; in this sense **מָלֵא** is applied (a) to denote the lapse or expiring of time, e. g. the days to be delivered are fulfilled (**מָלֵא**); (b) with **נֶפֶשׁ**, the filling or satisfying the mind. Niph. pass. of **כָּל**, and also of the expiring of time; hence equiv. to die, e. g. Job 15:32, "shall be accomplished before its time" (**תִּמְלָא**), i. e. it dies before its time. Pi. **מָלֵא** (sometimes **מָלֵא**), inf. **מָלֵא**, **מָלֵאוּת**, fut. **יִמְלֵא** (יִמְלֵה—) to fill, to fill up; **מָלֵא יָד מִן** to fill the hand of some one, i. e. to appoint him to the office of priest; to fill the hand for God, i. e. to approach him with offerings; to fill the bow, i. e. to draw it up; to fill the soul (**נֶפֶשׁ**), i. e. to still the hunger; to fill a number, i. e. to complete it; to fill the word, i. e. to finish the word commenced; to fill a time, i. e. to let it expire, to endure it; to fulfil a prophecy, a request, a promise; to fill in, pour in, e. g. a drink-offering; to fill precious stones, i. e. to set them; to fill the hand with the bow, i. e. to seize it; to fill with wisdom (with double accus. sometimes with **מֵן** of the object), etc. In connexion with other verbs

it assumes an adverbial signification, e.g. מלא מלא be called fully, i.e. in a strong voice, מלא ללכת, מלא מלא אחריו he followed God fully, i.e. perfectly. Pu. to be filled up, used of the setting of precious stones, with א something. Hith. to fill, in an assembly, to assemble; comp. מלא a host.

מלא (Aram.) to fulfil. Ith. pass.

מלא adj. m. מלאה f.; 1) full, מלא מלא full of days, i.e. aged; a full wind, i.e. violent one; 2) fulfilling, filling out; 3) subst. fulness, orig. neuter, e.g. מלא מלא full water, water in fulness; 4) adverb, completely, loudly, fully.

מלא (also מלאה, with suff. מלאה) m. fulness, origin. that which fills; hence, multitude, host, crowd. It is often in the const. state to that which is full, e.g. מלא חפנים the hands full, מלא ספל the dish full, מלא הנהגה a full reed (the length of a measuring rod), etc.; מלא בית a house full, מלא עמר, מלא חבל, etc.

מלאה f. fulness, superabundance of corn or wine; figur. the tenth part or tithe, which is considered as an offering of the superfluous.

מלאה f. setting precious stones, see מלא.

מלאים m. plur. 1) the initiation or consecration of a priest, from מלא

in this sense; transf. to the consecration offering; 2) setting of precious stones, like מלאה.

מלאה (const. מלאה, plur. מלאה) m. origin. abstract, sending, mission, but next also concr. messenger; as messenger of God, angel, priest, and symbolically, the Jewish nation. Root מלאה.

מלאה (from מלאה, const. מלאה, with suffix מלאה, const. plur. מלאה) fem. 1) origin. mission, transaction, business; hence, work (of the artist or mechanic), occupation, management, service, and in pl. of the works of God; 2) that which is got by work, i.e. property, wealth, etc.

מלאה (const. מלאה) f. message, mission, from מלאה.

מלאה p. n. m. (messenger).

מלאה f. origin. מלאה fulness, especially rich fountain; according to others, setting (of precious stones).

מלאה masc. garment, dress, from מלאה.

מלאה (denom. from מלאה) m. furnace for making bricks.

מלאה (pl. מלאה and מלאה) f. of manifold significations, like מלאה word, speech, conversation, transf. to a thing, matter, from מלאה.

מלאה (def. מלאה, pl. מלאה) Aram. f. the same.

מלח.

מלח.

sc. rampart, origin. a place with rubbish; hence also, 1) of a part of fortifications, 2) in this sense; 2) name of a place in Sichem. According to Gen. 35: 12 מלח is the same in a different sense.

מלח.

a kind of briny plant, which is the food of the poor.

מלח. m. (a counsellor).

kingdom, dominion, עיר המלח town, metropolis; מלח exercise rule or dominion.

מלח.

מלח. m. place for staying

night, inn.

מלח. f. m. a lodge for a vine-dresser in gardens and vine-

not used) to flow, to flood, to מלח; hence, Niph. מלח solve, to which sense the words signifying flowing are comminuted; figur. of the coming and vanishing of the sea.

sc. origin. a salt flood, a sea, מלח to flow; next, salt generalization מלח salt sea, מלח salt covenant of

salt, i. e. everlasting; from which denom. מלח to salt. Pu. pass. to be seasoned, salted. Hoph. מלח to be bathed in salt water (of newborn children). Inf. aba. מלח.

מלח (Aram.) the same, salt, from which denom. מלח to eat salt.

מלח (only pl. מלחים) m. a torn garment, tatters, from מלח.

מלח (pl. מלחים) masc. denom. from מלח salt-flood; hence, one whose calling is on the water, a skipper, a pilot.

מלחה f. origin. saltiness, barrenness of a country; hence, transf. to a desolate, unfruitful country.

מלחמה (with suff. מלחמתי, plur. מלחמות) f. 1) war, combat, battle; hence, מלחמה, מלחמה to carry on war מלחמה, construed with מלחמה, and עם.

מלח (Kal, not used) to pass over softly, to stroke over; hence, fig. to slide away, slip off, to escape, related to מלח. Pi. מלח, in pause מלח to let escape, מלח his life, i. e. to save, transf. to lay eggs; (origin. to cause to escape). Hiph. like Pi. to save, transf. to bear, deliver. Niph. to be saved; also reflexive, to save oneself, to escape from (מלח) danger; also, to pass along quickly, to hasten. Hith. to escape.

מָלֵם m. mortar, lime, from מָלַם to stroke over.

מְלִיחָה p. n. m. (saved by God).

מְלִיכָה equiv. to מְלִיכָה.

מְלִיחָה f. the ear of corn that is cut or plucked off, from מָלַל.

מְלִיצָה fem. 1) a song, origin. poesy, from לִיצָה which see; hence also, 2) doctrine, brief reflection (gnome).

מָלַךְ (fut. יִמְלֹךְ) to rule, to reign over (על, בְּ) something, to be appointed king; the original signification is not to counsel (this being only the secondary one), but probably, to excel; next, to be king; and lastly, to counsel. Niph. to take counsel, after the Aram. Hiph. to appoint as king, with acc., rarely with dat. Hoph. to be appointed as king.

מְלָכִי (with suff. מְלָכִי, plur. מְלָכִים) once מְלָכִים, and מְלָכִין m. 1) a king, מְלָכִי the king of the country; the Lord is called מְלָכִי יִשְׂרָאֵל; מְלָכִי יַעֲקֹב; the Babylonian kings assumed the title of מְלָכִים, the Assyrian king מְלָכִי הַגְּדוֹל; 2) p. n. m. sometimes the word is found with the article as a p. n.

מְלָכִי (def. מְלָכִי, pl. מְלָכִין, מְלָכִים, def. מְלָכִי) Aram. m. the same, מְלָכִי מְלָכִי king of kings, of the kings of Babylon and Persia.

מְלָכִי (with suff. מְלָכִי) Aram. masc. counsel.

מְלָכִי (king) p. n. of an Ammonite idol, to whom the Israelites sometimes sacrificed human beings, Moloch. Always with the article הַמְלָכִי.

מְלָכִי f. net, snare, catchrope, from לָכַד.

מְלָכִי (from מְלָכִי, pl. מְלָכִי) fem. queen, pl. princesses, who descend from kings.

מְלָכִי (Aram.) f. the same.

מְלָכִי p. n. f. (counsel, device).

מְלָכִי see מְלָכִי.

מְלָכִי (const. מְלָכִי, def. מְלָכִי, const. pl. מְלָכִי, def. pl. מְלָכִי) fem. Aram. rule, reign, dominion, kingdom.

מְלָכִי (pl. מְלָכִי) f. kingdom, dominion, empire; also, the ruling.

מְלָכִי p. n. masc. (a king is God), patron. מְלָכִי.

מְלָכִי p. n. m. (the same).

מְלָכִי p. n. m. (the same).

מְלָכִי p. n. m. (king of righteousness), king of Salem.

מְלָכִי p. n. m. (king of eminence).

מְלָכִי p. n. m. (king of salvation).

מְלָכִי 1) p. n. of an Ammonite idol, equiv. to מְלָכִי; 2) p. n. m.

מְלָכִי p. n. the same.

מְלָכִי f. origin. queen, formed from the Aram. מְלָכִי, but complete מְלָכִי queen of the skies, as the name of Venus, which was worshipped as an idol.

מַלְכָּת p. n. f. (female ruler) with the article.

I. מָלַל to speak, a rare term for דִּבֶּר, origin. to utter forth, part. מוֹלֵל. Pi. מִלַּל to speak, to express (the deeds of God), with לָ to speak to some one, to tell.

II. מָלַל transf. to cut off, to circumcise (of the foreskin). Niph. נָמַל (2 pers. pl. נִמְלֶתֶם for נִמְלִיתֶם, fut. (יִמָּל) to be cut off, to be plucked off, used of flowers, ears of corn, grass, etc. Po. מוֹלֵל (fut. (יִמְלֵל) to cut off (flowers); probably also, Prov. 6:13, to scrape with the feet, as this word is used in modern Hebrew (Author. Vers. "he speaketh").

מִלַּל (Aram.) only Pa. to speak.

מִלְּלִי p. n. m. (the eloquent one).

מִלְמֹד (const. מִלְמֶד) m. instrument for driving the cattle, ox-goad, from לָמַד, only with the addition of הַבָּקָר.

מָלַץ (Kal, not used) according to some, equivalent to מָלַט, to slide along; transf. to flatter; hence Niph. נִמְלֵץ to be smooth-tongued, insinuating; according to others, נִמְלֵץ is only denom. from the noun מְלִיצָה (interpretation), and therefore signifies, to be distinct, clear, intelligible.

מִלְצָר m. origin. abstract, overseeing,

from לָצַר; next concrete, overseer; probably, however, it is not a Hebrew but a Persian word.

מָלַךְ to pinch off, to pluck off, perhaps related to פָּרַק, at all events, with the later מָלַג.

מִלְקוֹחַ (dual מִלְקוֹחִים) m. 1) that which is taken away, booty, spoil, either of living beasts, or of prisoners generally, but never of inanimate things; 2) only dual, jaws, origin. they that lay hold of something (the upper and lower jaws).

מִלְקוּשׁ m. denom. from לָקַשׁ latter rain, harvest-rain; in contrast to יוֹרֵה and מוֹרֵה, which see.

מִלְקָח (only dual מִלְקָחִים-) m. instrument used in taking up something, tongs; also applied to snuffers, and only used in the dual form, owing to its twofold form.

מִלְתָּחָה fem. wardrobe, from לָתַח=כְּתִיבָה, which see.

מִלְתִּי p. n. m.

מִלְתָּעָה (pl. מִלְתָּעוֹת, const. מִלְתָּעוֹת) f. tooth (Author. Vers. jaw); originally, that which bites, from לָתַע. מִתְלָעָה is the same.

מִמְנִיָּה f. denom. from מְנִיָּה store-house, from נָזַר, which see. The dagesh in the מ is euphonic.

מִמֶּד (only pl. מִמְדִּים) m. from מָדַד, measure, extent, space; after the form מִצָּר.

מָמוֹן (Persian) pn. m.

מָמוֹת (only pl. מְמוּתִים) m. death, once in Keri for מוֹמְתִים, they that are killed.

מִמְזֵר m. one of mixed birth, whose father is an Israelite, and whose mother is a Philistine; next general'y, bastard, who is the issue of adultery, from מִזְר to mix, in reference to sex; comp. תְּבַל.

מִמְכָּר m. 1) sale; 2) concr. subject of sale, that which is for sale, saleable.

מִמְכָּרָת f. the same.

מִמְלָכָה (const. מְמַלְכֵת, with suff. מְמַלְכָתִי, pl. מְמַלְכוֹת) f. dominion, kingdom, equiv. to מְלוּכָה; hence מְלוֹךְ יְרֵי הַמֶּלֶךְ royal residence.

מִמְלָכוֹת (const. מְמַלְכוֹת) f. the same.

מִמְן see מִן.

מִמְסַךְ m. mixed wine, from מִסַּךְ to mix.

מִמְרַם m. vexation, from מִרַם.

מִמְרָא p.n. m. (corpulent one), and from which מְמַרְאֵי the oaks of Mamre, for which also מִמְרָא stands alone.

מִמְרֵר (only pl. מְמַרְרִים) m. bitterness, from מִרַר.

מִמְיָשָׁה masc. extension, spreading; cherub of spreading, i. e. with spread wings, from מִיָּשָׁה.

מִמְשָׁל (pl. מְמַשְׁלִים) m. ruling, dominion, pl. heads of the people.

מִמְשָׁלָה (const. מְמַשְׁלֵת, with suff. מְמַשְׁלָתִי, const. pl. מְמַשְׁלוֹת) fem. 1) rule, empire, dominion; transf. to chief.

מִמְשָׁק (const. מְמַשֵּׁק) m. possession, from מִשָּׁק.

מִמְחָק (pl. מְמַחְסִים) m. sweetness, loveliness, from מִחָק.

מִן (with suff. מִנִּי) m. the Arabian manna, a kind of sweet gum flowing from certain trees. The orig. signification is, according to some, gift, present, from מָנָה to award, to allot.

מִן (before makkaph (מִן) Aram. inter. pron. who? what? equiv. to the Heb. מִי מִן־יְדֵי every one who.

מִן (const. מִן, only in connection with מִן, and with suff. מִמִּנִּי, const. pl. מִמִּנֵּי) m. a part; hence מִמִּנִּי from me, on my part, so that מִן is only added to strengthen the sense, but the state of const. loses entirely the character of the noun.

מִן (or מִי, i. e. with compensating dagesh forte, before gutturals מִן, seldom מִי) prep. from, out of; as a particle of motion, from or out of a thing, in contrast to מֵ motion to or towards a thing. The significations may be thus classified; 1) local removal from a subject, after the verbs to proceed, to

emigrate, to carry, bring, draw, rend, deliver, help forth, etc ; also after to fear, to conceal, to shut out, to guard, secrete oneself, etc., from or against anything, in which the idea of local removal is predominant.—To this belong also בּוּשׁ מִן to be ashamed of some one, נָשַׁבַּת מִן to rest from something, בָּגַד מִן to apostatise from some one, אָבַד מִן to be lost from some one, בָּלָה מִן to desist from, רָשַׁע מִן to degenerate from, מִן far be it from ; מִן also signifies without, e.g. מִפְּחַד Job 21:9, מִמֶּלֶךְ 1 Sam. 15:23 ; חָפְשִׁי מִן, comp. מִחֲרֵב ; מִמּוֹם ; רַב מִעֲלוֹת, מִאֲדָנִי ; it also signifies a comparison, in which case it is rendered, more than, which is called by the grammarians כִּם טוֹבָה חֲכָמָה מִחֲרוּץ, e.g. הִיתָרוֹן wisdom is better than fine gold, hence רַב, נָקַל, עָמַד, נָפַל, הִשְׁחִית, נָבִיחַ, עָלַב מִן, בָּחַר מִן, עָצַם, אָמַץ ; it also signifies the separation of part of a whole, which the grammarians call קִצְצִי'ת כִּם, and follows the verbs to go, to give, to take, to receive, to leave over, to eat, to drink, to fall (in battle), especially after numbers, always to separate a part from the whole: in some phrases מִן is rendered,

part of some of, several of, e.g. מִן־שִׁיכוֹרֵי one of my days, מִן שְׁרִי some kisses, מִן שְׁרִי one of his princes, מִן הָעַם some of the people, מִן הַדָּם some of the blood, מִן אֶחָד אֶחָיָךְ of any one of thy brothers ; also with negatives, where the מִן is scarcely translatable in a modern language, e.g. מִן־אִשָּׁה, it can only be rendered: nothing at all, nothing whatever, nought ; also מִמֶּעַל from above, מִתַּחַת from under, מִבִּיטִין from within, מִחוּץ from without, מִסְבִּיב, מִכֵּמִין, מִשְׁמָאל, מִשְׁמָמַל, מִכָּהוּן, מִכָּהוּן round about (from all sides), מִכָּהוּן, etc. ; 2) removal (in reference to time), as מִנְעֻרִי from my youth, מִן־אִמִּי from the mother's womb, מִיּוֹם since there has been day, מִשְׁנַת הַיָּבֵל from the beginning of the year of the jubilee, מִיָּמִים from two days, i. e. immediately after two days ; like a dream מִהֵקִיץ immediately after waking, מִרְחֵם on leaving the womb, מִשָּׁעַן at the end (of a time), מִיָּמִים after days, מִשְׁלֹש חֳדָשִׁים after three months, likewise in מִיָּמִים מִעוֹלָם from olden times, from days of yore, מִפְּרָם since, not yet, ere, מִפְּחָרָה on the following day ; 3) the local motion transf. to designate the cause, the

means, the instrument or occasion of the action, whether physical or mental, e.g. מִיַּין from wine, מִמֶּאֱפֶר kindled by the baker, מִמְּבִינְתְּךָ through thy understanding, מִמַּחְזְזֵי נֹרָה through visions, מִמֶּרֶב through the multitude (of thy sins); in many phrases מִן must be rendered, on account of, e.g. מִפְּשָׁעֵינוּ on account of, or owing to, our transgressions, מִקּוֹל הַקּוֹלֶה owing to the voice of him that cries; in this sense are found several particles joined to מִן, e.g. מִבְּלִי, מִבְּלִיתִי, because, not, etc.; when the cause is a preventive, מִן is translated, from or on account of, e.g. they could not drink the water מִמֶּרֶה from bitterness; מִן also signifies, according, e.g. מִפִּי according to order. Thus several verbs are construed with מִן to signify the cause, e.g. שָׂמַח מִן he rejoiced of, i. e. on account of, something; in some places, because, e.g. מֵאַהֲבָה because of love. As to the joining of מִן with particles, or as to the various shades of its signification, the context must decide. With suffix, the above-mentioned noun מִן is added to מִן; hence, מִמֶּנִּי (rare and poetical are the forms מִנִּי, מִנִּי), מִמֶּנִּי, מִמֶּנִּי (poetically מִמֶּנִּי, מִמֶּנִּי,

הֵם, הֵן, כֵּם, כֵּן; (מִמֶּנִּי); only with כֵּן, כֵּם, כֵּן retains its simple form, see also לָמֶן.

מִן (with suff. מִנִּי, מִנִּי, מִנִּי) Aram. equiv. to מִן Heb. from, out of, etc.; hence, מִמֶּנִּי from firmness, certain, מִמֶּנִּי according to truth, truly, מִן לֹא on the part of some one, מִן קֹדֶם from before (some one), מִן אֲדָנִי from the time, since, מִן דִּי from the time that, etc.

מִן belongs to מִנִּים. See מִנִּים.

מִנָּה (Aram.) equiv. to the Heb. מִנָּה to number; hence, the Lord hath numbered thy kingdom, i. e. the years of thy reign; part. pass. מִנָּה numbered. Po. to appoint to an office.

מִנָּה see מִנָּה.

מִנִּינָה f. equiv. to נִינָה in the sense of, a song of derision. Root נִנ.

מִנִּי (Aram.) see מִנִּי.

מִנִּי (Aram.) masc. equiv. to Heb.

מִנִּי knowledge, understanding.

The ם is the letter replaced by the dagesh forte.

מִנָּה 1) origin. to part, to separate, related to מִנִּי (מִנִּי) to distinguish; next, to divide; transf. to number, which properly is a division in parts, as in מִנִּי; 2) to determine, as expressed by all verbs signifying splitting, e.g. מִנִּי, מִנִּי,

נָזַר. Niph. to be numbered, determined, with מָנָה (מִנָּה) to be counted to. Pi. מְנִיָּה (fut. apoc. מְנִי, imp. מְנִי) to appoint, to prepare, to allot, to award, to arrange. Pu. pass; hence part. מְמַנֶּה one who is appointed over (עַל) something.

מְנָה (pl. מְנִיִּים) m. origin. a number, weight; of a certain number, shekel, maneh.

מְנָה (pl. מְנִיִּים) f. gift, part, portion; origin. a portion awarded; then transf. like מְלָקָה, to the lot awarded.

מְנָה (only pl. מְנִיִּים) m. portion, gift, but only as an adv. time; comp. יָר in the same sense.

מְנִיָּה masc. the driving or carrying along, from נָהַג. In modern Heb. custom, usage.

מְנִיָּהָ f. a channel, a ditch, a cleft, formed from נָהַר.

מְנוּד (const. מְנוּד) m. the shaking of the head; also, the subject of the shaking of the head or of astonishment.

מְנוּחָה (pl. מְנוּחִים) m. 1) rest, tranquillity, state of quietude; 2) resting place; 3) p. n. m.

מְנוּחָה f. (formed from מְנוּחָה) equiv. to מְנוּחָה rest, quietness, tranquil dwelling.

מְנוּחָה m. denom. from נָיִן; progeny, dynasty, child. See נָיִן.

מְנוּחָה (with suff. מְנוּחָהִי) m. refuge,

where protection is found; or, flight. See נָמַד.

מְנוּחָה f. of the above, and signifies the same.

מְנוּד (const. מְנוּד) masc. a coultter; transf. to a weaver's beam (Kimchi יָרִיד הַמְּנוּד). Compare גִּיד.

מְנוּדָה f. candlestick, from נָדָה.

מְנוּדָה (with euphonic dagesh in the נ, pl. מְנוּדָּהִים) m. origin. crowning; hence, the crowned one, monarch.

According to others, from מְנוּדָה one who is distinguished from the people.

מְנָה (not used) to present, probably from מְנָה, with the origin. signification of: to award.

מְנָה (pl. מְנָחוֹת, const. מְנָחוֹת) f. 1) gift, present, especially offering of sacrifices, meat or drink-offering; hence its connection with מְנָחָה; 2) tax, tribute.

מְנָחָה (pl. with suff. מְנָחָהוֹן) Aram. f. the same.

מְנַחֵם p. n. m. (comforter).

מְנַחֵם 1) p. n. m. (rest); 2) resting-place, p. n. of a place.

מְנִי p. n. of a deity (Venus) which the Jews in Babylon idolatrously worshipped; its signification is, probably, fate, destiny, from מְנָה to award.

מְנִי p. n. of an Armenian district, similar to מְנִי.

מָנִי poetical form for the state of const. מָן, which see.

מָנִי state of const. pl. from מָן, after the manner of מָלֵךְ and others.

מִנְיֹת see מִנָּה.

מִנִּים (for מִנְעִים, hence a sing.)

m. name of a musical instrument, so called from its lovely tone, like עֲנַב (from עֲנָב) thus from מִנָּה; according to others, as a plur. from מָן a string, from מָן to split, to sever, as supported by analogy.

מִנְיָמִין see מִנְיָמִין.

מִנְיָן (Aram.) m. a number, from מָנָא,

in modern Heb. signifies ten, the quorum for a congregation for religious worship.

מִנְיָת (allotment) p. n. of an Ammonite place.

מִנְלָה (with suff. מִנְלָה) m. property, wealth, riches, see נִלָּה; מִנְלָם is probably equiv. to מִן לָהֶם that which, or some of that which belongs to them, i. e. their property; comp. אֶרְצָאֵלָם Isa. 33:7, which ancient commentators analyse in אֶרְצָאֵלָם. The contraction of מִן לָהֶם in מִלָּה is quite regular, as מִן לָהֶם for מִן לָהֶם.

מִנֵּן (not used) to divide, to award, from which מִנֵּן (מִנֵּן), מִנֵּן, מִנֵּן, and, according to some, also מִנֵּן. מִנֵּן (fut. מִנֵּן) to withhold, to pre-

vent, to refuse, with מִן and לָ of the person to whom one refuses something; related to מָנָא. Niph. pass. to be withheld, refused; or reflective, to withdraw (oneself), to refuse.

מִנְעֵל m. a bolt, from נָעַל.

מִנְעֵל m. the same.

מִנְעָם (only plur. מִנְעָם) m. dainty food, from נָעַם.

מִנְעָנֶע (only pl. מִנְעָנֶעִים) m. an instrument in the temple music, cornet, or sistrum, so called from the rushing of the iron staves, from נָעַע.

מִנְפִּית (only plur. מִנְפִּיתֹת) f. vessel, used for libation, bowls of offerings, from מָנָה, which see.

מִנְקָה see מִנְקָה.

מִנְיָשָׁה 1) p. n. m. (he who causes forgetfulness of the native country) a son of Joseph, but also one of the twelve tribes; 2) subsequently the name of the territory of the tribe.

מִנָּה (pl. מִנְאוֹת and מִנְיֹת; it arose from מִנְאוֹת f. the portion allotted, the part, the lot awarded; מִנָּה portion of the cup, fate.

I. מִס m. the desponding one, the despairing one, from מָסַח, after the form עָם.

II. מִס (plur. מִסִּים) m. origin, gift, reward, present; of the irregular and undefined tribute, different

from מִקָּדָם, the definite one; מסְּ tribute of service or serving under tribute; judging from the fem. מִסָּה the origin. signif. is to measure; hence the noun, that which is meted out, allotted, gift. The phrases in connection with מס are: שָׂם לְמַס, נָתַן לְמַס, שָׂם לְמַס to impose a tribute upon some one; שָׂר הַמַּס officer of the tribute.

מִסָּב (from סָבַב, plur. מִסְבּוֹת and const. pl. מִסְבֵּי) m. a circle, a circular seat, round of a table, from which, as an adverb, round about; plur. the same; hence, מִסְבֵּי הַתְהַנְּחָה to turn round, to turn in a circle, יְרוּשָׁלַיִם, מִסְבֵּי round about Jerusalem.

מִסְנֶה (origin. particip. Hiph.) masc. locksmith; 2) prison, origin. that which shuts up or encloses.

מִסְנַת (sing. Exod. 25:25) f. 1) that which encloses; hence, a border, a frame, and as in מִסְנֶה transf. to enclosure, prison; 2) the border of the brazen basin in the temple, a kind of ornament.

מִסָּד (from יָסַד) m. foundation, fundament, basis.

מִסְדָּרוֹן (with הָ finis יְרוּשָׁה) masc. denom. from סָדַר, a row of pillars, portico.

מִסָּד (Kal not used) equiv. to מִסָּד

to dissolve, to melt, related to מָאָד; hence Hiph. 3rd pers. -pl. הִקְסִיו the Aram. form for הִקְסִיו; (fut. apoc. יִקְסוּ) to cause to dissolve in tears, to melt the heart, i.e. to affright it.

מִסָּה (plur. מִסּוֹת) f. 1) temptation, trial, the trial of the people, i.e. to test their confidence; tempting God, i.e. to murmur against him; fig. the sufferings by which God tries man; 2) p.n. of a place in the wilderness.

מִסָּה (const. מִסָּת) fem. formed from מָס, measuring, numbering, something that is measured, meted out; hence as a prepos. in the const. state to the succeeding noun: according to the standard; origin. according to measure, accordingly. See מָס.

מִסְנָה m. cover, veil, from סָנָה, which see; comp. מִסְנָה.

מִסְנָה f. a thorn-hedge, from מִסְנָה = מִסְנָה. See מִסְנָה.

מִסָּח (from נָסַח) masc. relieving a (מִשְׁמָרֶת) guard; origin. removing, removing of the sentinel or outpost.

מִסְחָר m. origin. travelling, trafficking, trading, trade, from סָחַר.

מִסָּח equiv. to מִזֵּן to mix, temper (the wine); hence, in connection with מִזֵּן and מִסָּח, transf. to confuse, confound.

מִצְוֶה m. mixed wine, equiv. to מִצְוֶה.

מִצְוֶה (const. מִצְוֶה, from מִצְוֶה) m. a covering, a curtain. See מִצְוֶה.

מִצְוֶה (from the masc. מִצְוֶה) fem. a covering, a covering over, from מִצְוֶה.

I. מִצְוֶה f. the same, from מִצְוֶה 2.

II. מִצְוֶה (pl. מִצְוֶה) f. 1) a mould; hence מִצְוֶה, מִצְוֶה a molten god, a molten calf, i.e. a cast idol (different from מִצְוֶה a graven idol), a cast calf; 2) the pouring out, libation; transf. to a covenant sanctioned by libation.

מִצְוֶה m. a poor man, an indigent man, from מִצְוֶה, which see.

מִצְוֶה f. poverty, neediness, from מִצְוֶה, which see.

מִצְוֶה (only plur. מִצְוֶה) f. storehouse, magazine, treasury, from מִצְוֶה, which see. Its origin, of מִצְוֶה from מִצְוֶה, cannot, however, be defined.

מִצְוֶה f. thread-work, weaving, from מִצְוֶה to weave, to twist; comp. מִצְוֶה in the same sense.

מִצְוֶה (pl. מִצְוֶה) f. 1) a raised, i.e. a beaten road, highway, high road; transf. to wandering, pilgrimage; 2) walk, course of life, comp. מִצְוֶה; 3) equiv. to מִצְוֶה ladder, staircase, rising step. See מִצְוֶה.

מִצְוֶה (from מִצְוֶה) m. a path, a pathway.

מִצְוֶה (only pl. מִצְוֶה and מִצְוֶה) m. a nail, a peg, from מִצְוֶה (to be pointed), which see.

מִצְוֶה (only pl. const. מִצְוֶה and מִצְוֶה) f. the same.

מִצְוֶה (inf. const. מִצְוֶה) to melt, dissolve; figur. of the perishing of one in sickness. Niph. מִצְוֶה (pause מִצְוֶה, 3 pl. מִצְוֶה, inf. const. מִצְוֶה, fut. מִצְוֶה, pl. מִצְוֶה, but also with the dagesh analysed, מִצְוֶה, מִצְוֶה) 1) to melt away, to dissolve, physically, but transf. also to the dissolving of the fetters; to be disheartened, to be affrighted, with the addition of לֵב; and of inanimate nature, to vanish, to perish. Hiph. מִצְוֶה to cause to be disheartened.

מִצְוֶה (from מִצְוֶה) m. 1) stone quarry; hence, whole (uncut) stones מִצְוֶה מִצְוֶה from the quarry; 2) journey, march, departure; next, travelling station, and in this sense is the pl. מִצְוֶה. In signif. 1 the root is מִצְוֶה=מִצְוֶה.

מִצְוֶה m. support, stay, baluster, on which one leans, from מִצְוֶה.

מִצְוֶה (const. מִצְוֶה, with suff. מִצְוֶה) m. mourning, lament, cry of woe, from מִצְוֶה.

מִצְוֶה m. fodder, provender, from מִצְוֶה, which see.

I. מִצְוֶה f. equiv. to מִצְוֶה scurf,

origin. that which sticks, a scab.

See קפח.

- II. **מִסְפָּחָה** (only pl. **מִסְפָּחוֹת**) f. a covering, a mat, from **סָפַח**, equiv. to **סָפַח**, **לָפַח**, which see.

מִסְפָּר (const. **מִפְּ-**) m. 1) number, amount; also, after numerals, e.g. twenty-four in number; **לְאַיִן כִּי**, **לְאַיִן** without number, innumerable; 2) numerable; next, that which can be counted, few, e.g. men (**כִּתְיֵי**, **אֲנָשֵׁי**) of number, i.e. a few; 3) narrative, tale, from **סָפַר**; 4) p.n. m.

מִסְפָּרָה p.n. m. (narrative).

מָסַר (inf. const. before makkaph **לְמָסַר**) to deliver up, to transmit, transf. to commit oneself, to commit a trespass against God, in a parallel passage **לְמַעַל מֵעַל**. Niph. to be removed, to be delivered up. The origin. signification is, to take away, to remove, for the purpose of delivering up. In this sense is the signification of committing an act of treachery or fraud by abstracting or removing something.

מִסָּר (= **מוֹסָר**) m. admonition, chastisement, instruction, from **יָסַר**.

מִסְכָּה (contracted from **מִסְכָּחַת**) f. a fetter, from **אָסַר**.

מִסְתָּר (from **סָתַר**) m. lurking hole, where people hide themselves.

מִסְתָּרָה m. the same.

מַעַ (only pl. **מַעִים**, const. **מַעֵי** and **מַעוֹרַת**, const. **מַעוֹרַת**, after the form **אֵלֶם**) m. 1) the inner part, entrail, bowels, used as the seat of propagation, of the mind, of the disposition, etc.; hence the forms **מִיָּצֵא מִמַּעֵי תִי** to descend (by birth) from some one, **עוֹד בְּנִים בְּמַעִים**, yet to bear children, children being called **מַעֲצָאֵי מַעִים** (of the sea), i.e. fishes, but in this sense only the form **מַעוֹת** is used; complete **מַעֲצָאֵי מַעוֹת**; hence, **יְמַעוֹתָי** like its (the sea's) fishes.

מַעַ (pl. with suff. **מַעוֹהֵי**) Aram. the same.

מַעֲבָד m. deed, the doing, from **עָבַד**.

מַעֲבָה m. thickness, density, from **עָבָה**.

מַעְבָּר m. 1) abstract, the passing by, going along; 2) place of passage, pass, ford.

מַעְבָּרָה f. point of transition, ford.

מַעְבְּרוֹת (only plur. **מַעְבְּרוֹת**, const. **מַעְבְּרוֹת**) f. the same.

מַעֲגָל (pl. **מַעֲגָלִים**—, const. **מַעֲגָלִי**) m. denom. from **עָגַלָה** a waggon, a chariot; hence, 1) waggon track, road on which the waggon rolls along, transf. to a road, way, path, course of action (comp. **נִתְיָבָה**, **דֶּרֶךְ**); 2) castle of chariots. See **עָגַל**.

מַעַד (fut. **יִמְעַד**) equiv. to **מוֹאֵד** to

totter; **מַעְרִי רָגַל** they whose feet are tottering. Pual **מָעַר**, hence part. with omission of **מ**, **מַעְרָת** to totter. Hiph. to shake.

מַעְרִי (an adj. form from **מַעְרָה** an ornament) p. n. m.

מַעְרִיָּה p. n. m. (the diadem of God).

מַעְרִי (only pl. **מַעְרִיִּים**, **מַעְרִיּוֹת**) m. delight, loveliness, joy; fig. dainty things.

מַעְרָה (only pl. **מַעְרָהִים**) f. a fetter, a bond, from **מַעַר**, equiv. to **מַעַר** to fetter, to bind.

מַעְרָר m. an instrument for digging vineyards or ploughing fields, a mattock. See **מַעַר**.

מַעַר (not used) according to some, to be soft, tender, related to **מַה** to flow, or **מָוַן** to melt away.

מַעֲוֹן m. a cake, equiv. to **מַעֲוָה**. According to Aruch (under **עֲנָא** signifying scorn, jest, **לְשׁוֹן עֲנָא**, i.e. it is used satirically (not *sermopiacentae*) nifies scorn, jest, **לְשׁוֹן עֲנָא**, i.e. it is used satirically (not *sermopiacentae*) mockers in feast," i. e. sycophants. The root is in **עֲוֹן**.

מַעֲוֵן (מעון), with suffix **מַעֲוֵי**, pl. **מַעֲוֵיִם** masc. strong place, a fortress; hence **מַעֲוֵי תַּיִר**. Tyre was called **מַעֲוֵי הַיָּם** sea fortress, and a Syrian deity was called **מַעֲוֵי הַיָּם** god of the strong ones, fig. defence, asylum, refuge. The form **מַעֲוֵיָה** (Is. 23:11) is instead of **מַעֲוֵיָה** with dagesh analysed.

מַעֲוֵה see **מַעֲוֵה**.

מַעֲוֵה p. n. m. (the needy one) from **מַעַר** equiv. to **מַעַר**.

מַעֲוֵה (pl. **מַעֲוֵהִים**) masc. 1) dwelling from **מַעַר**; accus. in the dwelling like **מַעֲוֵה** in the house; 2) cities of refuge; 3) p. n. of a city in Judah, near which there was a desert; 4) p. n. of a people.

מַעֲוֵה see **מַעֲוֵה**, **מַעֲוֵה**, **מַעֲוֵה** **מַעֲוֵה**.

מַעֲוֵה fem. equiv. to **מַעֲוֵה** dwelling habitation.

מַעֲוֵהִים 1) gent. from **מַעֲוֵה**, a dweller of Maon; 2) p. n. m.

מַעֲוֵהִים p. n. m. (my cities of dwelling). **מַעֲוֵה** masc. darkness, origin. veiling covering, from **מַעַר**.

מַעֲוֵה (only pl. **מַעֲוֵהִים**) m. the privy parts, orig. uncovering, from **מַעַר**.

מַעֲוֵה see **מַעֲוֵה**.

מַעֲוֵה p. n. m. (strength of God).

מַעֲוֵהוּ p. n. m. (the same).

I. **מַעֲוֵה** (inf. const. **מַעֲוֵה**, fut. **מַעֲוֵה**)

1) (not used) equiv. to **מַחֵץ** to split, to cleave, to break off, trans. to diminish, comp. **מַחֲצֵת**; 2) intr. to be little, trifling (in contrast to **רַבָּה**, e. g. as regards number, value, character or position; also to become little, few. Pi. **מַעֲוֵה** to do little. Hiph. **מַעֲוֵה** (fut. **מַעֲוֵה**) to diminish, to lessen, to do something by little or feebly. That

brightness, transparency of the sapphire (סַפִּיר); 2) p.n. of a town in Judah, perhaps, origin. poplar district; 3) p.n. of an encampment in the wilderness.

לְבָנָה (לְבוֹנָה) f. 1) frankincense, especially the white, and valuable sort, the best quality of which is called לְבָנָה זָכָה; the balm-plants are termed לְבָנָה עֲצֵי, hence also נִבְצַעַת הַלְבוֹנָה; 2) p.n. of a town near Shiloh.

לְבָנוֹן (white mountain, alp), p.n. of a high mountain chain, between Syria and Palestine, with the article הַלְבָּנוֹן. "The valley of Lebanon," is the valley situate between the chain of mountains of the Lebanon. The Lebanon, forming the northern border of the dominions of the ten tribes; these dominions are called אֲרָץ הַלְבָּנוֹן.

לְבָי p.n. m. (the white, fair one).

לְבָנָת (occurs in the name of the river שִׁיחֹר לְבָנָת, glass; see שִׁיחֹר).

לָבַשׁ (in pause or with accent לָבַשׁ, imp. לָבַשׁ, fut. וְלָבַשׁ), m. to clothe, to dress, origin. to tie round, related to הָבַשׁ. It has a double accus., like all verbs signifying wrapping round, but it is also found with אֵל of the garment, though the particip. pass. has

always the accus.; it is transf. also to clothing, in a moral sense, i.e. the being surrounded or penetrated mentally. Pual, to be dressed in official garments. Hiph. to clothe some one, with double accus.; with עָל to put on a dress over something. The Hiph., like the Kal, is used also in a figurative sense.

לָבַשׁ (fut. וְלָבַשׁ), Aram. the same. Af. הִלְבִּישׁ, like the Hiph. in Heb., but with ל of the person.

לָבַשׁ see לָבוֹשׁ.

לֹג (also לוֹג), m. name of a measure for fluids, and, according to tradition, the twelfth part of a hin. The root is לֹג to be hollow, deepened out.

לָג see לָל and לוֹג.

לָד (place of strife), p.n. of a place in Benjamin, later known as Lydda. לָדָר (root of לָד, not used), to quarrel, to combat, after the Arab.

לָה once Ketib for לָא.

לָה see לָא.

לָהַב (not used), to burn, to flame, related to לָאָב, comp. also שָׁלָהַב.

לָהַב (pl. לָהָבִים, const. לָהָבִי), m.—
1) a flame: פָּנֵי לָהָבִים flaming face, i.e. glowing with redness;
2) the glittering part of the sword, the blade; also used of the spear.

לָהָבָה (const. לָהָבָה, plur. לָהָבוֹת).

const. **לְהַבּוֹת** (להבות), fem. flame, often connected with **אֵשׁ**, but also blade, quite like **לֶחֶב**; from this probably arose **לִבָּה**.

לְהָבִים p.n. pl. of a people, probably equiv. to **לִיבִים** Lybians. So called on account of their living in the desert.

לְהַנּוּ (not used), extended from **הִנָּה**; hence sometimes to meditate, to reflect, to study; sometimes, to speak.

לְהַנּוּ m. thinking, studying; later, speaking, talking.

לְהַר (not used), probably equiv. to **לְהַט** to burn, to flame.

לְהַר p.n. m. flame.

לְהָא (fut. apoc. **וְהָלָא**), equiv. to **לְאָה** to be wearied, exhausted, which the Targ. renders **לְאָה**. Comp. **וְהָלָא** the origin. signification is probably, to languish, languish with thirst.

לְהָה, only Hith. **לְהָהִלֵּל** to be mad, confused, insane; hence, in the particip. form, a madman, he who does things without considering.

I. **לְהַט** to burn, to flame; hence **לְהַטִּים**, **אֵשׁ לְהַטִּים**, figur. flames darting forth, used of the tongue of man which burns, i.e. slanders. Pi. **לְהַטֵּם** 1) to kindle, burn away; 2) to fan, to produce a flame.

II. **לְהַטֵּם** (not used), only an extended

form, from **לָוַט** to hide, to wrap up; next, to practice necromancy; similar to which is **לָוַט**.

לְהַט m. 1) a flame, transf. to the blade of a sword; 2) pl. sorcery, origin. concealment, masking.

לְהַם (Kal, not used), equiv. to **לְהַם** to eat, origin. to swallow eagerly; but more correct, equiv. to **לְהַמּוּ** to murmur, to whisper; hence, Hith. particip. **מְהַמְמֵם** whispering, murmuring, i.e. speaking softly.

לְהַן see **הָן**.

לְהַן (Aram.) therefore, because, **לְהַן** because why, but, except.

לְהַק (not used), equiv. to **לְהַקֵּל** to assemble.

לְהַקָּה f. equiv. to **קְהֵלָה** assemblage, congregation.

לֹא for **לֹא**; see **לֹא**.

לֵא (or **לֹאֵא**) a particle for expressing a wish, *utinam*, would that!

O that! joined to the imperf. or fut. if a fut. event is in question, and with the preterite if a past occurrence is in question; in all cases, however, the subject of the wish or of the condition is considered as not fulfilled, and in a certain degree of doubt; e.g. **לֵא לִי חֲכָמִים** O that they were wise, that they understood this; **לֵא יִחְיֶה** O that he may live; **לֵא**

שִׁמְעֵנִי O hearken to me! it is natural that this wish passes into an interj., though we have no reason for considering this signification as primitive. See לֹאֲלֵל.

לֹדֶה (a desert, comp. לֹאֲלֵל, p.n. of a country. From which gent. לֹדִי, which see.

לֹדֶה (not used), probably equiv. to לָחַב to burn, to flame; compare לֹאֲלֵל.

לֹדִי (but only pl. לֹדִים, once also לֹבִים), gent. plur. the Lybians, hence in connection with Egyptians and Ethiopians; לֹדִים is the same.

לֹדֶה (not used), to be hollow, to be deepened out. See לֹדֶה.

לֹדֶה (probably from לֹדֶה, consequently from לֹדֶה, which see), p.n. m. (a dweller in the desert), from which gent. לֹדִי Lydian, name of a people.

לֹדֶה לֹאֲלֵל see לֹדֶה.

לֹדִים p.n. of a people of Africa or Egypt; different from לֹדֶה.

לֹדֶה (fut. יִלְוֶה) 1) to join some one, hence to accompany or dwell with some one. In this origin. signification לֹדֶה is connected with לֹדֶה, לֹדֶה, לֹדֶה. 2) to be under an obligation to some one; hence, to borrow from some one, the debtor being under an obligation

to the creditor. The same is *nezum esse* in Latin. Niph. to join some one, with לֹדֶה, לֹדֶה, or לֹדֶה, without distinction of purpose. Hiph. caus. of Kal in the second sense: to place some one under an obligation to oneself, to lend; hence, לֹדֶה he that lends, but לֹדֶה he that borrows, debtor. In reference to the original signification לֹדֶה is construed with the accus.

לֹדֶה (fut. יִלְוֶה), to deviate, to turn away, לֹדֶה from the looks. Niph. לֹדֶה to be perverted; hence לֹדֶה equiv. to לֹדֶה the perverted one, as a pers. noun, or the perversion itself as a neuter. Hiph. (fut. יִלְוֶה after the Aram.) to remove.

לֹדֶה (from לֹדֶה) m. 1) an almond or nut tree, but different from לֹדֶה; 2) p.n. of a city, afterwards called Beth-El; with הֵן לֹדֶה.

לֹדֶה (not used), according to some, to shine; hence, to be polished, from which לֹדֶה; according to others, the original signification is to engrave: thus, לֹדֶה tablet for engraving.

לֹדֶה (plur. לֹדֶה, dual לֹדֶה) m. a tablet, usually of stone, on which something is engraven, but also of wood; hence לֹדֶה-tablet-work. The tablets of the law were called

לוח; fig. לוחות הלב, the tablet of the heart.

לוחיה (probably tablet-work, or engraving), p.n. of a Moabite city.

לוחש p.n. in. (the silent one, or the whisperer), generally with the article הלוחש; see לחש.

לוח equiv. to לָאֵם 1) to wrap up, to conceal, particip. לֹוֹם pass., f. לֹוֹמָה. The particip. form לֹוֹם is used to distinguish it from לָם in the sense of secretly. 2) to be secreted, hidden, from which לָם particip. secreting, especially בָּלָם, בָּלָמָה. 3) to practice sorcery, necromancy, from which the part. pl. לְהָטִים or לְהָטִים. Hiph. לְהִטִּים (fut. apoc. וְהִטָּם) to wrap up the face in (ב) something.

לֹוֹם 1) m. veil; 2) p.n. m. (mourner, or necromancer).

לֹוֹט p.n. m. (one that conceals).

לֹוִי p.n. m. (one that is encircled, from לָוָה to encircle); next also patron. for לְוִי, plur. לְוִיִּם Levites, a portion of the tribe of Levi.

לֹוִי (plur. לְוִיִּם), Aram. the same.

לֹוִיָּה f. wreath, from לָוָה to encircle.

לֹוִיָּה (formed from לָוִיָּה), m. origin. an animal which winds itself; hence, serpent, rattle-snake; next, transf. to crocodile or large winding sea animals.

לֹוִי (not used) reduplicated from the

single root לו, in the sense of winding, circling.

לֹוִי (pl. לְוִיִּם) m. a spiral staircase, on account of its winding.

לֹוִיָּה (also לֹוִיָּה conditional conjunction, if not composed from לָם=לָם and לו, hence its distinction from לָם like לָם differs from לו.

לֹוִיָּה (from לוֹלָה by adding the old adj. termination; pl. לְוִיָּה, const. לְוִיָּה) f. (in the pl.) loops, from לוֹלָה to wind. The plur. form is from the sing. form לוֹלָה, and the latter is from the m. לוֹלָה.

I. לָוָה=לָוָה, 3 f. לָוָה, 3 f. לָוָה, 1 pl. לָוָה, inf. לָוָה, particip. לָוָה to tarry over night, probably from לוֹלָה (from which לוֹלָה); next, to stay or tarry generally, and also used of inanimate beings. Hiph. to allow to tarry; more frequently the abridged form לוֹלָה for לוֹלָה, fut. לוֹלָה, imp. לוֹלָה; but the causative element becomes gradually lost. Hith. הִתְלוֹוָה to tarry over night.

II. לוֹלָה (Kal not used) to revolt, to murmur, origin. equiv. to לוֹלָה to curse; hence Niph. with לוֹלָה to murmur against some one. Hiph. (also after the Aram. לוֹלָה) to murmur against (לוֹלָה) some one, almost like Niph. לוֹלָה to sip, to swallow, connected

with שָׂתַח. To which belongs also the redoubled form לַעֲלַע, which is abbreviated in עָלַע; see עָלַע.

לִּיץ to scorn, to mock, to laugh at, to deride. לִיץ a scoffer, a scorner. Hiph. הִלְיִץ (fut. יִלְיִץ) 1) to scorn, to deride, with the accus. and dat. 2) to interpret, hence מְלִיץ interpreter. Pi. לִיץ (particip. pl. לִיץִּים = לִי) to scoff, to scorn. Hith. הִתְלִיץ to conduct oneself as a scoffer, i. e. as a perverted one, a sinner. In reference to signification 2 of Hiph., see מְלִיץ.

לִּישׁ 1) to knead, connected with לָשׁ to press; 2) not used, to lick, from which לָשׁוֹן; 3) to be strong, from which לִישׁ.

לִישׁ once Ketib for לִישׁ, which see. לִיָּת (formed from לִיָּתָא, from לִיָּת) Aram. f. binding, joining, but only as a prep. by, at, לִיָּת equiv. to מֵעַם in Hebrew.

לִי see הִלֵּץ.

לִיָּה (not used) to deviate from something, equiv. to לִי.

לִיָּה see לִיָּה, לִיָּה.

לִי see הִלֵּץ.

לִיָּה f. perverseness, from לִיָּה.

לִח (pl. לִחִים) adj. m. moist, sapful; hence, fresh, young, transf. to new, unused. The root is לָחַח, which see.

לִח m. freshness, cheerfulness, from לָחַח.

לִחָה (not used) probably equiv. to לָחַח to look fresh.

לִחָם (with suff. לִחָמִי, לִחָמָם) m. 1) origin. equiv. to לָחַח food, used of the fire and brimstone which the Lord caused to rain down as food for the wicked; 2) the flesh, the body, connected with signification 1.

לִחָה (not used) fresh, sapful; hence, to be young, in the vigour of life, new, related to לָחַח, and perhaps also to לָחַח.

לִחִי (in pause לָחִי, with suff. לִחִיָּי, pl. לִחִיָּים, const. לָחִי, with suff. לִחִיָּה, לִחִיָּה) f. 1) jaw, cheek, so called from its freshness (as in other languages); to strike on the cheek, i. e. to humble; 2) chin; 3) p. of a district, complete רִמְתָּ לִחִי hill of jaws of rocks, i. e. pointed cliffs. The name is illustrated in the history of Sampson.

לִחִי equiv. to לָחַח to lick, to nibble off. Pi. to lick up; figur. to lick the dust, i. e. to prostrate oneself unto the dust.

לִחָם (fut. יִלְחָם) 1) to partake of food, to eat, comp. לָחַם Aram. (the root-syllable is לָח, extended by ם); hence equiv. to אָכַל with.

the accus.; with ל, however, to eat of something, to enjoy something, to delight in something; לחם רשף devoured by the flame; 2) to combat, to battle, with לחם and ל, origin. to devour the enemy, לחם is used similarly when speaking of the sword (Isa. 1:20; Ezek. 21:33). Niph. לחם (inf. absolute לחם) mutually combating, origin. devouring one another. The person against whom one makes war stands in the accus., or construed with ל, עם, אל and על, but also with ל, על it signifies to make war for some one; to besiege a town, const. with ל, על, עם. לחם (const. לחם) m. combat, siege (of the gates), the constructive form לחם is put for לחם. לחם (with suff. לחם) com. food, nourishment, bread, bread-cake, also corn. The food from the tree, i.e. its fruit; the bread of God, i.e. sacrifice; לחם to partake of a feast; לחם to prepare a meal; לחם my associate, he that partakes of my bread. לחם (Aram.) the same. לחם under לחם, see under לחם, but also as a p.n. m.; the meaning, however, cannot be defined. לחם p.n. of a place in Judah.

לחם (not used) Aram. to cohabit, to copulate.

לחם (with suff. לחם, formed from the m. לחם) f. a concubine.

לחם (fut. לחם) equiv. to לחם to press (comp. the changes between לחם and לחם, לחם and לחם). Niph. to press oneself forward against לחם something.

לחם (with suff. לחם) m. oppression, affliction, לחם לחם לחם bread or water of tribulation.

לחם (Kal, not used) equiv. to לחם to hiss, to whisper, or speaking with a soft hissing sound. Pl. of the whispering of conjurers, hence to conjure, to practice necromancy. Hith. לחם לחם mutual whispering, conversing secretly; with על לחם to hiss at some one.

לחם (pl. לחם) m. origin. whisper; hence, as in the verb, conjuring of sorcerers; concrete, amulet, transf. to prayer, which is read softly.

לחם see לחם.

לחם m. a kind of odoriferous medicine, perhaps *laudanum* (Auth. Vers. myrrh). The root is uncertain.

לחם (not used) according to some equiv. to לחם to conceal, to hide, like לחם Aram.

לחם f. a species of lizard, so called from its hiding itself.

לחם p.n. of a people in Arabia.

למים see למי.

לָמַשׁ (fut. יִלְמֹשׁ) to sharpen, to point, especially of the sharp looks of man; of the sharpening of iron, or of the ploughshare, transf. to hammer. Pu. שִׁלְמֹשׁ to be pointed, sharpened.

לֵיָהּ (for לְיָהּ, from the masc. לֵי, pl. לֵיִם) f. wreath, garland, festoon, equiv. to לְיָהּ.

לַיִל (const. לַיִל, with הַ paragogic לַיִל, plur. לַיָּלוֹת) m. night, and also as an adv. nightly, in opposition to יוֹמָם, figur. calamity, like חֲשָׁךְ. Root לָל.

לַיִלָּה (Aram.) the same.

לַיִלִּית fem. nightmare, a spectre; in Cabala, a p.n.f. supposed to be the mother of devils, formed from לַיִל by the termination יִית.

לֵן see לֵן.

לֵן see לֵן 3.

לָלֵן m. 1) a lion, from לֵן to be strong; 2) p.n. of a border town in Palestine, later called Dan; 3) p.n. m.

לָבַד (fut. יִלְבֹּד) origin. to draw the net in (comp. the root in לָבַד, next, generally to catch, to gather in (water), to conquer (a town) by siege, to take (by lot); figur. to catch some one by artifice. Niph. pass. to be caught, to be conquered. Hith. to join, to

connect oneself, to adhere together, e.g. of the water by the frost, of the scales of the crocodile.

לָבַד m. catching, either by an enemy, or in a snare.

לָבַד as an imp. from לָבַד; see לָבַד.

לָבַד for לָבַד unto thee. See לָבַד.

לָבַד p.n. of a place in Judah.

לָבַד (the invincible one), p.n. of a city in Judah.

לָבַד see לָבַד.

לָבַד (not used) to be invincible (after the Arab.), from which לָבַד.

לָלֵא see לָלֵא.

לָלֵד (fut. יִלְמֹד) origin. to meditate, to learn. From to learn, לָלֵד is transf. to train; hence, לָלֵד מְלָחָמָה trained to war; generally with (לָלֵד) to train to something.

Pi. to instruct, to teach, with accus. of the person, and with dat.

לָלֵד of the subject. Pu. to be trained, of beasts, soldiers, or songsters.

לָלֵד, לָלֵד; see לָלֵד.

לָלֵד see לָלֵד.

לָלֵד and לָלֵד p.n. m. (consecrated to God).

לָלֵד (לָלֵד, pl. לָלֵדִים) adj. m. (after the forms לָלֵד, לָלֵד) 1) learned, trained, practised, the tongue of the learned, i.e. a practised tongue; 2) subst. a practised one, a pupil, a disciple.

לָמַד (not used) after the Arab. to taste.

לָמַד p. n. m.

לָמַד see לָמַד.

לָמַד see לָמַד.

לָע m. throat, neck, from לָע.

לָעב (Kal, not used) to be pale, white, transf. like בָּחַל and בָּשַׁל to be ashamed. Hiph. הִלְעִיב to shame, figur. to scorn, to deride; comp. עֲלֵב in עֲלֵבָן.

לָענ origin. to stutter, to stammer, like עָלַנ transf. to speak unintelligibly, outlandish, to scorn, to deride (origin. to mock the stammering of some one). Niph. to stammer; hence נִלְעַנ a stammerer, an unintelligible one. Hiph. to scorn, to mock, to deride; constr. with לָ, נָ, and עָל, with אָרַרְי to mock some one speaking.

לָענ m. scorn, scoffing, mocking; also used as the cause of scorn.

לָענ adj. m. scorning, speaking outlandish, לָעֲנִי מָעוֹנ (Author. Vers. mockers in feasts), slanderer.

לָעַד (not used) after the Arab. to put in order.

לָעֲדָה p. n. m. (order).

לָעֲדִין p. n. m. (one that puts in order).

לָעָה 1) to speak, to relate, not in a bad sense; hence לָעָה speech; 2) to stammer, equiv. to לָעַנ; לָעָי (Job 6:3) is, according to some, in the same sense with the accent

ante-penultimate on account of the pause.

לָעָה (only Isa. 50:4) f. speech.

לָעָה equivalent to לָעַנ to stammer, or to speak outlandishly; hence עָם לָעָה.

לָעַט (Kal, not used) origin. to eat, to taste; hence in Hiph. הִלְעִיט to cause to eat, to give to eat, always with the sub-signification of eagerness.

לָעַן (not used) equiv. to לָעַן 2, to denounce, to curse, from which:—לָעֲנָה f. wormwood, poisonous herb. לָעַף only in שִׁלְהֵב=שָׁלַח; hence=לָהֵב according to some; possibly, however, the לָ is interpolated.

לָפַד (not used) to flame, to burn; the radical is לָף, related to לָב, if the לָ in לָפִיד is not merely the suffix of a noun (לָף) without belonging to the verb.

לָפִיד (pl. לָפִידִים) m. flame, לָפִיד de-spised torch, i.e. torch cast away; לָפִיד flame of fire.

לָפִידוֹת p. n. m. (flames, torches).

לָפִיד see לָפִיד.

לָפַת (fut. יִלְפֹּת) to bend, to curve; hence, to cause something that is straight to bend or to fall; related to לָכַט. Niph. 1) to cringe, to turn round for the purpose of looking; 2) to curve, i.e. to take an indirect way.

לָצוֹן m. scorn, scoffing, לָצוֹן אִישׁ לְצַח, i.e. לָצוֹן.

לָצוֹן belongs to לָצוֹן; see לָצוֹן.

לָצוֹן (not used), probably equiv. to לָצוֹן, to guard, to watch, to keep;

hence, to superintend; from which probably לָצוֹן, which see.

לָצוֹן p.n. of a place in Naphtali.

לָקַח (fut. יִלְקַח, imp. קַח, seldom לָקַח, with הָ finis לָקַח, inf. לָקַח, const.

לָקַח) to seize, to lay hold of by (הָ) the hand; next, to take, generally;

this, the general signification, is used in the most manifold appli-

cations, e.g. to take a wife, i.e. to marry; to take a wife for (הָ) some

one; to take away, to take off; to accept, to receive, to take under

protection; to take in, i.e. to insinuate oneself in some one's fa-

vor (by looks or by manner); to conquer (in a hostile sense); to

fetch away, to bring away, to take away, to offer as a present; to take

possession of, and other verbs in which the sense of "taking" is

predominant. Niph. to be taken away, to be taken as booty, to be

removed, etc.; more frequently, however, occur as passive, Pu.

לָקַח in pret. and Hoph. יִלְקַח in fut. Hithp. לִקְחוּ לָקַח to adhere

together, used of the fire which flames up; comp. לִקְחוּ לָקַח.

לָקַח (with suff. לָקַח) m. 1) the taking in or possessing by enticing; pre-

possession; 2) that which one receives, adopts: doctrine, knowledge, wisdom.

לָקַח p. n. m. (one rich in knowledge, or one who prepossesses people in his favour).

לָקַח (fut. יִלְקַח) to gather, to gather up (ears of corn, manna, flowers,

stones, etc.), proceeding from the original signification of "taking

up," equiv. to לָקַח in Aram. Pi. to gather up often. Pu. to be

gathered (one to another, Isaiah 27:12). Hithp. to gather them-

selves, to assemble at (לָקַח) a place.

לָקַח m. the gathering (of ears of corn, grapes), after-gathering, glean-

ing. לָקַח see לָקַח.

לָקַח (3 pers. pl. יִלְקַחוּ, fut. יִלְקַחוּ) to lick, especially to drink in a licking or

sipping way, applied to man as well as to dogs. Pi. לָקַח the same.

לָקַח (Kal, not used), origin. to be hard, sapless, transf. to be late in

season (of fruit). Pi. לָקַח (is denom. from לָקַח fruit late in

season), to gather the fruit late in season. See לָקַח, לָקַח.

לָקַח m. 1) grass in late season, math; 2) fruit late in season, from which

לָקַח; to gather the לָקַח.

לָשֹׁךְ (not used) to suck, to sip the

juice; the root is **לש** equiv. to **לש**, **לש**, **לש**, and others.

לש (after the form **לש**, with suff. **לש**) m. 1) sap, juice, transf. to sweet, juicy things (of cakes); hence **לש** oil-cake; 2) vigour, sap of life.

לש (const. **לש**, pl. **לש**) com. tongue, proceeding from the idea of licking (formed from **לש**, **לש**, with the termination **לש**); but next, tongue generally, as the organ of speech; hence, upon, under the tongue, of speech; **לש** a man of tongue, i.e. a slanderer; **לש** a babbler, a mountebank; hence, generally speech, language, and in the latter sense used for people with a distinct language. **לש** is also transf. to inanimate subjects, e.g. golden tongue, i.e. a bar of gold; fire-tongue, i.e. flame; tongue of the sea, i.e. a gulph, for which **לש** alone is sometimes used.

לש (not used) to lay, to lay down, to abate; the same is **לש** in reference to anger, tide, storm.

לש (pl. **לש**, const. **לש**) f. assembly-room, dwelling-room, from **לש**, like **לש**, **לש**, from **לש**, *cubiculum* from *cubare*; especially used of the chamber of the priesthood. See **לש**.

לש (not used) probably to shine, for which some analogies are found.

From which:—

לש m. 1) name of a precious stone, opal or ligure; 2) p.n. of a city, which was formerly called **לש** or **לש**.

לש denom. from **לש**, but only Po. **לש** to use the tongue, i.e. to slander; hence Part. **לש** in Keri, **לש** from Pi. Hiph. the same.

לש (def. pl. **לש**) Aram. equiv. to **לש** Heb. the tongue, speech, people, etc.

לש (not used) after the Arab. to cleave, to split.

לש (split of the earth) p.n. of a city on the east of the Dead Sea, having warm baths. The Targum has **לש** Callirrhoe.

לש (not used) to extend, to expand, to spread out, especially of a garment or mat; hence related with **לש** (in **לש**), comp. **לש** in **לש**. From which **לש**, which see.

לש (not used) to receive, to take up, to hold, probably related to **לש** or **לש**, or **לש** is equiv. to **לש**, since **ל** in many verbs of **לש** is not of the root.

לש m. name of a corn measure, the half of a *cwr*. See the verb.

חַץ (not used) equiv. to **פָּתַח** to tear off, to break off (comp. **חָתַח**, **חָתַח**). Niph. **חָתַח**=**חָתַח** to be broken, dashed to pieces (of the teeth); see **חָתַח**.

८

Mem (**מֵם**), the thirteenth letter of the alphabet, and as a numeral counts 40. The signification of the name is: a well, water, not unlike the shape of the letter. It interchanges with **Beth** and **Pey** as a labial, sometimes also with the weak labial **Lamed**, e.g. מַלְטָן, דִּיבּוֹן, דִּיבוֹן, מְלַח, מְלַח, אֲרָמָה, אֲרָמָה. As a liquid **Mem** interchanges with **Nun**, **Gimel**, **Lamed**, as will be seen in the course of this letter. **Mem** is used—1) as extending the form of some short roots, e.g. מֶדֶק; 2) in the formation of the quadriliterals; 3) as nominal affix to form long nouns from short ones, e.g. מֶמֶךְ in כְּנָרֶמֶךְ, בְּתָרֶמֶךְ, שָׁלֶמֶךְ, עֲזָרֶמֶךְ, וְשָׂרֶמֶךְ, מְלָכֶמֶךְ, and others; —מֶ- as סְפָעֶמֶךְ, יוֹמֶמֶךְ, and others; —מֶ- as חֲרָטֶמֶךְ; —מֶ- as חֲרָטֶמֶךְ, חֲרָטֶמֶךְ, חֲרָטֶמֶךְ.

ד (i.e. followed by *dag. forte*); see מֶה.

מ see מן.

מַה (Aram.) interr. pron. what? and
also without being an interrog.,
something like **מָה** in Hebrew.
וְהַמַּה that which.

בֵּית־בָּקָר m. place for feeding or fattening cattle, stable; or place where the fodder is kept, magazine. Root **בָּקַע**.

קָמָר masc. power, strength, might;
hence **בְּכָל־קָמָר** with all might;
frequently as an adv. **בְּמָאֵר מָאֵר**
with great might, i.e. very; like-
wise, **עַד לְמָאֵר**, **עַד קָמָר** the
same, **קָמָר** very, entirely, swiftly,
soon, according to the context.
The root is **קָמָר**.

מִצָּד (not used) to measure, to fix limits, comp. מִצָּד Aram., similar to מִצָּד in מִצָּד a vessel, utensil, etc. מִצָּד (const. מִצָּד, dual מִצָּדִים, pl. מִצָּדוֹת) fem. origin. a quantity, a number; next, a fixed number; 1) a hundred, after the analogy of מִצָּד and מִצָּד which also assumed the signification of a definite number from an indefinite one. The pl. מִצָּדוֹת sounds in Ketib מִצָּדִים, as being from the sing. מִצָּדִי. Ecclesiastes 8:12, מִצָּד stands for מִצָּדִי or מִצָּדִים. 2) one from a hundred (monthly), a percentage as interest; 3) p.n. of a tower in Jerusalem.

מִצָּה (dual מִצָּתַיִן) Aram. the same.
 מִצָּה (only pl.) m. desire, longing.
 Root מִצָּה.

מִנְדָּה (contracted מִדָּה) m. a fault,
blemish, quite like מִדָּה used

either of a physical or moral defect. See **מָאָם**.

מִאֲוֵחַ adv. (contracted from **מִאֲוֵחַ וְיָכַח**) 1) anything; after the negations of **לֹא**, **אֵין** not anything, nothing; 2) any how. It is not connected with **מֵוֶם** or with **מֵאֵוֶם**, nor is it the fem. of these words.

מְאוֹר (const. **מֵאֹר**, pl. **מֵאֹרוֹת**, **מֵאֹרִים**) m. light, an object giving light; hence of the sun, the moon, candlestick, whilst **אוֹר** denotes the light itself that shines. **מְנוֹרָת** the candlestick (that diffuses light), figur. **מְאוֹר עֵינַיִם** the light, or the cheerful look of the eyes.

מְאוֹרָה f. from **מְאוֹר** brilliancy, i. e. the brilliant eyeball of the basilisk. The feminine termination often serves to express a metaphor, as in **מְצֻחָה**, **בְּנִפּוֹת**, **קְרִנּוֹת**. According to others, it is equivalent to **מְעֻרָה**, **מְעֻרָה**.

מֵאֵנִים (only dual **מֵאֵנִים**) f. balances, the dual on account of the two scales. The root is **אָנַן** to weigh.

מֵאֵנִין (Aram.) dual, the same.

מֵאוֹת see **מֵאָה**.

מֵאֲכָל m. that which is eaten, that which serves for food; hence, food, corn, fruit, **עֵץ מֵאֲכָל** fruit-tree, **כֹּחַ מֵאֲכָל** sheep for slaughter. **מֵאֲכָלָה** fem. the same, in a figur.

sense, the devouring; **שֵׁן מֵאֲכָל** of the fire.

מֵאֲכָלָה (pl. **מֵאֲכָלוֹת**) fem. a knife, origin. that with which one eats (part. Hiph.).

מֵאֵל p.n. of an Arabian people, designated the descendants of Yoktan, whose first ancestor was **מֵאֵל**, which see.

מֵאֵם 'not used) to lack, to want, in contrast to **מֵם** to be perfect. The form is abridged from **מֵאֵמָה**, which is reduplicated from **מֵאֵ** to diminish, to take away. Comp. **מֵאֵן**; from which **מֵאֵוֶם** and **מֵוֶם**.

מֵאֵמָנָה (plur. **מֵאֵמָנִים**) m. strength (origin. subject of strength), with **מֵאֵ** strong in power, also in wealth; hence, treasure.

מֵאֵמָר m. word, command, origin. that which is said or commanded.

מֵאֵמָר (Aram.) the same.

מֵאֵן Aram. (def. **מֵאֵנָה**, plur. **מֵאֵנִין**, const. **מֵאֵנִי**) m. a vessel, origin. size, measure, from **מֵאֵן** equiv. to **מֵאָה** Heb.; comp. also **מֵאֵן** is the formative syllable, as in **מֵאֵן**.

מֵאֵן (Kal, not used) not being, wanting, formed from **מֵאֵן**, and the same as **מֵאֵן** (see below). Pi. **מֵאֵן** (fut. **מֵאֵן**) to negative, refuse. Comp. also **מֵאֵם**.

מֵאֵן (origin. particip.) adj. m. to negative, refuse.

מִאֵן (pl. מִאֵנִים) adj. m. the same.

מִאֵס (fut. מִאֵס) to despise, disdain, reject, constr. with accusative and 3. Niph. 1) to be despised; 2) formed from מָסַם: to melt, to be dissolved, to vanish.

מִאֵסָה m. that which is baked, from אָפָה.

מִאֵפֶל m. darkness, from אָפַל.

מִאֵפְלִיָּה f. the darkness from God; יָהּ is here like יָהּ in שְׁלֵה־בְתִיָּה; according to others, לִיָּהּ is an adj. termination from לִי, and hence fem. for לִיָּהּ.

מִאָּר (Kal, not used) to stab, pierce, origin. to hurt, either equiv. to מָרַד or אָרַר. Hence, Hiph. to cause pain, to wound, to hurt, צָרַעַת סֵלֶךְ מִמֵּאִיר piercing thorn, צָרַעַת מִמֵּאִיר a fretting leprosy.

מִאֲרֵב m. 1) place of watching, ambush; 2) the act of watching; concr. for abstract, they that lie in ambush.

מִאֲרָה (from מֵאָר, after the form יִרְשָׁה) f. imprecation, curse.

מִאֲתָּה = מִן, see אֲתָּה.

מִבְּדֻלָּת f. separated place.

מִבּוֹאִים (מִבּוֹאִים) masc. 1) entrance, avenue (to a gate, to the sea), from בּוֹא to come in; 2) descent, of the sun, origin. its going to set; hence also, the west, western parts.

מִבּוֹכָה fem. confusion, confoundedness, from בּוֹךְ.

מִבּוֹל (from יָבַל) masc. flood, especially of the great deluge.

מִבּוֹנִים (Ketib) m. plur. formed from בּוֹן (root בּוֹן) insight, prudence, wisdom; transf. to wise doctrines, abs. for concr.

מִבּוֹסָה f. treading down (with the feet), destruction. Root בּוֹס.

מִבּוֹעַ (pl. מִבּוֹעִים) m. a spring, from בָּעַ.

מִבּוֹקָה (for מִבְּקָה) fem. emptiness, void, waste; from בָּקַק.

מִבּוֹשׁ (only plur. מִבּוֹשִׁים) m. privy part; from בּוֹשׁ.

מִבְּזָה f. contempt, disdain; hence מִבְּזָהּ, which see.

מִבְּחֹר m. selection, choice; concr. that which is chosen.

מִבְּחֵר m. 1) the same; 2) p.n. m.

מִבְּטָח (with suff. מִבְּטָחָה) m. prospect, hopes, object of hopes; from בָּטַח.

מִבְּטָא m. connected with שְׁפָתַיִם pronunciation, speech. See בָּטָא.

מִבְּטָחָה (with suff. מִבְּטָחָה, plural מִבְּטָחִים) m. confidence, object of confidence, safety; from בָּטַח.

מִבְּלִגִּית f. brightness, cheerfulness. See בָּלַג.

מִבְּנָה m. a building, from בָּנָה.

מִבְּצָר (const. מִבְּצָרִים, pl. מִבְּצָרִים) m. 1) fortress, fortification, with or without עִיר מִבְּצָרוֹת; עִיר מִבְּצָרוֹת castles, burghs 2)

p.n. masc. (fortification, or rather fortifier).

מְבַרַּח masc. flight, concr. fugitive.

See מְבַרַּח.

מְבַשֵּׁם see מְבַשֵּׁשׁ.

מְבַשֵּׁשׁ p.n. m. (fragrance).

מְבַשְׁלֹת (plur. מְבַשְׁלוֹת) f. hearth, on which the cooking is prepared.

מָג p.n. m. a magi, a priest (among the Persians); hence מַגְלֵי רֹבֵב head-magi.

מְנַבִּישׁ p.n. of a place.

מְנַבְּלֹת f. cord, string; from מְנַבֵּל = חֶבֶל.

מְנַבְּשָׁה fem. a turban, from its hill-like appearance; different from מְנַבְּשָׁה.

מְנַד (not used) to be distinguished, precious, excellent. From which:

מְנַדִּים (pl. מְנַדִּים) m. that which is noble, precious things, e.g. of heaven, i.e. fruit; also joined with מְנַדִּי precious fruit.

מְנַדִּי (also מְנַדִּי—origin. that which is noble, adorned, rich in fruit) p.n. of a city in the territory of Manasseh; hence, מְנַדִּי מְנַדִּי, מְנַדִּי valley, water near Megiddo, i.e. the valley and the brook of Kishon.

מְנַדִּיָּאֵל p.n. m. gift of God.

מְנַדִּל (a tower) p.n. of a city in Egypt.

מְנַדִּלִּים (plur. מְנַדִּלִּים) m. 1) a tower (of castles), or a small one in a vineyard; 2) anything of ele-

vated position, as a scaffold, stage, balcony; figur. eminence, greatness; concr. the great. 3) in several proper names of places, e.g. מְנַדִּלֵּאֵל (the Tower of God) p.n. of a city in Naphtali; מְנַדִּלֵּאֵל (Tower of Gad) p.n. of a city in Judah; מְנַדִּלֵּאֵר (Tower of herds) p.n. of a place near Bethlehem.

מְנַדִּנָּה f. preciousness, nobleness, only pl., precious gifts.

מְנַדִּי p.n. of a northern people, whose king was called מְנַדִּי; this people is, according to Josephus, of Scythian origin.

מְנַדִּי (pl. מְנַדִּיִּים) m. 1) fear, from מְנַדִּי = יָרָא. 2) from מְנַדִּי (to dwell) abode, sojourning (as a stranger); hence, pilgrimage, itineracy, in the biblical sense.

מְנַדִּיָּה f. 1) from מְנַדִּי, 1, fear, terror, like מְנַדִּיָּה of which the plur. occurs in this sense; 2) store, magazine, from מְנַדִּי to assemble, to collect.

מְנַדִּיָּה f. an axe, from מְנַדִּי.

מְנַדִּי m. a sickle, from מְנַדִּי.

מְנַדִּיָּה f. something rolled together, roll of manuscript; complete, מְנַדִּיָּה מְנַדִּיָּה, especially of the scroll of the Law.

מְנַדִּיָּה (const. מְנַדִּיָּה) f. according to some, multitude, host, from מְנַדִּי;

but the more correct derivation is from מנ, so that מנ is a contraction from מנ, signifying, end, aim, goal; compare מן.

מנ (Kal, not used) to be enabled; hence מנ 1) to deliver into the power of some one, to surrender (the enemy) into the hand of some one (מנ); 2) denom. from מנ to protect, to shield, to surround (of a crown).

מנ (with suff. מנ, pl. מנ, const. מנ) com. a shield, from מנ to shield, to protect; hence מנ an armed man (a robber); transf. to God, as Protector; the princes also are called, the shields of the earth.

מנ (formed from מנ) f. a cover, which protects; figur. מנ the cover of the heart, i.e. stubbornness, obduracy.

מנ f. threatening (of God), reproof, curse.

מנ f. a blow, a plague, through war or pestilence; next, the perishing of multitudes.

מנ p.n. m.

מנ equiv. to מנ to flow along, to pour forth; also, trans. מנ to be poured forth, to be delivered up to (מנ) the sword. But generally in this sense only in Pi. מנ to

deliver up forcibly; also מנ, from מנ.

מנ (Aram.) the same. Pi. to thrust, overthrow.

מנ f. a saw, from מנ.

מנ (thrust), p.n. of a city in Benjamin.

מנ fem. diminishing, deduction, from מנ, only used in pl.

מנ fem. clod, lump, from מנ, which see.

מנ (pl. מנ, מנ) m. 1) origin. liberties which belong to the possession of the town; hence also, the open place round a building, place of pasture. 2) district belonging to the town, מנ town having a suburb. See מנ II.

מנ (with suff. מנ and מנ, plur. מנ and מנ)—1) garment, which is worn on the body, from מנ (like מנ) linen garment. 2) tract, extent; hence, מנ her extent; 3) measure, מנ the portion meted out.

מנ (Aram.) masc. an altar for sacrifices.

מנ m. 1) a place to which cattle are driven, meadow, common, plain (not cultivated), steppe, but always where there is pasture for cattle; hence, מנ. 2) יעפא נאח מ, a desert, a waste, either from a

natural cause or from the power of man; complete, **מְשֻׁמָּד**. **הַמִּדְבָּר** the Arabian desert, of which **בְּאֵרן**, **סִינִי**, **צִין**, are only parts. Figur. deserted, i.e. naked and bare, stripped of ornament. 3) speech, address, from **דָּבַר** to speak, which is more correct than, "organ of speech," as translated by some.

מָדַד (in the pret., more frequently the analysed form; fut. **יִמָּד**, inf. **מִדֵּד**) 1) to measure, to mete out; hence, figur. to recompense. 2) to stretch, to extend, probably the original idea of signification I. Niph. to be measured, meted out. Pi. with the double signification of Kal. Po. **מִדְּדוּ** to measure. Hithp. **הִתְמַדְּדוּ** to stretch oneself out, to spread oneself.

מִדְּדָר m. according to some = **מִנְדָּר**, flight, departure (of sleep); according to others, 3 pers. pret. Pi. from **מָדַד**; thus **מִדְּדָר עָרַב** (Job 7:4) the night stretches, i.e. lasts too long for me; Author. Vers. however, "and the night begone."

מִדָּה belongs to **מָדַד**; see **מִדָּה**,

מִדָּה belongs to **מָדַד**; see **מִדָּה**.

מִדָּה (not used) to be in the midst; hence **מִדָּה** p.n.

מִדָּה (from the masc. **מִדָּה**) f. 1) extent, size, stature, **מִדָּה אִישׁ** a man

of high stature; the same is the pl. **מִדּוֹת**; hence **אֲלֵשׁ מִדּוֹת**, and transf. to space and time: **מִדָּת** **בֵּית מִדּוֹת** duration of life, **מִדָּה** spacious house; 2) measure, measurement; hence **מִדָּה חֶבֶל** cord for measuring, a measuring reed; figur. tribute, origin. quantum, measure; 3) equiv. to **מָדָה** garment, thus the plur. **מִדּוֹת**, **פִּי מִדּוֹת** hem of the garment or garments.

מִדָּה (also **מִנְדָּה**, const. **מִנְדָּת**) Aram. f. tax, tribute; origin. appointed tax; the same as **מִדָּה** in Heb.

מִדְּהָה f. surname or poetic term for Babel, she who exacts gold, or takes gold for booty; from **דָּהַב** Aram. = **דָּהַב**, or, seat of gold, wealthy one; according to some, the reading is **מִדְּהָה**, which see.

מִדְּהָה (in signification I, only plur., with suff. **מִדְּהָהִים**) m. 1) garment, raiment, from **דָּהַב** II.; 2) sickness, from **דָּהַב** I.

מִדְּהָה m. seduction, from **דָּהַב**.

I. **מִדּוֹן** (pl. **מִדּוֹנִים**) in the Keri often for **מִדְּיָנִים** m. 1) strife, quarrel, contention, or concr. object of contention; 2) p.n. of a Phœnician city.

II. **מִדּוֹן** masc. length, size; hence **אִישׁ מִדָּה = אִישׁ מִדּוֹן**. The Ketib reads **מִדּוֹן**.

מִדּוֹנָה (compounded of **מִדּוֹן** and **נָה**) adv.

of interrogation, why? wherefore?
origin. on what grounds? different
from לָמָּה for what purpose?

מִדָּוֶר (Aram.) masc. dwelling, abode,
from דָּוֶר.

מִדָּוֶה f. wood-pile, stake, funeral-
pile, from דָּוֶר.

מִדָּוֶה f. the threshing, concr. that
which is threshed; hence figur.

מִדָּוֶה my threshed (oppressed)
people.

מִדָּוֶה m. thrust, fall, from דָּוֶה.

מִדָּוֶה f. thrust, fall, destruction,
from דָּוֶה to push.

מִדָּוֶה middle country, p. n. f. of a coun-
try, Media; used also as the name
of the people; gent. מִדָּוֶה a Mede.

מִדָּוֶה (Aram.) the same; gent. מִדָּוֶה,
def. מִדָּוֶה (Ketib מִדָּוֶה) Median.

מִדָּוֶה (contracted from מִדָּוֶה) suffi-
cient, that which suffices; there-
fore belongs to יָדִי.

מִדָּוֶה see under יָדִי.

מִדָּוֶה (pl. מִדָּוֶה, which stands also in
the Keri מִדָּוֶה, from מִדָּוֶה) m.
1) strife, from דָּוֶה; 2) p. n. of an
Arabian national tribe on the East
of the Ælanitic Gulf; gent. מִדָּוֶה.

מִדָּוֶה track, p. n. of a city in the
desert of Judah.

מִדָּוֶה (Aram.) equiv. to מִדָּוֶה, a
province, a country, from דָּוֶה.

מִדָּוֶה f. district of a certain jurisdic-
tion; hence, province, district, stad-

holdership, country; מִדָּוֶה the
fat country, i. e. Palestine; see דָּוֶה.

מִדָּוֶה f. mortar, stamper, from דָּוֶה.

מִדָּוֶה place of manure, p. n. of a
Moabite city. Root דָּוֶה.

מִדָּוֶה fem. 1) dung-hill; equiv. to
דָּוֶה; 2) (dunghill) p. n. of a city
not far from Jerusalem; 3) p. n.
of a city in Judah.

מִדָּוֶה (from דָּוֶה, like מִדָּוֶה from
צָוֶה) m. 1) strife, contention; only pl.

2) p. n. m. quarrelsome one; gent.

מִדָּוֶה for מִדָּוֶה.

מִדָּוֶה (plur. מִדָּוֶה) masc. knowledge,
science, from יָדָע; the י is re-
placed by dagesh.

מִדָּוֶה see מִדָּוֶה.

מִדָּוֶה f. piercing, from דָּוֶה.

מִדָּוֶה (Aram.) masc. equiv. to מִדָּוֶה
dwelling; see דָּוֶה.

מִדָּוֶה f. steps, stair, stile, terrace,
from דָּוֶה to step up; also, degree.

מִדָּוֶה m. step, also place on which
one steps.

מִדָּוֶה m. origin. research, investiga-
tion, expounding; next, every ex-
position of a text; hence מִדָּוֶה
מִדָּוֶה a complete history
of the book of Kings; see דָּוֶה.

מִדָּוֶה (generally מִדָּוֶה, supposed to
be the article) p. n. m.; more cor-
rectly however מִדָּוֶה, see under דָּוֶה,
דָּוֶה not being the article.

מִדָּוֶה (in the closer connexion of words

מה; else מה, which is joined by makkaph to the succeeding word, and is also followed by dagesh forte; preceding gutturals, מה is used, e.g. before מ and נ, sometimes מה; before ה, ח, ע, מה or מה with few exceptions) interr. pron. what? of inanimate things (see מי) used of a direct or indirect question, mostly in the beginning of the sentence, and without distinction of gender and number, as in some languages. מה is applied: 1) as a subst., hence also, as second part of state of const., e.g. מה חכמתם whose wisdom; in this sense, or where the sentence is suddenly interrupted by a question, as מה אנחנו? (Ex. 16:7, "and what are we?") מה follows at the end; 2) what? of what kind? especially when referring to persons, e.g. מה אלה of what kind are these? 3) what! as reproaching, censuring, rejecting; hence equiv. to why? how? this mode of question sometimes turns into a negation, e.g. מה טוב how goodly? מה נורא how awful! מה תריונו why chide ye with me? מה יתלך what goes away? (nothing goes away); 4) as an indefinite, somewhere, something, in which case it follows at the end,

e.g. מה יהי whatever it be; with ש succeeding; hence, that which, where the relative ש or אשר is sometimes omitted. The following compositions ensue from connection with prepositions: 1) במה, במה wherein? whereat? whereby? wherefore? according to the signification of ב in the context; 2) במה about what? as what? i.e. in what condition? how large? how much? how often? how long? where ב is used as a comparison, and מה what, to be taken in a suitable relation. Sometimes less as an interrogative than as an exclamation, e.g. ערבבמה פעמים how many times! O מה במה שנים 0 how many years! later even indefinite; 3) למה (where the connection is so close that מה has lost the accent; the forms למה Job 7:20, למה Ps. 42:10, 43:2, are exceptions) why? what for? למה למה why then? later: that not, lest; comp. מה. The orig. form למה is used before gutturals only; למה on which account, because, is only found later. Prepositions less closely connected with מה are: ערבמה how long; עלמה upon what? why? מה is sometimes entirely joined to the succeeding word, e.g. מימי, ממה, מלמה.

מִחְלָאִיח, מִחְלָאִיח compounded of
מִחְלָאִיח, מִחְלָאִיח, מִחְלָאִיח, מִחְלָאִיח,
מִחְלָאִיח. See also מִחְלָאִיח.

מָח (Aram.) the same, otherwise מָח;
מָח that which, מָח like that,
as, מָח that not, lest; likewise
מָח.

מָח (not used) to flow, to run, from
which מָח (pl. מָח). In like man-
ner the roots מָח, מָח are formed,
from which arose מָח, מָח.

מָח (Kal, not used) to refuse, to ne-
gative; comp. the root מָח in מָח.
From which Hithp. of the redup-
licated form מָח to hesi-
tate, to linger.

מָחָה (const. מָח-) f. noise, alarm,
rage, roaring, transf. to confusion,
from מָח.

מָחָה (Pers.) p. n. m.

מָחָה p. n. m. (God is the Bene-
factor).

מָחָה (const. מָחָה) adj. masc. swift,
hasty; hence, expert, ready, skil-
ful (e.g. in writing).

מָחָה origin. to cut off, enervate, to
deprive some one of power; hence
figur. of the wine, to weaken it
by mixing; related to מָח to cir-
cumcise.

מָחָה m. either abstr. walking, walk,
or concr. journey, road; מָחָה
particip. plur. Hiph. they that ac-
company.

מָחָה m. praising, exalting, approval;
therefore used as a subs. verb.

מָחָה p. n. m. (praise of God).

מָחָה (only pl. מָחָה) m. blow,
stroke, from מָחָה.

מָחָה (only pl. מָחָה-) f. equiv. to
מָחָה, from which it is a soft-
ened form, a net, from מָחָה = מָחָה.

מָחָה (const. מָחָה) fem. over-
throwing, destruction, from מָחָה
to overthrow.

מָחָה f. according to some, turn-
ing, changing, improving; hence,
מָחָה house of correction, of
amendment; according to others,
from מָחָה to turn, to bend; a
house whose inmates are put in
the stocks.

מָחָה (Kal, not used, and Psa. 16:4,
uncertain) to hasten, run away;
the origin. signification is, to flow,
transf. to swift walking or running;
comp. מָחָה, מָחָה, מָחָה,
hence related to מָחָה. Niph.
מָחָה to over hurry, act precipi-
tately; hence, figur. to be incon-
siderate, impetuous (of the enemy),
לָב to be over hasty in daring,
not persevering in courage. Pi.
מָחָה to hasten, despatch, to pre-
pare to take flight; figur. to do
something readily, skilfully. The
infin. מָחָה is also used as an adv.
quickly, swiftly.

מָהַר (fut. **יִמְהַר**) origin. to barter, change, equiv. to **מָרָה**, since purchasing formerly consisted in bartering; also, to buy, to purchase, especially of the bartering for idols, and of the purchase of a wife by a dowry (to endow).

מִלְהָרָה m. enlistment money, purchasing price of a wife, i. e. the dowry which she brings the husband.

מְהֵרָה (origin. infin. Pi.) adv. swiftly, quickly, probably also an adj. m.

מְהֵרָה fem. (after the form **יִרְשָׁה**, **הִרְנָה**) hurry, haste, quickness; frequently, however, only as an adv., swiftly, quickly, like **מְהֵרָה**, especially with prepositions.

מְהֵרָה p. n. m. (swift one).

מִהְתָּלָה f. scorning, deception, deceit; see **הִתָּלַל**.

מוֹ equiv. to **מָה**, and only used in connection with the prepositions **לְ**, **בְ**, **כְ**; see **כִּמוֹ**.

מוֹאָב 1) p. n. m. (the desirable one, **מוֹאָב**=**מוֹאָב** from **יֵאָב**) from this the name of a national tribe, whose ancestor was called Moab; 2) p. n. of the country (hence fem.), Moab, on the east side of the Dead Sea; gent. **מִּמְּוֹאָבִי** m., **בְּיָה**— and **בֵּית**—f. **מוֹאָבִי** read **מוֹאָבִי**; see **מוֹל**.

מוֹכָא m. entrance, equiv. to **מָכָא**; comp. **מוֹכָא**.

מוֹנֵה masc. red sandal-wood (Kimchi

renders it brazil-wood); but frequently with the article **אֶלְמוֹנֵה**.

מוֹנֵה (fut. **יִמְוֵה**) to flow; hence fig. to be disheartened; origin. the courage melting from fear, dissolving. Niph. **נִמְוֵה** to be melted, dissolved, figur. of the dissolution of a host of people from timidity and fear. Piel **מוֹנֵה** to cause to melt or dissolve, to dishearten; of the earth, to soften it by rain. Hithp. **הִתְמוֹנֵנִי** the heart melting away or dissolving from fear.

מוֹדֵה (not used) to stretch, to extend, to expand; hence, of time, to last.

מוֹדֵה belongs to **מָדָה**; from which **מִדּוֹן** and **מִדְּמִיד**.

מוֹדָע (דָּע—) m. knowledge, from **דָּע** to know; hence conc. an acquaintance.

מוֹדָעַת fem. the same, formed from **מוֹדָע**.

מוֹט (fut. **יִמּוֹט**) to stagger, to totter, of the foot, of mountains, countries, empires; **מִמְּוֹטָה** the hand, riches or wealth, sink, are reduced. Niph. to totter, tremble, of the steps. Hiph. to cause to totter, to sink, to be reduced. Hithp. **הִתְמוֹטַט** to shake, to tremble, of the earth.

מוֹט m. 1) the tottering, staggering; hence, fall; 2) carrying-pole or litter, consisting of several poles

or bars, so called from its moving to and fro; see מוט; 3) yoke, especially the bent pole of the yoke which rests on the neck of the bull.

מוטה f. equiv. to מוט in signif. 2 and 3, if it is not connected with מטה.

מוך (fut. מוּךְ) equiv. to מוג to melt away; figur. to become reduced, impoverished.

מול (fut. apoc. מוּל) origin. equiv. to מלל and מהל (see the latter), but generally in the sense of circumcising, with the accus. of the person, to cut off the foreskin; figur. of the foreskin of the heart. Niph. מול (inf. and imp. הַמּוּל, fut. מוּל) to circumcise oneself, to be circumcised; also in a moral sense. Other forms of Niph'al and Kal comp. under מלל. Pi. מוּלל, see מלל as well as הַתְּמוּלל. Hiph. מוּל to destroy, to annihilate (a people).

מואל (once מול and מואל, read מוּאָל) prep. before, e.g. before the sons of Ammon, before God; hence also, over against, e.g. of the window, מואל over against to the (אל) window; origin. contracted from מואל. Connected with other prepositions, e.g. מוּל־מואל towards (something), in front of; succeed-

ing verbs of motion or rest, מוּאָל away from before something, from opposite; hence, מוּלִי from before me, i.e. near me. See also מוּל־מול.

מולדה (birth-place) p.n. of a city in Judah, ceded to Simeon.

מולדת fem. 1) מולדת, מולדת land of birth, fatherland; 2) מולדות descendencies; 3) מולדות they that are born, children, descendants, family, people. See ילד.

מולה (after the form מוּלָה) f. circumcision.

מוליד p.n.m. progenitor.

מום (arose from מוּם) m. origin. want, fault; hence, blemish, stain, defect, also in a moral sense.

מונ (not used) to think, to reflect, to contemplate, and hence like מוּם transf. to lie, to speak falsely; from which מוּן and מוּנָה.

מוסב (from מוּסב) m. circle, circumference of a house.

מוסד (pl. מוּסְדוֹת, const. מוּסְדוֹת, but also מוּסְדִי) m. 1) to be founded, e.g. of the earth; 2) ground, foundation, fundament of a thing. Root מוּסַד.

מוסד m. founding, foundation מוּסְדָּה founded foundation, i.e. the firm one, the proved one.

מוסדה f. foundation, arrangement, hence מוּסְדָּה the staff (chastising rod) of the decree.

מוֹסָר (from מִסְכָּר) m. covered walk,
Ketib מִסְכָּר.

מוֹסָר (for מוֹסָר, from מוֹסָר, plur.
מוֹסָרִים—רוֹחַ, רִיחַ) m. 1) bonds, fetters;
2) p.n. of a place in the desert.

מוֹסָר (from מוֹסָר) m. 1) chastisement,
discipline, מוֹסָרִים rod of chastisement; next, discipline, force;
thus similar to מוֹסָר; hence,
מוֹסָר to loosen the bond or
release the force; 2) instruction,
reproving, warning, exhorting;
hence, repentance, recognition,
insight, prudence.

מוֹסָרִים equiv. to מוֹסָר 2.

מוֹעֵד (plur. מוֹעֲדִים, const. יוֹ—) m.

1) appointed time, future time;
such only as is fixed, festival,
complete יוֹם מוֹעֵד; festival of-
fering, like חַג; next, year, space
of time; in all these significations
the idea of "appointed time" is
the basis; 2) appointed sign, sig-
nal; 3) assembly, meeting (from
יָעַד to appoint a place for assem-
bling), especially of festival meet-
ings; hence, מוֹעֵד אֱלֹהִים; also
place of assembly, e.g. מוֹעֲדֵי-אֱלֹהִים
the places of assembling on the
festivals of the Lord. Root יָעַד.

מוֹעֵד (pl. מוֹעֲדִים) m. host, assembly
that meets on the מוֹעֵד festival.

מוֹעֵדֶה f. festival, from יָעַד.

מוֹעֵדֶה f. appointed place, place of

refuge; hence, joined to עִיר, city
of refuge, asylum.

מוֹעֵד Job 12:5; see under מוֹעֵד.

מוֹעֵדֶה=מוֹעֵדֶה; see מוֹעֵד.

מוֹעֵד m. obscuring, darkening, from
מָעַךְ or מָעַךְ; the same is מָעַךְ.

מוֹעֵצָה (only pl. מוֹעֲצוֹת) f. counsel, re-
solution, determination, from יָעַץ.

מוֹעֲצָה (from מָעַץ) fem. oppression,
oppressive burden.

מוֹפְתִים (contracted from מוֹפְתִים, pl.
מוֹפְתִים) f. origin. excellent, bri-
lliant deed; hence, 1) wonder, es-
pecially of divine miracles, and
often joined to מוֹפְתִים; 2) to
work, to do wonders; 3) to-
ken, sign, which is sometimes the
object of a miracle; hence, prod,
token of truth, type, prognostic,
מוֹפְתִים אֱלֹהִים a man of proof, proven,
Author. Vers. "man of wonder"
(Zech.3:8).

מוֹץ 1) to press out, like מָצַץ; 2)
to separate, e.g. the chaff from
the corn; but מוֹץ is probably a
noun from מָצַץ.

מוֹץ (also מוֹץ defective) masc. chaff;
origin. that which is separated
from the corn.

מוֹצָא (pl. מוֹצְאִים) m. 1) outgoing; of
the sun, rising; of God, revealing,
manifesting; 2) gate, place whence
one goes out; מוֹצָא מַיִם, place
whence water flows; hence also,

place where the sun rises, the east; **מוֹצֵאֵי בֹקֶר וָעֶרֶב** place of the rising and setting of the sun; place where metals are found; 3) that which proceeds from the lips, sentence; origin, descent, extraction; 4) p.n.m. (origin, descent).

מוֹצֵאָה fem. 1) descent, origin, like **מוֹצֵא**; 2) sewer; compare **מוֹצֵאָה** dung, from **מוֹצֵא**.

מוֹצֵק masc. cast work, that which is cast, from **מוֹצֵק**.

מוֹצֵק (origin. particip. Hoph. from **מוֹצֵק** m. strait, straitened, **מוֹצֵק** m. the breadth of the water is straitened (Job 37:10); figur. affliction; pressure, in the transferred sense.

מוֹצֵקָה fem. vessel for pouring, from **מוֹצֵק** to pour.

מוֹקֵחַ (only Hiph. **מוֹקֵחַ**) to jest, to mock; hence Hiphil, scorning, laughing at, deriding.

מוֹקֵד m. 1) glowing, burning; 2) material for burning, wood, faggot, from **מוֹקֵד** to burn.

מוֹקֵדָה f. place of burning, especially where the sacrifices were burnt, from **מוֹקֵד**.

מוֹקֵשׁ (pl. **מוֹקֵשִׁים**, —, const. **מוֹקֵשׁ**) m. a snare, cord used for a trap, **מוֹקֵשׁ** m. snare of death; fig. one who entraps people as with a snare, decoyer, seducer, destroyer. Root **מוֹקֵשׁ**.

מור see **מור**.

מור (Kal, not used) to barter, to change, equiv. to **מָהַר**; hence Hiph. **הִמְיִיר**, once **הִמְיִיר**, changing, exchanging something for (בְּ) something else; to change an oath, a covenant, i.e. to break it; figur. of the changing of the earth. Niph. **נִמְרַח** for **נִמְרַח** to be changed, altered. Hithp. **הִתְיַמֵּר**, after a strange formation of the Hithp. of **יָעַר**, to place oneself in the stead of another, to change, as it were, with another. See also **יָמַר**.

מוֹרָא (with suff. **מוֹרָאֵךְ**, pl. **מוֹרָאִים**) m. either abstr. fear, terror, or concr. subject of fear or reverence; hence also, wonder, from **מוֹרָא**.

מוֹרֵג (pl. **מוֹרְגִים** and **מוֹרְגִינִים**) masc. a threshing wheel, threshing roller, from **מוֹרֵג** to roll, to turn, which see.

מוֹרֵד (from **מוֹרֵד**) masc. a slope, declivity; fig. festoon, as a piece of work hanging down.

מוֹרֵה (origin. part. Hiph., from **מוֹרֵה**) m. 1) shooter, from **מוֹרֵה** to throw; hence, archer; transf. to early or former rain, from its shooting down; 2) teacher, instructor, also from **מוֹרֵה** but in the sense of enlightening; hence also, 3) p.n.m. (teacher, instructor), from which an oak in the vicinity of Sichem received the name **מוֹרֵה**.

- I. מוֹרָה m. a razor, from מָרַח = מָרַח to stop, which see.
- II. מוֹרָה (from יָרָה) f. guidance, instruction, only Ps. 9:21; hence, equiv. to נֶשֶׁת מוֹרָה and תוֹרָה is almost the same as חָק נֶשֶׁת. On the similarity between מ and ת preformative, compare מוֹצֵא and מְבֹסֵס, תַּחֲלוּי and מַחֲלוּי, תְּבוּסָה and מְשֻׁבָּה, תְּבוּסָה and מְשֻׁבָּה and others.
- מִמְּשָׁךְ (origin. particip. Pu. for מוֹמֶרֶט, comp. מִמְּשָׁךְ to which it is joined) adj. origin. to be pointed, sharp; hence like חָדֵד vehement, rash, and in connection with נָוִי violent, rash nation. Author. vers. "pealed."
- מִרְיָה see מוֹרְיָה.
- מִרְשָׁה (pl. const. מוֹרְשֵׁי) m. possession of the heart, i.e. thoughts, hopes.
- מִרְשָׁה f. the same, from יָרַשׁ.
- מִרְשֶׁת נָת (possession near Gath) p.n. of a place near Eleutheropolis; gent. מוֹרְשֶׁתִּי, where נָת is omitted.
- מוֹשֵׁב (fut. מוֹשֵׁב) to move, to move back; comp. מָשַׁב, but the form וּמִשְׁתִּי (Zech. 3:9) stands for מִשְׁתִּי, and is abridged from the Hiph., which often occurs with the ו' in that conjugation. Hiph. to cause to move back, to withdraw, to release; hence, to cause to cease, to vanish.

מוֹשֵׁב in the signification of מְשֻׁבָּשׁ, see under מְשֻׁבָּשׁ.

מוֹשֵׁב m. 1) seat, chair, a place upon which one sits; 2) dwelling, place, where one stays or sits; hence, מוֹשֵׁב בֵּית dwelling-house; 3) time of dwelling; 4) the inhabitants, abstr. for concr.

מוֹשֵׁב p.n. masc., as also מוֹשֵׁי; the patron. is of the same formation.

מוֹשֶׁכֶת (only pl. const. מוֹשְׁכוֹת) f. a cord, rope, from מָשַׁךְ to stretch, to extend.

מוֹשְׁעוֹת (only pl.) f. salvation, help, release, saving, from יָשַׁע, which see.

מוֹת (pret. מָת, 1 pers. מָתִי) to die, naturally or violently, with קָ, מָפְגִי to die of something. As in other languages, the idea of dying is transferred in Hebrew to other subjects, e.g. to the dying of plants, to the withering of the heart and perishing of states. Part. מָת a dying one, but also a dead one, a corpse; the idols are figur. called מָתִים. Pi. מוֹתֵת to kill, to murder. Hiph. to kill or to decree death; hence, especially used of God; מְמַתִּים they who kill, the angels of death. Hoph. pass. to be killed. As to the orig. form מָת, according to some, arose from מָרַת, which opinion is

subject, to prophesy in the name of something; **נָבֵא**, **נָבִיא**, **נָבִי**; transf. to the inspired song. Hithp. **הִתְנַבֵּא** and **הִתְנַבְּא** (2 pers. **הִתְנַבֵּית**, inf. **הִתְנַבֹּת** **ל'**) 1) to prophesy, construed entirely like Niphal; 2) to speak convulsively, frantic; hence, in connection with **שָׁנַע** to be mad. The reflective form is always used to express prophesying, because it is an emotion of the mind, and implies both passiveness and activity.

נָבִיא (Aram.) the same, but only **נָבִיא** to prophesy.

נָבָה to bore, to hollow out; hence, particip. pass. **נָבוּב** hollow, **נָבוּב** hollow (made) of tablets, fig. hollow-headed. To express the idea of hollowing out, the following roots, which must be distinguished from one another, have been formed in the language: **נָבָה**, **נָבָה**, **נָבָה**, **נָבָה**; which, however, are evidently connected with each other.

נָבָה (not used) to rise, to arch, to become prominent, comp. **נָבָה** and **נָבָה**, and probably also **נָבָה**.

נָבָה see **נָבָה**.

נָבוּ 1) p. n. of a Moabite mountain, and also the name of a city in its vicinity; 2) p. n. of a city in Ju-

dah; 3) p. n. of the Chaldean Mercury, who was worshipped idolatrously, similar to Hermes and Anubis in Egypt. In signif. 1 and 2, **נָבוּ** denotes hill, hilly place; in signif. 3, it probably stands for **נָבִיא**=**נָבִיא** the interpreter, **נָבוּ** being the mythological secretary of heaven. **נָבוּ** 3 frequently occurs in compound Babylonian and Syrian proper nouns.

נָבוּ prophecy, prophetic writings.

נָבוּ (Aram.) the same.

נָבוּ p. n. of a Babylonian field-marshal (**נָבוּ**=**נָבוּ**); **נָבוּ**=**נָבוּ**; thus, the great prince of Mercury). **נָבוּ** is found in the p. n. **נָבוּ** Sardanapalus, the great ruler of power. For **נָבוּ** comp. **נָבוּ**.

נָבוּ (also **נָבוּ**, **נָבוּ**, **נָבוּ**) p. n. of the Babylonian king Nebuchadnezzar, who led the Jews into captivity. (The signif. is, the great king of Mercury.)

נָבוּ p. n. of a Babylonian field-marshal (worshipper of Nebo). **נָבוּ**=*Achespan*, Persian.

נָבוּ p. n. m. (the prominent one).

נָבוּ (pl. **נָבוּ**) Aram. f. a gift, a present, from **נָבוּ** to lavish, to squander, with **נָבוּ** as a copulative, probably to avoid the clashing with the **נָבוּ**.

נָבַח to bark, of dogs.

נִבְחָה p. n. m. and from which, the p. n. of a city.

נִבְחָז p. n. of an idol of the Avians, of uncertain derivation

נָכַם (Kal, not used) to look, to behold, to view, the root is נִכְמַם, but only in Niph. נִכְמַם to look, לְאָרֶץ to the earth, most frequently Hiph. הִנְכִּימֵ to look after something (לֵל, עַל, מֵ), to look from somewhere (מִן), to view something (acc.), to look at something with pleasure (בְּ), to look after some one, with מִנְחָרִי; but הִנְכִּימֵ to look (from) behind some one; figur. to regard something (accus. לֵל, מֵ), to look hopefully upon (אֶל) something.

נָכַם p. n. masc. (aspect, view; more correct, however, agriculture or increase, from נָכַם, Talmud, to grow).

נְבִיא (const. נְבִיאָה, plur. נְבִיאִים) m.

1) a prophet, generally of the Lord, but also of Baal, Astarte; the disciples of the prophets were called מְנַבְּרֵי הַנְּבִיאִים; 2) speaker, interpreter, orator; which, however, is not the original signification; transf. to a friend or faithful servant of God.

נְבִיאָה (def. נְבִיאָה or נְבִיאָה, def. plur.

נְבִיאִים, נְבִיאָה) Aram. the same.

נְבִיאָה f. 1) a propheteess, transf. to songstress, poetess; 2) wife of a prophet, e.g. wife of Isaiah.

נְבִיאוֹת (pl. from נְבִיָּא, which see) 1) p. n. of a son of Ishmael, brother of Kedar; hence, 2) name of an Arabian people, like מְדִינָה, who derive their origin from the son of Ishmael, the Nabatians; as to the locality of the residence of the Nabatians, there exists a variety of opinions; it appears that most of the agricultural and trafficking Saracens were so called, in contrast to the nomades.

נָבַח (not used) to overflow, to gush forth, related to נָבַע, the ground-syllable is also found in נְבִיָּא.

נְבִיָּא (const. pl. נְבִיָּאִים) m. a spring-place; according to others, a whirlpool.

נָבַל (fut. יִבֹּל; נָבַל is the reading in Isa. 64:5) to wither, to drop off (of leaves, flowers), transf. to be decaying, wearied, worn out, and according to the frequent transfer of sluggishness to folly, it signifies also to act foolishly, badly. Piel נִבְּלָה to despise, to dishonor, to outrage, causative of the signification as transferred.

נָבָל (pl. נְבָלִים) m. a fool; next, according to general mode of transferring, as in מְנַבְּרֵי, infidel, sinner,

wicked one; Ps. 14:1, who says
"there is no God."

נָבֵל (also נָבֵל, pl. נָבִילִים, const. נָבִילִי, with suff. נָבִילָהּ) m. 1) leather-bottle. (from נָב to be hollow, or to hollow out, with the usual termination לָ; comp. נָפֵל a dish, from נָפַח basin (from נָפַח). used for wine; next, utensils or vessels resembling a leather bottle, as an earthen bottle, יוֹצֵר, 2) a musical instrument, somewhat in the shape of a bottle, psaltery. The root is נָבַב.

נָבֵלָהּ f. folly; next, wickedness, sin, hideous crime, especially, the vice of lewdness; synon. with נָפֵה; Job 42:8, "Lest I deal with you after your folly."

נָבֵלָתוֹ (const. נָבֵלָת, with suff. נָבֵלָתִי forms an exception) f. origin. that which is fallen down; hence, corpse; of beasts, a carcase; figur. of the prostrate idols, which are also called נָבֵלִים.

נָבֵלָת (with suff. נָבֵלָתִי) f. shame, in the sense of nakedness; hence, privy parts.

נָבֵלָת p. n. of a city in Benjamin. נָבֵלָת equiv. to נָבַד to spring forth, to gush forth; comp. נָבֵד, נָבֵדָה, and others. Hiph. נָבֵדָה, 1) to pour forth, to cause to flow (song of

praise, words, evil, the spirit); next, generally, to announce, to make known; 2) to swell, to cause perspiration or an unpleasant odour.

נָבֵל belongs to נָבֵקָה, see נָבֵק.

נָבֵר (not used) Aram. equiv. to נָבֵר, to shine, to glitter, not formed from נָבַר.

נָבֵרָשׁ (from a masc. נָבֵרָשׁ, def. נָבֵרָשׁ) f. a candlestick, formed from נָבֵר Aram.

נָבֵשׁ (fat soil) p. n. of a city in Judah.

נָבֵת (after the form נָבֵת, נָבֵת, נָבֵת, a very old Aramaic form; hence pl. נָבֵתִים; Samaritan נָבֵתִים, like נָבֵתִים, etc.) equiv. to נָבֵת; the signification of נָבֵת=נָבֵת cannot be defined; נָבֵת in the Talmud signifies to sprout, to grow; but according to the history of the נָבֵתִים, the signification is rather to cultivate the ground, like נָבֵלָת. See נָבֵתִים.

נָבֵד (not used) to be dried up, from נָבֵד:—

נָבֵדָה (with finis נָבֵדָה) m. the region of the south, or noon, called dryness on account of the heat of the sun; especially, the name for south Palestine; נָבֵדָה לְ southernly of, נָבֵדָה the same; נָבֵדָה, נָבֵדָה, in the country towards the south.

נָבֵד (Kal, not used), in front, before

the face, to be manifest; hence, Hiph. **הִגִּיד** to declare, to shew (synon. with **הִרְאָה**), thus Isa. 3:9, "they declared their sin;" from this original signification the following secondary significations branch out: to announce, to notify, to give information, intelligence upon (**על**) something; to relate, to denounce, to accuse, to predict, to confess, to promulgate; next also, to sing praises, etc. Hoph. **הִגִּיד** (fut. **יִגִּיד**) pass.

נָגַד (Aram.) to draw along, to flow on; probably not at all connected with **נָגַד** Hebrew.

נָגַד (with suff. **נִגְדִי**) m. the front, that which is present, visible; but used only as a prep. before, over against, opposite, towards, e. g. **נִגְדִי לְפָנֵי הָאֱלֹהִים** before God, **נִגְדִי לְפָנֵי הָהָר** opposite the mountain. **נָגַד** is used with prepositions in the following manner: 1) **נִגְדָה** corresponding with, or resembling, another thing; Gen. 2:18, "meet for him," **נִגְדָהּ**; 2) **נִגְדָה** in the presence of, generally **נִגְדָה לְפָנֵי**; also, against, in a hostile sense, e. g. **נִגְדָה לְפָנֵי הַבְּנוֹיִים** against, i. e. in opposition to, the builders; also used like **נִגְדָה** in comparisons; 3) **נִגְדָה** away from something, from the opposite side, especially after verbs signifying

removal or concealment; also as an adv., off something, from off, however, yet, on the contrary; more frequently, in connection with nouns, **נִגְדָה** occurs.

נִגְדָה (Aram.) the same, but also in the direction towards, **נִגְדָה לְיִרְשָׁלַם** towards Jerusalem.

נִגְדָה (fut. **יִגִּיד**) to radiate, to beam, to shine, in Aram. **נִגְדָה**. Hiph. **נִגְדָה** to cause to shine, illumine, to light.

נִגְדָה (with suff. **נִגְדָהִי**) f. 1) brightness, brilliancy (of fire, the candle; of the sword, of the sun, and others); 2) p. n. m.

נִגְדָה (def. **הַנִּגְדָה**) Aram. f. the same.

נִגְדָה (pl. **הַנִּגְדָה**) f. brightness of light.

נִגְדָה (fut. **יִגִּיד**) to push, to gore, used of horned cattle. Pi. to push repeatedly; transf. to the pushing of enemies, i. e. to thrust them down. Hith. to push one another; hence, to carry on war, which signification is the most frequent in Aramaic.

נִגְדָה adj. m. goring, butting (of cattle).

נִגְדָה (const. **נִגְדָה**, plur. **נִגְדָהִים**) m. origin. leader; hence, principal officer (of the temple, of the palace, of the war); next, prince, generally, as **נִגְדָה מְשִׁיחַ** anointed prince, **נִגְדָה בְּרִית** prince of the covenant (confederacy); transf. in

the pl. נְנִיִּים that which is noble, excellent, as abstract.

נְנִינָה (pl. נְנִינֹת) f. playing on a stringed instrument, song of derision; but whether it is at the same time a kind of instrument, as it would appear from the heading of some of the Psalms, has not been defined.

נָנַל (not used) equiv. to נָחַל, לָחַל to pierce through, to wound, origin. to make an incision; from which מָנַל.

נָנַן to sound; next, generally, to play; hence נִנְנִים players on stringed instruments. Pi. to play on the strings, e.g. to play the כִּנּוֹר harp. The noun נָנֶה does not belong to נָנַן, but to נָתַח, which see.

נָנַע (fut. יָנַע, inf. const. נָנֵעַ and נָנֵת) origin. to strike against (נָ) something; hence נָנִיעַ one who is smitten = מַלְאֲכֵי הַמָּוֶה; next, to touch upon (נָ) something, to bear hard upon (עָל) something, to carry to (לָ) something, to reach unto (עַד) something, according to the local destination of the touching; transf. to hurt, to injure, to meet, to arrive, to attain; each of these significations being construed with either מָלַע, עָל, or נָ, according to the context. Niph. pass. from Kal, to be struck (so that one flees).

Piel, to smite (of divine punishment), comp. נָנַח, נָנַה. Pu. pass. from Piel. Hiph. הִנְיַע to cause something to be touched, i.e. to bring near to, e.g. הִנְיַע עַל פִּי he has laid (the stone) close upon (עָל) my mouth; to join house to (נָ) house, to lay a building in (עַד, עָל) the dust, to cause to attain to (לָ) rule, etc.; in all significations of the Kal and causative. Related are נָנַח and נָנַח, but not נָנַה, נָנַשׁ, נָנַן, נָנַה, as considered by some.

נָנַע (with suff. נָנֵעִי, pl. נָנֵעִים, const. נָנֵעִי) m. 1) blow, stroke, especially of the plagues sent by God; 2) a plague, leprosy, but generally a spot or mark.

נָנַח (fut. יָנַח) to push, to strike (related to it is נָנַח, and the root is also found in נָנַח, נָנַח), as for instance, of the goring of horned cattle, and of stumbling; also, of the divine punishments, either sickness, pestilence, disease, or war. Niph. to be smitten (by the Lord) before (לְפָנֵי) some one, i.e. in his presence, or by him. Hith. to push the foot against something, i.e. to stumble.

נָנַח m. 1) a plague, punishment; 2) stumbling, נָנַח stone of stumbling.

נָגַד (Kal, not used) origin. to draw along; hence, to flow, to run. Niph. **נִגְדָה** to be poured out, **נִגְדָה** to the earth, **נִגְדָה** וְלֹא תִפְנֶה my place, i.e. my bed (comp. **יָד** Isaiah 57:8, Numb. 2:17, Deut. 23:13) overflows (with tears) the whole night without intermission. Hiph. **הִנְגִיד** to pour out (Ps. 75:9), transf. to throw (stones), to pour away, to deliver up **עַל יְדֵי חֶרֶב** into the hands of the sword; comp. **הִנְגִיד** in this sense. Hoph. to be poured down (of the water).
See **נָגַד**.

נָגַד (pret. Kal, not used; fut. **יִנְגֹּשׁ**, imp. **נִשֵּׂה**, **נִשֵּׂה**, plur. pause **נִשֵּׂה**, inf. **נִשֵּׂה** with suff. **נִשֵּׂה** to approach (נָ) something, to move, to come, to step, towards (לָ), **נִשֵּׂה** some one, to go to some one (עַד), to arrive at (כִּי, עַל) somewhere or something, to meet, to alight (acc.) somewhere, to join, to connect oneself; to approach the wife, i.e. to embrace her connubially; to approach God, i.e. to adhere to Him; **נִשֵּׂה** to move away. Niph. the same. Hiph. causative from Kal, to lead to, to bring to, to move to, to bring an offering, to cause to approach. Hoph. **נִשֵּׂה** pass. from Hiphil. Hithp. to approach.

נָדַד (fut. **יִנְדֹּשׁ**, once **יִנְדֹּשׁ**) to press (the creditor), to drive on (to work); hence, **נִדְשָׁה** taskmaster, oppressor, collector of taxes; next, ruler, tyrant. Niph. to be pressed hard (by the enemy), to push oneself forward, to be driven, i.e. to be wearied, to be oppressed. **נִדְשָׁה** is related.

נָדַד (from **נָדַד** II., not from **נָדַד** m. 1) heap, syn. with **נִדְשָׁה**; hence, **נִדְשָׁה** **נָדַד** heap of the harvest, i.e. heap of sheaves; 2) a dam, a dike, wall, from **נָדַד** to heap up.

נָדַד (Kal, not used) equiv. to **נָדַד**; hence, Hiph. **הִנְדִּים** equiv. to **הִדִּים** to remove, to drive away.

נָדַד (fut. **יִנְדֹּשׁ**) to incite, to stimulate, **נָדַד** the heart urges some one (acc.) to do something voluntarily, i.e. from impulse; more frequently, however, occurs the Hithp. to urge oneself to something, to volunteer, to give freely, willingly, to present. **נָדַד** (Aram.) the same, but only in Hithp. **הִתְנַדַּד**, from which the nominal verb **הִתְנַדְּבוּ**.

נָדַד p. n. m. (liberal in gifts, noble one), comp. **מִנְדִּיב**.

נָדַד (plur. **נִדְבוֹת**, const. **נִדְבוֹת**) f. 1) free-will, readiness, liberality; hence, **נָדַד** voluntarily, freely; thy people are ready, i.e. willing; rain of benevolence, i.e. plentiful; 2)

voluntary gift, liberal gift, from
נָרָה.

נָרָהּ p. n. m. (ennobled by God).

נִרְבָּה (Aram.) m. cemented bricks, a
wall. See נִרְבָּה.

נָרַד (the pret. has only the analysed
form, infin. נָרֵד, fut. יֵרֵד, יִרְדּוּ)
equiv. to נָסַד, נָסַדוּ, to move to and
fro, to wander about, to flee; hence,
נָרֵד fugitive. Po. נָרַד to escape,
to disappear (of the sun). Hiph.
נִרְדֵּה (only fut. with suff. הִנְדֵּהוּ)
to chase away, to cause flight.
Hoph. הִנְדָּה (fut. יִרְדֵּה) to be driven,
to be cast away. Hith. הִתְנָרַד
to flee.

נָרַד (Aram.) the same (3 pret. fem.
נִרְדָּה).

נָרַד (plur. נָרִידִים) m. erring, casting
about, wandering.

I. נָרָה (Kal, not used) to hate, to
despise, to abhor, origin. to ex-
clude; hence, Piel נִרְהַ to keep
something at a distance, to des-
pise, to exclude.

II. נָרָה (not used) to give, to pre-
sent; which, however, is not con-
nected with נָרָה.

נָרָה or נָרָה (after the form נָרָה,
נָרָה) m. a gift; namely, the gift
as wages of a harlot.

נָרָה (from נָרַד, after the form נָרָה)
f. origin. abstract, removing, se-
paration; next, conc. that which

is removed, separated, rejected;
hence, of the state of woman during
the time of her separation, of the
abomination of idolatry, and of
consanguine connection: כִּי הֵנָּה
water for purifying the unclean.

Probably the root is נָרַח, which see.
נָרַח (fut. יִרְחַח) to push, to push away,
related to נָרַח. Niph. נִרְחַח to be
cast, driven away; hence, particip.
נִרְחָח an outcast, a fugitive. But
נִרְחַח is also pass. from Hiph. הִרְחִיחַ,
hence, to be enticed; נִרְחַח יָד
נִרְחַח the hand is pushed by the
axe, i.e. the balancing of the axe
carries the hand with it, so that
the hand loses its power over the
axe. Hiph. הִרְחִיחַ to push away,
to drive away, to thrust, to dis-
perse, to cause to wander about,
to entice. Pu. to be pushed, driven
away. Hoph. the same.

נָרִיב (const. נָרִיב, pl. נָרִיבִים) adj. m.,
נָרִיבָה (pl. נָרִיבֹת) f. voluntarily,
readily, willingly, especially of
giving, spending; transf. to noble-
minded, distinguished; but both
m. and f. are changed into sub-
stantives of concrete signification;
hence, m. a noble one, liberal one,
distinguished one, prince; fem.
nobility, distinction.

I. נָרִין (not used) to be hollow, deep-
ened out for containing something.

II. נָרַן (not used) equiv. to נָתַן to give, to present.

נָרַן (with suff. נִרְנָה) m. 1) sheath of a sword, from נָרַן I.; 2) a gift, a gift to a harlot, generally a present, from נָרַן II., which see.

נִרְנָה (after the form לִבְנָה) Aram. m. the same, transf. to the body, being the sheath of the soul. Probably נִרְנָה is the proper reading, so that נָרַן is the absolute state.

נָרַף (fut. יִנְרַף and יִרַף) to drive away, to disperse (of chaff, smoke), transf. to drive the enemy to flight, to conquer. Niph. (inf. const. הִנְרַף for הִנְרַף) pass.; hence קָשׁ, עֲלָה, הִבָּל נָרַף. Related to which is הִנְרַף and דִּפָּה.

נָרַד (fut. יִנְרַד and יִרַד) origin. = *spondere*, i.e. to distribute in benevolence (comp. דָּרַד to pour forth); hence, to resolve upon an act of benevolence, to vow doing something (in contrast to אָמַר binding oneself *not* to do something); compare *despondere*, to promise; *sponsus*, betrothed; *sponsio*, promise, vow; נָרַד נָרַד to vow a vow. נָרַד belongs to the Aram. אֲרַד. See אֲרַד.

נָרַד and נָרַד (with suff. נִרְדִּי, plur. נִרְדִּים, const. נִרְדִּי) masc. a vow, נִרְדִּים, עֲשֵׂה נִרְדִּים to fulfil a vow; 2) an offering of a vow, נָרַד נָרַד

the son of my vows, i.e. the son entreated of God by a vow.

נָה m. the beautiful, the excellent, from נָה; according to others, from נָהָה to desire, to wish; hence, נָה that which is desired, desirable.

נָהַג (fut. יִנְהַג) to drive, to move along, to move away; hence, of the driving a herd of cattle, of the driving of horses, of the driving of a carriage, of the carrying into exile, of the leading of an army, e. g. he hath led me and brought me into darkness; transf. to be occupied with something, to act, to do, to conduct. Pi. to set in motion (a carriage or waggon).

נָהַג (Kal, not used) only Pi. נָהַג to wail, to sigh; related to נָהַג.

נָהַד a verb erroneously considered as belonging to הוֹד, which see.

נָהָה to wail, to moan, related to נָהָה, or with נָה, equiv. to אָסַח Niph. to assemble; comp. אָסַח.

נָהָה (def. נָהָה) Aram. fem. light. See נָהָה.

נָהִי (pause נָהִי) m. song of lament.

נָהִיָּה fem. a cry of lament, formed from נָהִי.

נָהִיר Ketib for נָהִיר, which see.

נָהִירוֹ (Aram.) f. enlightenment, wisdom, from נָהִיר Aram.

נָהַל (Kal, not used) to flow on (comp.

נָחַל (נָחַל, נָחַל); hence, to proceed, to walk. Pi. נָחַל (fut. יִנְחַל) to lead on, to drive, to accompany, and from the leading of the cattle to the meadow, transf. to protect carefully. Hith. to proceed along, to walk.

נְחֻלִּים m. 1) a meadow, from נָחַל; 2) p.n. of a city in Zebulun.

נְחֻלָּה p.n. of a city, the same as נְחֻלִּים. נָחַח (fut. יִנְחַח) roaring (of the lion), raging (of the sea), moaning (of the sick); comp. הִנְחַח, which is the original form.

נִחֹם m. the roaring (of the lion).

נִחֵם (const. נִחֵמָה) f. raging (of the sea), moaning.

נָחַק (fut. יִנְחַק) crying, braying (of the ass), figur. of the hungry mob; related to נָחַק.

נָחַר (fut. יִנְחַר) 1) to flow; figur. to wander, to pilgrimise; 2) to glitter, to shine; hence (like נָחַר, נָחַר) to be cheerful, merry. The connection of these two significations cannot be defined.

נָחַר (const. נָחַר, plur. נְחָרִים, const. נְחָרִים) m.

1) nominal verb, streaming; next, concrete, river, stream; the river of Egypt, i.e. the Nile; the river of Goshen, i.e. the Chaboras; the rivers of Ethiopia, i.e. the Nile, and the Astaboras; the rivers of

Babel, i.e. the Euphrates with its branches, sometimes הַנְּחָר alone is used for the Euphrates. The dual, הַנְּחָרִים the two rivers is only used in connection with אֲרָם, and signifies the Euphrates and the Tigris.

נָחַר (def. נְחָרָא) Aram. m. the same.

נָחַר f. light, daylight, from נָחַר 2.

I. נָחַר (fut. יִנְחַר Ketib) to refuse, to negative; hence the Hiph. הִנְחַר (fut. יִנְחַר) to disallow; next, like הִנְחַר to frustrate; Ps. 141:5, "it shall be an excellent oil which shall not break my head" (i.e. not make my head recoil).

II. נָחַר (not used) to be raw; from which נָחַר, which see.

נָחַר m. Ketib for נָחַר, which see.

נָחַר (fut. יִנְחַר) to sprout, to grow; hence, to increase in prosperity, in strength and riches, to flourish. Po. נָחַר to cause to sprout, to increase, to prosper.

I. נָחַר (fut. יִנְחַר, sometimes נָחַר) 1) to wander about, to rove about, to flee, to be fugitive; related to נָחַר, and according to some קָצִיר Isa. 11:17, is from this root; 2) to shake the head, as an indication of regret or compassion; next, generally, to mourn, to bewail. Hiph. 1) to drive away; 2) to move the head to and fro as a sign of decision.

Hith. **נָחַד** (הִנָּחַד, 1) to totter to and fro; 2) to shake the head either in derision or in grief.

נָחַד (Aram.) the same, to flee, fut. **יִנָּחַד**.

II. **נָחַד** (not used) to join, to heap up; hence **נָחַד**, which see.

נָחַד m. 1) flight; 2) p.n. of a district.

נָחַד p.n. m. (equiv. to **נָחַד**).

נָחַד (not used) after the Arab., to be magnificent, splendid; related to

נָחַד.

נָחַד (fut. **יִנָּחַד**) 1) equiv. to **נָחַד**, to stay, abide, dwell; **לֹא יִנָּחַד** and he remains not dwelling (in the land, Auth. Vers. "neither keepeth at home"); 2) to be proper, fit, beautiful; comp. **נָחַד**. Hiph. to glorify, to exalt, from **נָחַד** in the sense of being beautiful.

נָחַד (const. **נָחַד**, with suff. **נָחַד**), (**נָחַד**) m. dwelling, habitation, and in the Nomadic language it signifies a meadow.

נָחַד f. the same as **נָחַד**.

נָחַד adj. m. **נָחַד** (const. **נָחַד**) fem. 1) dwelling, inhabiting; hence the term housewife **בֵּית נָחַד**; 2) beautiful, proper.

נָחַד (fut. **יִנָּחַד**) origin. to incline; hence, to lie down, to rest; next, to enjoy tranquillity, to be silent.

Hiph. 1) **יִנָּחַד** to lay down, to let down, **הָיָה נָחַד** to vent his rage on something; next, to cause to

rest, to afford rest, to lead to rest;

2) **יִנָּחַד** to set down, to lay down;

with **נָחַד** and **נָחַד** of the place, to

allow rest, to appease, to throw

down, to let rest; hence, generally,

to allow, to afford, to leave over,

to leave, to leave behind; with

נָחַד to forbear from something:

the various significations must be

used according to the context.

Hoph. 1) **יִנָּחַד** to be allowed to

rest; 2) **יִנָּחַד** (הִנָּחַד) to be set

down; particip. **נָחַד** to be left

over, left empty; comp. also **נָחַד**.

נָחַד (also **נָחַד**, with suff. **נָחַד**) m. 1)

rest; 2) p.n. m. Noah.

נָחַד p.n. m. (rest).

נָחַד (fut. **יִנָּחַד**) equiv. to **נָחַד** to tot-

ter, of the earth; related to **נָחַד**.

I. **נָחַד** (not used) to point; from which **נָחַד**, which see.

II. **נָחַד** (only particip. **נָחַד**, plur. **נָחַד**, after the form **נָחַד**) to jest, to carry on foolery, to be insensate; hence **נָחַד** a fool.

נָחַד (Aram.) equiv. to **נָחַד**, to drop off,

to wither; and hence Pa. **נָחַד** to

lower, to debase.

נָחַד (Aram.) f. debasement; transf.

to ruin.

נָחַד (Aram.) f. the same.

נָחַד (fut. **יִנָּחַד**) to slumber.

נָחַד f. slumber; comp. **נָחַד**.

נָחַד belongs to **נָחַד** and **נָחַד**. See **נָחַד**.

נָוָה (fut. נִוֶּה) origin. equiv. to נָזַח to flee, to fly; hence also, like in נָזַח to dart, of the darting motion (comp. נִזְחַל); generally, to flee (of the shadow), to hasten away. Pi. נִוֶּה to urge, drive (of the Divine Spirit); according to others, to shine, or to flourish. Hiph. נִוֶּה to drive to flight, or to save by flight; נִוֶּה belongs to נִוֶּה, and signifies to unfold or plant (נִוֶּה) a standard.

נָוָה (fut. נִוֶּה, inf. const. נִוֶּה and נִוֶּה) to totter, to stagger (of the blind), to reel (of the drunkard), to tremble (with fear), to hang down and reel (of the miners; Author. Vers. Job 28:4, renders it "they (the waters) are gone away from man"), to hover over (נִוֶּה) something, i. e. to rule, etc., but also like נָזַח, נָזַח to wander about. Niph. pass. to be moved, shaken. Hiph. נִוֶּה to shake (the head), either in triumph or derision; likewise נִוֶּה, or to shake (a hand, a sieve); next, generally, to cause tottering or dropping of the knee, or after the manifold and extensive significations of the Kal.

נִוֶּה p. n. m. and f. (appointed by God).

נָזַח (Kal, not used) 1) to move, to shake; hence Hiph. נִזְחַח to swing,

e. g. a saw, i. e. to use it, to draw it; a staff, a rod, i. e. to rule; to swing the sickle, over (נִזְחַח) something; of the moving to and fro of the joints (of the animals) for the sacrifices, and the leading to and fro of live cattle; to shake, e. g. a sieve, the hand, either to make a sign or as an indication of threatening, with נִזְחַח. Hoph. נִזְחַח pass. Pi. נִזְחַח to shake the hand against something as a threat; 2) (Kal, not used) to flow; hence Hiph. נִזְחַח to wet, to moisten, to sprinkle; once the abridged form נִזְחַח occurs; 3) (not used) to be elevated, arched, or to raise oneself; related to נִזְחַח; 4) to cover, from which some derive נִזְחַח, this signification is, however, uncertain.

נָזַח m. an elevation, i. e. a hill, from נָזַח 3; according to others, from נָזַח 4, in the signification of the top of a tree.

נָזַח (Kal, not used) equiv. to נָזַח to glitter, to shine; hence also, after the general mode of transferring (comp. נָזַח and נָזַח) to bloom, to flourish, and next also, to fly, to flee, and in the last sense perhaps, Lam. 4:15, נָזַח נָזַח "they fled away and wandered." Hiph. נִזְחַח (but 3 pl. נִזְחַחוּ for נִזְחַחוּ; fut. נִזְחַחוּ, according to some) to bloom.

נֹצֵחַ (after the form קֹסֵחַ f. 1) flag, feather, from נָץ ; 2) for נֹצֵץ from נָץ, excrement of the crop (of a fowl), comp. נֹצֵץ and נֹצֵץ. נֹצֵץ see נָץ, to which also belongs נֹצֵץ.

נָר (not used) 1) to burn, to shine; comp. נָרָה; 2) to till, to plough, to cut through the soil; hence נָרָה.

נָר (def. נָרָה) Aram. f. fire.

נָשׁ (fut. יִנָּשׁ) to be sick, ill; related to נָשׁ, and partly to נָשׁ.

נָזַח (fut. יִנָּזַח, apoc. יָזַח, comp. יָזַח) equiv. to נָצַח (Arab. نَاض) and probably also נָצַח: to sprinkle, e.g. blood upon a garment or upon the wall, with נָצַח and נָצַח; 1) Hiph. to sprinkle upon (נָצַח, נָצַח) something, especially of the sprinkling for cleansing from sin; 2)

Kal (not used), equiv. to יָנַח to assemble; hence, Hiph. הִנָּח (only fut. יִנָּח) to cause to assemble; hence, Isaiah 52:15, כִּן יִנָּח גּוֹיִם, “thus will he assemble many people.” From נָנַח in signif. 2, are to be derived the proper nouns נָנַח, equiv. to נָנַח, and נָנַח.

נָזַר masc. boiled pottage, from נָזַר:

But the form being without analogy, the root is perhaps נָזַר, in the signif. of נָזַר (נָזַר).

נָזַר (const. נָזַר, pl. נָזַרִים) m. 1) the

separated, consecrated one, from נָזַר (equiv. to נָזַר but not equiv. to נָזַר), a Nazarite; hence also, prince, as being consecrated to God, or as being distinguished from the people; 2) the consecrated, uncut and untouched vine, resembling the Nazarite, who durst not have his hair cut; if it is not equiv. to נָזַר ornament, decoration.

נָזַל (fut. יִנָּזַל) 1) to flow, to run, of water, tears, which flow; to overflow; figur. of the flow of speech, of the spreading of odour; 2) (not used) to wander, to walk, related to נָזַל, which is from the same root, and transferred in a similar manner, from which נָזַל, which see. Hiph. הִנָּזַל to cause to flow. נָזַל see under נָזַל, the same הִנָּזַל.

נָנַם (not used) equiv. to נָנַם to tie round, to enclose, but not to pierce.

נָנַם (pl. נָנַמִּים, const. נָנַמִּי) m. an ornament of the ear or of the nose, in the form of a ring, so called from its enclosing; from נָנַם.

נָנַם (particip. נָנַם=נָנַם) Aram. to suffer injury; hence, Af. הִנָּנַם to cause injury, inf. הִנָּנַם.

נָנַם m. injury, loss.

נָנַם equiv. to נָנַם, which see. The root is in נָנַם.

נָזַר (Kal, not used) to separate, to exclude, related to **נָזַר**; hence, to consecrate, to select. Niph. **נָזַר** (imp. הִנָּזֵר) 1) to separate oneself, to depart, e.g. from following the Lord, **וַיִּנָּזֶר**; hence, transf. to separate oneself from (מִן) something; 2) to devote or consecrate oneself to (לְ) something. Hiph. **הִנָּזֵר** 1) to remove some one, to cause some one to depart; 2) to consecrate some one (לְ). **הִנָּזֵר** must be taken as denom. from **נָזַר**, having an intrans. signif. i.e. to live as a Nazarite.

נֶזֶר (with suff. נִזְרוֹ) m. 1) equiv. to **נֶזֶר**, a crown, a wreath; hence, a jewel, a diadem (of the king or priest), **וְנֶזֶר אֲבִיבִים** stones of a diadem, i.e. precious stones; 2) separation, distinction, consecration, transf. to the consecrated head, i.e. the unshaven head.

נִחְבֵּי prop. noun masc. (the hidden one).

נָחַה to lead, to conduct, with **בְּ**, of the place. Hiph. **הִנָּחָה** (fut. יִנָּחֶה) to lead, with acc., to some one (אֶל), to some place (עַד), before some one (לְפָנַי, לְפָנֶיךָ), to lead away (מִן), often of leading in a moral sense.

נָחוּם p. n. m. (comforter).

נְחוּם see **נָחוּם**.

נָחוּם (only pl. נְחוּמִים) m. comfort, compassion, from **נָחַם**.

נָחוּר p. n. m. (the snorting one).

נְחוֹשֶׁה (from נָחַשׁ) adj. m., **נְחוֹשֶׁה** f. brazen, the f. is used as a subst. equiv. to נָחַשׁ.

נְחוֹשֶׁה see **נְחוֹשֶׁה**.

נְחוֹלָה name of a musical instrument, from **נָחַל**, to hollow out.

נְחִיר (only dual נְחִירִים) m. nostrils, from **נָחַר** to snort.

I. **נָחַל** (fut. יִנָּחַל, inf. const. נָחַל) 1) intrans. to take possession of as one's property, or as one's inheritance. The root **נָחַל** is connected with **חָלַל** to redeem. Pi. **נָחַל** to take possession of, with acc. and לְ, of the person. Hiph. **הִנָּחִיל** to cause to possess, to divide the inheritance or the possession. Hoph. to be made to possess, especially of something not unpleasant. Hith. to put oneself in possession of something.

II. **נָחַל** (not used) equiv. to **חָלַל**, to pierce, to hollow out; not at all connected with **נָחַל** I.

נְחָלִים (with הָ finis נְחָלָה, dual נְחָלִים, pl. נְחָלִים, const. נְחָלִי) masc. 1) a ditch, pit; hence, transf. to a shaft; 2) a valley, especially one with a brook, transf. to a brook, brooks being generally found in valleys. Several names of brooks in Palestine.

time are thus compounded with

נחל, and many names of valleys.

The root is נחל II.

נחל see נחל.

נחלה (const. לַת—, pl. נַחְלוֹת) f. the taking possession; next concrete, possession, property, inheritance, transf. to that which is allotted to some one, lot, destiny, fate; comp. נַחֲלָק. Root נחל I.

נַחְלִיאֵל (valley or possession of God) p. n. of a place in the desert.

נַחֲלָם p. n. m. (the strong one) from which the patron. נַחֲלָמִי.

נחלת f. equiv. to נַחֲלָה, possession, portion, lot.

נחם (Kal, not used) to moan, to groan, related to נָהַם; hence Niph.

נָחַם (inf. הִנָּחַם, fut. יִנָּחֵם) 1) to sigh, to grieve, to repent, to have compassion, to regret something, with אֵל, אֱלֹהִים, אֱלֹהִים, sometimes מֶן; 2)

to comfort oneself at (עַל, אֶתְּרִי, אֶתְּרִי) a loss; 3) to revenge oneself, orig.

to vent one's wrath, constr. with מֶן, related to נָקַם. Pi. to comfort,

to manifest compassion, with acc. of the person, and with מֶן and עַל,

of the subject on which one con-
doles. Hith. הִתְנַחֵם (once הִנָּחַם)

in significations as various as in the Niph. and construed as the same.

נחם p. n. m. (comfort).

נחם m. repentance.

נַחֲמָה f. comfort, consolation.

נַחֲמָה p. n. m. (comfort of God).

נַחֲמָנִי p. n. m. (the repentant one).

נַחְנוּ pers. pron. pl. we, abbreviated from אֲנַחְנוּ, which see.

נחם belongs to נַחֲמָה, which see.

נחץ equiv. to נָחַץ, to urge, to press, to drive on; נַחֲצִיץ pressed, hasty, urgent.

נחך (not used) to snort, from which נַחֲרִיץ.

נחך m. the snorting.

נחרה f. the same.

נַחֲרִי (נַחֲרִי) p. n. m. (snorter).

I. נחש (Kal, not used) equiv. to נָחַשׁ, נָחַשׁ, to hiss, to whisper, to speak softly; hence Pi. נִחַשׁ to whisper, to divine, to carry on necromancy; transf. to an omen, to forbode, to have a presentiment.

It is also possible, that the Piel form is only a denom. from נָחַשׁ, and that the original signification is from נָחַשׁ, equiv. to נָחַשׁ to move along softly, to creep.

II. נחש (not used) to shine, to flame; related to נָחַשׁ, belonging to נָחַשׁ; from which נַחֲוֶשׁ and נַחֲשֶׁת.

נחש m. a spell, an omen, foreboding, sorcery.

נחש (pl. נַחֲשִׁים) m. 1) serpent, either from נָחַשׁ in the signification of hissing, or in the signification of creeping, so that it is equiv. to

זחל עמר; transf. to the dragon, as a constellation; 2) (brass-mine) p. n. of a town; 3) p. n. m. (magician, sorcerer).

נחש (Aram.) m. copper, brass, especially Cyprian brass, so called on account of its light red colour.

נחשון p. n. m. sorcerer.

נחשת (with suffix נחשתך, dual נחשתים) com. 1) brass, copper, (on account of the red colour, and having been in ancient times steel-polished, the word was used as a figure of strength; 2) brazen fetters, only dual, to denote the fetters both on hands and feet; 3) money, origin. that which is made of brass.

נחשתא p. n. f. brass.

נחשתן (formed from נחשת) m. brazen serpent, which was worshipped as a symbol.

נחת (fut. ינחת, תנחת, but also יחת, תחת for יחת; but יחתו belongs to תחת) to descend, to go down to (תחת) some one; hence, in a hostile sense, to meet some one, to come down upon someone, to press deeply in (ב) someone; נחת נערה "a reproof enters into (penetrates) a wise man." Niph. נחת to press forward against something. Pi. נחת to press down (the bow), i. e. to strain it, to set

it, to flood (the furrows) by plentiful rain. Hiph. הנחית (imp. תנחת) to thrust down; comp. חית.

נחת (particip. נחת) Aram. to descend; Af. נחת (fut. ינחת, imp. אנחת) to bring down, to carry down, to lay down, to preserve. Hoph. הנחת to be thrust down.

נחת 1) m. (from נחת, related to חת, חת, but not from נחת) sinking, letting down (the arms), fall, defeat; 2) f. from נחת, like שחת from שח, rest, quiet, appeasing, calming, soothing, refreshing, thus almost opposite to נחת I.; 3) p. n. m.

נחת (only pl. נחתים) adj. m. descending, going down; according to the form the root is נחת, not נחת.

נחה (fut. ינחה, apoc. ינח, before mak-kaph ינח) 1) origin. to extend, to stretch; hence, to stretch out (the hand, the lance), to stretch out the rule for measuring, to stretch the neck, to go down (of the shadow), to spread out (a tent, the heavens); figur. נחה רעה על to spread evil over some one; נחה עליך three things I extend over thee, Author. Vers. of fer unto thee; 2) to incline, to sink, e. g. to the earth (Job 15:29), of the declining day, of the shadow of the sun dial, of inclining to fall; 3) to turn towards (אל)

some one, or to turn away from (נמח, נמח) some one, נמח אחר, to turn after some one, i.e. to devote oneself to him or to his party; but also, generally, to go away, or trans. to turn towards, to conduct. Niph. נמח pass. to be stretched out, extended (of the shade, of brooks). Hiph. נמח (fut. נמח, apoc. ימח, imp. חמח) to extend, to spread out, to expand, to incline (the ear to some one), to turn, to lead; נמח חסד על to extend mercy unto some one, to turn away, to decline, to dismiss; especially in the sense of perverting the judgment (in a court of justice), sometimes omitting the word ממשפט, e.g. in the form נמח אחר רבים להטות to incline after the many to wrest judgment. Hoph. only in the nouns נמחה, נמחה. As to the root, it is related to מרח and מרח, as well as to מוח and מוח (מח). נמח adj. m. laden, burdened (with acc. נמח, with money); origin. to carry, standing for נמח.

נמח (only pl. נמחים) m. plant; orig. that which is planted.

נמח (only pl. נמחים) f. origin. a small drop; next, an ornament of the ear, ear-drops; so called from the shape; according to

others, a pearl, as pearls resemble drops.

נמח f. branch, bough, from נמח. נמח (fut. ימח) to lift up, to take up, to take away; with על, to lay upon; נמח ימח "He taketh up the ials as a very little thing" (as a little dust). Pi. to lift up, to carry, to bear; related to נמח, נמח.

נמח (1 pers. נמח) Aram. the same.

נמח m. burden, heaviness; comp. נמח from נמח.

נמח (fut. ימח, inf. נמח and נמח)

- 1) to set up, to set, to put in, to plant; fig. to plant a people, i.e. to give them a settled residence;
- 2) to drive in (a nail, the pegs of a tent); hence, to pitch a tent, to erect an idol image; transf. to plant the heavens as a tent. Niph. pass. The radical syllable is נמח, related to נמח (נמח).

נמח (const. נמח, comp. נמח, נמח, with suff. נמח, pl. נמחים, m. either as a verbal noun of the planting, or as conc. coll. the plantation, or especially, that which is planted, plant.

נמחים (plantations) p. n. of a place.

נמח see נמח.

נמח (fut. ימח) to drop, to drip, to flow, to flow down (of rain, water, myrrh, wine); related to נמח, נמח,

נָזַף. Hiph. to cause to drop down (new wine), to cause to stream down; transf. to cause the speech to flow, to prophesy.

נָזַף (const. pl. נְזָפִים) masc. drops; transf. to a species of gum or balm, so called from its issuing in drops.

נִזְפָה (dripping of the resin) p.n. of a city in Judæa; gent. נִזְפָתִי.

נָזַר (fut. יִזָּר, and only once יִזְנוֹר) origin. to look at something attentively, to observe; related to נָצַר, hence נִזְמָרָה; 2) to guard, to keep, to preserve, to watch, especially the anger נָא, i. e. to be wrathful, or to bear a grudge (but נָא is always omitted) with לְ and אֶת of the person.

נָזַר (1 pers. נִזְמָרָה) Aram. the same.

נָזַח (fut. יִזָּח) 1) to stretch, to extend, of branches; hence, נִזְחָה, equiv. to נִזְחָה, branch, bough; hence, to be dispersed, נִזְחָה, על פְּנֵי; of the battle becoming general; but also transf. to extend, to spread about, to scatter (into the desert, into foreign lands), to shed blood; 2) to scatter away, to abandon, to eject (synonymous with נִזְחָה); and generally to let lie still the ploughfield, to desist (from a contest), to remit (a debt), to admit, to allow; 3) to stir, to

palpitate, equiv. to נִזְחָה, which in the origin. signif. is probably like the root in נִזְחָה. Niph. to extend oneself, to spread, to be suspended (of pillars, columns), to be stretched along (of branches), to spread itself (of an army), to lay down outstretched. Pu. to be abandoned, forsaken.

נִי (only Ezek. 27:32 נִיִּים) masc. wailing, lament, for נִי, but eleven manuscripts read נִיִּים, which is more suitable to the context.

נִי see נִי.

נִיב (from נִיב) m. fruit, fig. נִיב שְׁפָתַי, fruit of the lips, i. e. song of thanksgiving, praise, prayer.

נִיבִי p.n.m. (the fertile one).

נִיד m. comfort, consolation, commiseration, from נִיד.

נִידָה f. equiv. to נִידָה, disdain, exile, wandering, from נִידָה or נִידָה.

נִיזָה (habitations). Keri for נִיזָה, which see.

נִיחָה (after the form נִיחָה, from the Pi. נִיחָה, with suff. נִיחָהֶם, pl. נִיחָהִים) m. pleasantness, acceptableness, taking pleasure, delight at something; origin. gratification, but only used in connexion with נִיחָה, to express a sweet odour of sacrifices acceptable unto God. Root נִיחָה.

נִחוּחַ (Aram.) m. the same, but with the omission of נִיחַ.

נִץ (with suff. נִינִי) masc. a sprig, sprout; hence, transf. to that which sprouts anew. The root נִנּוּ, is originally a redoubled form, and signifies to be new, fresh young. From the denom. נִנּוּ, to have descendants. Niph. fut. נִנּוּ, to beget descendants, to continue growing, endure (of fame).

נִינְוָה p. n. of the capital of Assyria, Nineveh; probably of non-Semitic origin.

נִים (Ketib for נִם) adj. m. fugitive; next, the fugitive.

נִסָּן m. Nisan, the first month of the Hebrew year, called also חֹדֶשׁ הָאֲבִיב. The etymology is non-Semitic.

נִצּוּץ masc. a spark, from נִצַץ, to spark, sparkle.

נִיר equiv. to נִר, a lamp.

נִיר an abbreviated form of the Hiph. from הִנִּיר, to plough, to make the soil arable; belongs to נָהַר 2.

נִיר m. 1) light, lamp, equiv. to נִר, figur. the continuance of the progeny; 2) modern Heb. land made arable. The form נִינִיר is 1 pl. fut. Kal from נִיר, with suff. נִי.

נִכָּא (Kal, not used) equiv. to נִכָּה, to strike; hence, the Niph. נִכָּה, with כֵּן, of the part struck, to be

chased out of a country. From which נִכָּא, which see.

נִכָּא adj. m., נִכָּאָה f. to be cast down, to be humbled in mind, from נִכָּא, but in a spiritual sense.

נִכָּאָה (only pl. נִכָּאָה, but always contracted נִכָּאָה) f. name of a spice, probably gum tragacanth (after the Arab.)

נִכָּאָים see נִכָּה.

נִכַּר (not used) to sprout, to grow.

נִכְרִי (with suff. נִכְרִי) m. descendant, sprig, offspring.

נִכָּה (Kal, not used) to be hurt, wounded, or trans. to strike, to smite, to hurt; hence, Niph. נִכָּה, to be smitten, slain. Pu. to be struck (of the standing corn), Hiph. הִנִּכָּה (fut. יִנִּכָּה, apoc. הִנִּכָּה, imp. הִנִּכָּה, apoc. הִנִּכָּה) to strike, in the most extensive sense; hence, also of God, to punish; of inanimate things, to overturn, to destroy, to conquer (a town), to blow (with a horn), to hit (with an arrow), to dash to pieces, to destroy (of the hail); next, to slay, to kill, sometimes with the addition of נִפְשׁ life, to accomplish a defeat; הִנִּכָּה הַבֶּהֱמָה the heart of some one beats, strikes him; הִנִּכָּה הַבֶּהֱמָה to smite, or to strike with blindness; to take root, to sprout. Hoph. pass.

נָכָה (const. נָכָה, pl. נִכְּחִים, comp. רָפָה, טָלָה from טָלָה, רָפָה) adj. masc. origin. hurt, wounded, struck; hence, נָכָה לְרַגְלִים struck in the feet, i.e. lame; נָכָה לְרוּחַ of contrite spirit; the plur. is used as an abstract.

נָכָה (also נָכָה) p. n. Necho, king of Egypt, son of Psammetichus.

נָכָה 1) particip. Niph. from נָכָה; 2) p. n. of a threshing-floor, in the parallel passage פִּירוֹן.

נָכָה (not used) probably equiv. to נִכְּחָה, if it is not an original root, in the sense of, to be near, to approach.

נָכָה m. proximity, synonym. with עֲצָמָה, אֶצְעָל, in its use only as a prep.: near, by, before; as נָכָה לְפָנֵי God, = לְפָנֵי, but נָכָה לְ שׁוֹמֵם נָכָה פְּנִים before the face, i.e. to set down (something) before oneself; נָכָה לְנֶפֶשׁ towards something; נָכָה לְנֶפֶשׁ straight before oneself; and after the verbs of request it signifies: for, עֲדַנְכָה till opposite a place.

נָכָה (only with suff. נִכְּחוֹ) masc. the same, opposite.

נָכָה (with suff. נִכְּחוֹ, pl. נִכְּחִים) adj. m., נָכָה (pl. נִכְּחוֹת) f. straight on, straight along before one; נָכָה הוֹלֵךְ he who goes his straight way; hence, just, correct, honest,

especially in this sense fem. sing., plur. masc. and fem.

נָכָה origin. to conceal, to hide, transf. to act clandestinely, to deceive, synonym. with נָכָה, מְעַל, פֶּגַע. Pi. to act deceitfully, artfully, against (לְ) some one. Hith. to devise deceitful, artful, plans against (acc. and נָכָה) some one. The root is נָכָה. נָכָה (only pl. with suff. נִכְּחִים) m. artfulness, deception.

נָכָה (not used) to conceal, to preserve (of treasures); hence, to gather; from which נָכָה is a transposition. נָכָה (only plur. נִכְּסִים) m. property, goods, wealth, from נָכָה

נָכָה (pl. נִכְּסִין) Aram. the same.

נָכָה (Kal, not used) to be strange, foreign, origin. to be marked, distinguished from others, from נָכָה, related to נָכָה to notice; נָכָה to make a mark. Pi. 1) to estrange, next, to forsake, to eject: 2) related to נָכָה to deliver. Hiph. 1) to recognise, to penetrate into a matter; 2) to be enabled, to know, to understand, all proceeding from the original signification of penetration; 3) to see, to have an insight, to recognise. Niph. to feign being a stranger, and generally passive, to be known, recognised. Hith. is quite like the Niph. i.e. reflective and passive.

נָכַר (const. נָכַר) masc. that which is strange, the strange place, נָכַרְךָ a stranger, אֱלֹהֵי נָכַר a strange god, i. e. idols from a strange land.

נָכַר m. strange-like, that which one rejects, ill fate, or anything which is unpleasant.

נָכַר (with suff. נָכַרְךָ) m. the same.

נָכָר (formed from נָכַר, plur. נִכְרִים) adj. m., נִכְרִיָּה (pl. נִכְרִיּוֹת) f. one from a foreign country, always in a hostile sense, transf. to strange-like, unheard-of, hostile, repulsive. Synon. with נָכַר.

נִכְרִי Ketib, נִכְרִי Keri, precious things; נִכְרִיָּה treasury.

נָלָה (Kal, not used) to arrive at a certain object; hence, to obtain, to acquire. Hiph. הִנְלִיחַ (only in the form הִנְלִיחֶךָ inf.) to accomplish, to complete something: but it may be read הִנְלִיחֶךָ, so that the root entirely vanishes. The same is the case with the noun מְנִלָּה (supposed to be derived therefrom) in מִנְלָלִם, it may be read מִנְלָלִם their herds.

נִבְזָה adj. fem. despised, bad, mean, probably compounded from נִבְזָה and מְבִזָּה.

נִבְזָל p. n. m. (probably equiv. to נִבְזָל, patron. נִבְזָלִי).

נִבְזָה appears to belong to the root נִבְזָה, see הִנְלִיחֶךָ, נִבְזָה.

נָמַל equiv. to מָלַל to eat off, to cut off; hence, probably from which נָמַלָּה. The forms נָמַלְתָּם, נָמַלְתָּ, belong to מָלַל, and נָמַל belongs to מָלַל.

נָמַל (pl. נָמַלִּים) f. an ant, probably from מָלַל.

נָמַר (not used) to flow, to run; next, to be clear as water, to be clear, related to מָרַר to flow; from which נָמַרִים, נָמַרָה.

נָמַר (not used) to be striped, spotted, the root נָמַר is related to that in חִדְמָר.

נָמַר (pl. נָמַרִים) m. panther, also including the tiger.

נָמַר (Aram.) m. the same.

נָמַר p. n. of the founder of the Babylonian empire; hence, נָמַרִי Babylon.

נָמַרִים, נָמַרָה see under גִּיתָה.

נָמַשׁ p. n. m. (one who is drawn out).

נָס (with suffix נָסִי) masc. equiv. to נָסַח that which is elevated as a signal to be seen at a distance, as a flag, a standard, a banner, a high pole for a signal, transf. to a mark of caution. The root is נָסַח II, which see.

נָסַח fem. turn, fate, destiny, from נָסַח, origin. particip. Niph.

נָסַח (fut. נָסַח, inf. abs. נָסַח) equiv. to נָסַח, נָסַח to move away, to turn back. Hiph. הִנְסַח to remove some-

thing, to move something back (a landmark.) Once with **ע** instead of **ס**. Hoph. **נָסַח** to be moved back, to turn back.

נָסַח (Kal, not used) to test, try, prove. Pi. **נִסְּחָה** to put to the test, to try, by scepticism or infidelity: different from **נִסְּחָה**, which signifies to try by the medium of the senses.

נָסַח (fut. **נִסְּחָה**) equiv. to **נָסַח** to tear away, to tear out, to tear off, e.g.

from a house, to expel (from a country), to pull down (a house).

Niph. to be driven away, ejected.

נָסַח (Aram.) the same. Ithp. pass.

נִסְּחָה (with suff. **נִסְּחָהּ**, pl. with suff.

נִסְּחָהּ) masc. 1) that which is poured out, drink-offering; 2)

molten image, equiv. to **נִסְּחָה**;

3) poetically, the anointed one, king, ruler, all three significations from **נָסַח** I.

I. **נָסַח** (fut. **נִסְּחָה**, inf. **נִסְּחָה**) equiv. to **נָסַח** to pour, to pour out (the spirit of deep sleep) over some one, wine-offering, to worship a deity; transf. to close a covenant, libations having been used on such occasions; 2) to manufacture casting-work, i.e. to cast metals; 3) to anoint. Niph. to be anointed, i.e. to be appointed a ruler. Pi. to spend, to pour a libation before God. Hoph. the same. Hoph. pass.

II. **נָסַח** 1) to tie, to weave, to entwine, only in **נִסְּחָה**; 2) to cover, to wrap up, from which is **נִסְּחָה** 2. Related is **נָסַח**, **נָסַח**, and others.

נָסַח (Aram.) the same; hence, Pa. voluntary offering; transf. also to the bringing of an offering.

נָסַח (and **נָסַח**, with suff. **נִסְּחָהּ**, pl. **נִסְּחָהּ**, const. **נִסְּחָהּ**) m. 1) drink-offering; 2) molten image, equiv. to **נִסְּחָה**.

נָסַח (def. **נִסְּחָה**) Aram. m. the same.

נִסְּחָה masc. appointed, fixed, marked place, from **נָסַח**.

I. **נָסַח** to be sick, ill (equiv. to **נָסַח**); origin. to decrease, to become lean, meagre, to decline; **נָסַח**, the sick one.

II. **נָסַח** to shine, of the spirit of God, that enlightens man. Hith. **נִסְּחָה** to shine forth, to be exalted, placed in an eminent position, so as to shine far off.

נָסַח (fut. **נִסְּחָה**, inf. **נִסְּחָה**, imp. **נִסְּחָה**) to move away, to push away, to break away (comp. **נָסַח**, **נָסַח**, **נָסַח**, **נָסַח**) to break off (door posts or pegs of a tent), to break off (a tent), to break up a horde of nomades, of an army, or a tempest, i.e. to draw off, to depart. Niph. to be broken up (of a tent). Hiph. to break up, to cause to depart, to remove, to break off, to break out (stones).

נָסַק (fut. נִסֵּק) to ascend, to rise; but as no pret. occurs, נִסֵּק may stand for נִסֵּק, from נָסַק.

נָסַק (Aram.) the same; hence, Af. הִנְסִיקָה (inf. הִנְסִיקָה), to cause to ascend, rise. Hoph. הִנְסִיקָה pass.

נִסְרִי p.n. of a Ninevite idol; the etymology is obscure.

נִסְתָּ belongs to הִנְסִיתָ. See סִתָּ.

נָעָה (trembling) p.n. of a place in Zebulun.

נָעָה p.n.f. (the wandering, fugitive one).

נְעֻרוֹת (denom. from נָעַר) fem. pl. youth, youthful age; figur. the youth of a people.

נְעֻרִים m. pl. the same.

נְעִיאָל (probably = נְעִיאָל dwelling-place of God) p.n. of a place in Naphtali.

נְעִים (const. נְעִים, pl. נְעִימִים, adj. m. נְעִימָה (pl. נְעִימוֹת) fem. pleasant, lovely, kind, graceful. The pl. m. and f. is also used as an abstract subs. in the sense of joys, pleasant or lovely scenes of country.

נָעַל (fut. יִנָּעַל) to bolt, to shut up, to close; transf. to the fastening of the sandals to the feet. Hiph. same.

נָעַל (dual נְעִילִים, pl. נְעִילִים and נְעִלוֹת) fem. a sandal, a shoe: שָׂנֵם נָעַל to put a shoe on, הִלִּיץ נָעַל to pull a shoe off; the same is נָשַׁל and נָשַׁל to cast the

shoe upon something, i. e. to take possession of something; הִלִּיץ הִנְעֵל one who has given up his possession; transf. to, something trivial, mean, especially in the dual and pl.

נָעַם (fut. יִנָּעַם) to be pleasant, agreeable, kind, lovely; origin. to accept (not connected with נָחַם).

נָעַם p.n. m. (loveliness).

נָעַם m. propriety, grace, loveliness, delight; kindness, grace (of God).

נְעֻמָּה 1) p.n. fem. (loveliness, lovely one); 2) p.n. of a city in Judah; gent. נְעֻמָּתִי.

נְעֻמִי see נְעֻמִי.

נְעֻמִי (for נְעֻמִית) p.n. f. (the graceful one).

נְעֻמָּן (pl. נְעֻמָּנִים) masc. 1) loveliness, gracefulness; 2) p.n. m. (the graceful one), patron. נְעֻמִי for נְעֻמִי.

נָעַץ (not used) to sting, to prick, as in the Aram.

נְעֻצִיץ m. thorn-bush, thorn-hedge, after the form נְעֻצִיץ.

נָעַר (primitive, pl. נְעָרִים) m. 1) youth, lad, boy; in the ancient period of language, also girl. In reference to age, it signifies the new-born child, as well as the youth of twenty years. In reference to position, it signifies one's own child, as well as youth, lad, boy, attendant; also, the common sol-

dier. From which is derived
 נָעָרִים, נָעַר, נָעָרָה, נָעָרוֹת, נָעָרוֹת; 2) (from
 נָעַר II.) that which is dispersed;
 only Zech. 11:16, but even in that
 passage it may be rendered the
 young one, which, on account of
 its littleness, escapes the shepherd.

I. נָעַר to roar, of the young lion.
 The form נָעוֹר belongs to נָעַר.

II. נָעַר to move to and fro, to shake
 (the hand), to shake off (leaves),
 orig. to stir, equiv. to נָעַר. Niph.
 1) to release oneself (from bonds),
 to shake off; 2) to be driven away.
 Pi. to throw into (נָעַר) something,
 e. g. into the sea. Hithp. to shake
 oneself from (נָעַר) something, e. g.
 from the dust.

נָעָרָה (pl. נָעָרוֹת) f. 1) a damsel, a
 maid-servant, maid, as also a young
 married woman; 2) p. n. of a city
 in Ephraim; 3) p. n. f.

נָעָרִי p. n. m. (the youthful one).

נָעָרִיָּה p. n. m. (godly youth).

נָעָרִין p. n. of a city.

נָעָרָת f. tow, origin. that which is
 thrown out of the flax, from נָעַר 2.

נָעַשׁ according to some, the root be-
 longs to נָעַשׁ, which see.

נָעַם p. n. Memphis, see נָעַם.

נָעַם (not used) to grow, to sprout;
 compare the Aram. נָעַם; from
 which:—

נָעַם p. n. m. sprout.

נָעַם as a root. See נָעַם.

נָעַם (from נָעַם) f. 1) a height, a hill,
 from which the p. n. נָעַם דֹּר the
 hill of Dor, or the plur. נָעַמֹּת דֹּר;
 2) sieve, from נָעַם to move to and
 fro.

נָעַם־יָם (Keri) p. n. m. (extension, in-
 crease). The Ketib has נָעַם־יָם,
 which see.

נָעַם (fut. יָנַעַם, inf. פָּנַחַת, equiv. to
 פָּנַח; 1) to fan, to breathe, to blow
 (the fire), with and without נָעַם, to
 blow away, to puff away, also with
 נָעַם; to breathe the last (breath of
 life); with acc. to cause to breathe
 over (נָעַם) something, to breathe
 into (נָעַם) something. Pu. to be
 fanned, blown. Hiph. 1) to blow
 away, to puff away; i. e. to des-
 pise, slight, disregard; 2) to ex-
 hale, to breathe the last.

נָעַם (fragrance, place of fragrance)
 p. n. of a Moabite city.

נָעַם־יָם (only pl. נָעַם־יָם) m. equiv. to
 נָעַם־יָם the strong one; next, a giant.

The root is נָעַם 2.

נָעַם־יָם equiv. to נָעַם־יָם, which see.

נָעַם־יָם p. n. m. (the recovered one).

נָעַם־יָם a mixed form, from נָעַם־יָם
 and נָעַם־יָם.

נָעַם (not used) to paint, to be of va-
 rious colours, related to נָעַם.

נָעַם m. name of a precious stone
 (Author. Vers. an emerald).

- I. נָפַל (fut. יַפֵּל, inf. נִפֹּל, with suff. נִפְּלוּ) to fall down, to sink (down from something נִפֵּל), to fall into (נָ, לָ) something, to fall off (נָ) something, to fall upon (עָלָ) something, but also absolute, to lie, in a state of trance, dream-like; נָפַל is used to denote falling in battle (often with the addition בְּחֶרֶב, by the hand (בְּיָד) of another, or by the enemy; to fall upon (עָלָ) the bed of sickness; to be born (in the derivative used of a premature birth); transf. to arise, to revive, to fall off in the body, i. e. to become lean, or to fall off in spirit, i. e. to lose courage; next, generally, to fall into trouble, to go to ruin, of men and empires; to fall, of the lot; hence, to be allotted to some one; in comparison to another, לְפָנָיִךְ to fall off, i. e. to be inferior; to fall to the ground, i. e. to remain unfulfilled, of a promise; to result; to elapse; to fall upon something; to befall, with עָלָ (of sleep or terror); to descend (of a revelation), to be revealed; to throw oneself down, to let oneself down; to rush on the sword; to alight, to encamp, dwell, settle, somewhere; to lay down (submit) a supplication (לְפָנָיִךְ) before some one. Hiph. הִפְּיל (inf.

with הִפְּיל, לְ) causing something to fall, to throw, to cast down, to cast (into the fire), to slay (by the sword); to cast lots, to allot; to cast, in the sense of to bear; to fell, to hew down; to cause to fall (the face of some one), i. e. to vex some one; to lay a request before some one; to drop, to desist from something, etc. Hithp. to throw oneself down; with עָלָ, to throw oneself upon some one, to attack him. Pipel נִפְּלָל to precipitate suddenly, violently.

- II. נָפַל (not used) to be strong, vigorous; comp. נָפַל and נָפַל, from which נָפַל.

נָפַל (fut. יַפֵּל) Aram. the same.

נָפַל m. origin. birth, but generally premature, i. e. miscarriage, from נָפַל in the sense of to bring forth.

נָפַל see נָפַל.

נָפַס (not used) to extend, to spread out; from which נָפַסִים, נָפַסִים.

נָפַץ (imp. and fut. is taken from נָפַץ) equiv. to נָפַץ; 1) to reduce to dust, fundere, to be scattered about; hence, to be dispersed, scattered, of a people, of a flock; reflective, to extend oneself, to disperse oneself; 2) to dash to pieces, to shatter. Pi. to break to pieces (earthen vessels); but also like Kal, to scatter, to disperse; hence נָפַץ

(inf.) scattering (of the Jewish nation). Pu. pass. to be scattered, dispersed.

נִשְׁפָּן masc. shower of rain, from its violent pouring on all sides.

נִשְׁפָּן (3 fem. נִשְׁפָּנָה, 3 plur. נִשְׁפָּנוּ and נִשְׁפָּנוּ, imp. נִשְׁפָּן) Aram. to go away, to go out, quite like נִשְׁפָּן in Heb. transf. to the issuing of an edict. Af. נִשְׁפָּן, נִשְׁפָּן to bring out, to carry out; comp. נִשְׁפָּן.

נִשְׁפָּן (def. נִשְׁפָּן-) Aram. f. expense, outlay; comp. modern Hebrew נִשְׁפָּן.

נִשְׁפָּן (Kal, not used) to breathe, to draw breath, to inhale; hence, to live, transf. to exhale. Niph. נִשְׁפָּן to recreate, refresh oneself (after labor), orig. to draw breath; next, to refresh oneself, to recover. The root נִשְׁפָּן, is related to נִשְׁפָּן, which see.

נִשְׁפָּן (with suff. נִשְׁפָּן, pl. נִשְׁפָּנוּ, once נִשְׁפָּן) com. 1) breath (of life); next, life, strength of life, soul (as animating the body); next, soul, as in modern language, person; נִשְׁפָּן, נִשְׁפָּן, life returns, life departs; נִשְׁפָּן to hope for the death of some one, i.e. or the departure of life: but always in reference to the animal life; hence, speaking of the soul, we say, to live, to die, to kill it, to require

it, to cast it away, to save it; and in many phrases נִשְׁפָּן is used for mind, heart, as the seat of emotions. Its use for person, living thing, man, or slave, is as in some modern languages, but joined to נִשְׁפָּן it signifies carcass, or dead person; sometimes, even without the word נִשְׁפָּן, e.g. נִשְׁפָּן or נִשְׁפָּן to become unclean by a dead body; 2) with suff. נִשְׁפָּן is used for self, in the sense of a reflexive pronoun; 3) fragrance; hence, נִשְׁפָּן scent-boxes.

נִשְׁפָּן (Kal, not used) related to נִשְׁפָּן; hence, to exhale, to diffuse fragrance, or probably connected with נִשְׁפָּן in modern Heb. in the sense of, to flow.

נִשְׁפָּן fem. equiv. to נִשְׁפָּן I., height, elevated place, according to others, a circle, from נִשְׁפָּן to encircle.

נִשְׁפָּן m. that which flows, the sweet of the sugar-cane (נִשְׁפָּן=הִנֵּה), or honey-comb; hence, נִשְׁפָּן liquid of the cane, i.e. sugar; according to others, honey-comb.

נִשְׁפָּן (only pl. נִשְׁפָּן-) m. a combat, struggle, from נִשְׁפָּן in Niphil, to wrest, to wrestle.

נִשְׁפָּן p. n. of an Egyptian district; hence, patron. נִשְׁפָּן.

נִשְׁפָּן (for נִשְׁפָּן) p. n. m. (a wrestling); hence, LXX. Νεφθαλμ.

נָּ (from נָּ) m. 1) a flower, the same as the f. נָּ; 2) a hawk, sparrow-hawk, so called from its swift flight.

For both significations, comp. נָּ.

נָּ (inf. abs. נָּ) equiv. to נָּ 1, to fly, to fly away, to fly off; hence, the paranomasia נָּ נָּ flying off, i.e. thou departedst swiftly, Auth. Vers. "that it may flee and go away" (Jer. 48:9).

נָּ (Kal, not used) equiv. to נָּ, to put, to place, to set, or to cause to stand. Niph. נָּ 1) to be placed, appointed over (על) something; hence, נָּ manager, director; 2) to stand, to stand firmly (of animate and inanimate objects); next, to stand erect, to be sound, נָּ the sound cattle; 3) to place before oneself (לְ), to step toward (לְ) some one. Hiph. נָּ to cause something to stand, to erect (a monument), to heap up (stones), to set up (gates), transf. to נָּ to erect a power, נָּ to sharpen the goad, and generally, to fix, to appoint. Hoph. נָּ to be erected, planted, also to be appointed, part. נָּ.

נָּ m. the hilt (of a dagger), a handle, from נָּ.

נָּ (def. נָּ) Aram. f. firmness, hardness (of the iron) or stem, i.e. *nature of iron*.

נָּ see נָּ.

נָּ 1) equiv. to נָּ, נָּ, to fly, to flee; hence, נָּ נָּ when they fled away and wandered; 2) (Kal, not used) to pluck out, to contend. Hiph. נָּ to make strife against (על) some one, to carry on war with (אִתּ) some one. Niph. 1) נָּ to contend, quarrel mutually; 2) to be waste, desolate, נָּ thy cities shall be laid waste; 3) to become desolate, נָּ ruinous heaps. The connection of significations 2 and 3, with signification 1, is obscure.

נָּ f. a flower, equiv. to נָּ from נָּ.

נָּ f. 1) equiv. to נָּ a wing, a pinion, a plume; 2) for נָּ (from נָּ) excrement (of the crop).

I. נָּ (Kal, not used) origin. 1) to shine, to glitter, from נָּ (comp. נָּ, נָּ), figur. to excel, either by deeds or in position, to be great, mighty, distinguished; comp. a similar mode of transferring in נָּ; 2) clean, figur. to be faithful; comp. נָּ, origin. to shine; 3) to last, to be constant, origin. to be strong, firm, to excel in power. Pi. נָּ to excel above all, to superintend a matter (לְ), to be appointed over (על) something; hence נָּ, often used in the language of the temple service

to denote the director of the temple music. The proper use of the verb and of **לְנִצְחָה** is obvious from the phrase **לְנִצְחָה עַל־מְלֶאכֶת** **נְפִית יי**. Niph. to be lasting, constant; hence particip. fem. **נִצְחָה** enduring, lasting, persevering.

II. **נָצַח** (not used) equiv. to **נָחַח** to sprinkle, orig. to wet, to moisten.

נָצַח (Aram.) the same as **נָצַח** I; hence Ithp. to be victorious over (על) something, origin. to excel over something.

נָצַח (seldom **נָצַח**, with suff. **נִצְחִי**, plur. **נִצְחִים**) 1) brightness, lustre, fame; hence, victory; 2) fidelity, purity, faith, confidence, e.g. my strength and my hope is perished; judgment is not pronounced faithfully (Auth. Vers. "judgment doth never go forth," Hab. 1:14); 3) endurance; hence, eternity, especially in the forms **נִצְחָה**, **נִצְחָה**, **לְנִצְחָה** eternal, eternally, unto eternity, for ever; transf. to entirely, altogether, pure, e.g. ruins altogether (Auth. Vers. "destructions are come to a perpetual end," Ps. 9:6).

נִצָּח (from **נָצַח** II.) m. juice (of the pressed grape), blood of grapes.

נִצְיִי m. 1) the appointed one, officer, director, equiv. to **נָצַב**, but also a post, situation; 2) a post, a

pillar, a column; hence **נְצִיב מְלֶח** a pillar of salt; 3) p.n. of a town in Judah.

נְצִיב p.n. m. one who excels.

נִצְיִיר (Ketib) m. the preserved, saved one, thus equiv. to **נִצָּר**.

נָצַל (Kal, not used) to pull off, to draw off, to tear out (related to **נָשַׁל** and **נָשַׁל**) figur. to extricate from danger, to save. Niph. **נִצָּל** 1) to be saved, delivered, from **מִן**, **מִכָּפֶה**, **מִיָּד**; 2) to save oneself, to escape, from before some one (**מִפְּנֵי**), to some one (**לְ**). Pi. to extricate (accus.) from danger, to snatch something away, to rob, to plunder. Hiph. **הִנְצִיל** to separate (contending parties), to snatch away from (**מִן**) some one, to withdraw; generally, to save, to release some one (accus. seldom **לְ**) from some one (**מִן**, **מִיָּד**, **מִכָּפֶה**). Hoph. **הִנְצִל** to be pulled out, to be delivered (from the fire). Hith. to take off something from oneself, e.g. the ornament.

נִצָּל (Aram.) the same. Af. **הִנְצִל**, like the Heb. Hiph.

נִצָּן m. a flower, formed from **נָץ**.

נִצָּע see **נִצָּע**.

נִצָּץ equiv. to **נִנָּץ**; 1) to glitter, to shine, to sparkle; hence **נִצְצִים** shining, sparking; 2) to bloom, to flourish; comp. **נִצְצִים**; 3) **נִצְצִים**.

comp. the same mode of transferring in **נָקַד**.

נָצַע see **נָצַע**.

נָצַר (fut. **נִצֹּר**, seldom **יִצֹּר**, imp. **נִצֹּר**), with suff. **נִצְרָה** with euphonic dagesh) origin. to shine, to glitter (comp. **נִצְנֵץ**); hence, 1) to look at, to see (comp. **נִצְנוּן**), transf. to (a) to watch by inspection, to guard, to keep; **נִצְר** watcher, keeper; **מִנְדֵּל נִצְרִים** watch-tower; to keep from (**מִן**) something; (b) to preserve, to hide; hence **נִצְרוֹת** those who are hidden, unknown; **נִצְרוֹת** those who are saved; also, hiding-place; figur. of the secret, stubborn heart; (c) to lie in wait, to besiege (a town); hence **נִצְרִים** besiegers; **עִיר נִצְרוּהָ** a besieged town; 2) (not used) to bloom, to flourish, as generally (see **נִצֵּץ**) proceeding from the sense of shining.

נִצֵּץ m. sprout, twig, sprig, offspring; from **נָצַר** 2.

נִצַּת see **נִצַּת**.

נָקָא (Aram.) to be clean; comp. Heb. **נָקָה**; hence particip. **נִקְיָא** clean.

נָקַב (fut. **יִקְב**, seldom **נִקְב**) 1) to hollow out, to bore through (the head), to perforate, to make holes (in a bag); 2) to cut asunder, to sever, to part, to distinguish, to *nominate*, to define, to name;

hence **נִקְבִים**, equiv. to **נִקְבוּ** **נִקְבוּ**, or **נִקְבוּ**, i. e. they that are named, the distinguished; the same mode of transferring is found in **נָקַב**, 3) equiv. to **נָקַב**, to defame, blaspheme, curse, origin. to cut something through (comp. **נִקְרָה**). In connection with **נִשָּׂא** some render it according to signification 2, to pronounce; others, according to signification 3, to curse. Niph. pass. of signif. 2, to be named, nominated.

נִקְבָּ m. 1) box for containing precious stones, from **נָקַב**; 2) with the article, p.n. of a place in Naph-tali, orig. hollowing out, cavity.

נִקְבָּה f. female, only in reference to the genitals, from **נָקַב**, like its contrast **נִקְרָה**, which see; comp. the abbreviation **נִקְבָּה**.

נִקְדָּ (not used) 1) origin. to stick into something, to indent; hence, to mark with points or dots, to note, to denote; next, generally, to point, punctuate; 2) to distinguish some of the flock by a point or mark; next, generally, to occupy oneself with a superior flock.

נִקְדָּ (pl. **נִקְדָּיִם**) adj. m. pointed, dotted, spotted, sprinkled.

נִקְדָּ m. shepherd of a choice flock, or the possessor of such a flock, Author. Vers. sheep-master.

נֶקֶד m. 1) crumb, origin. the bread fallen to crumbs; 2) a kind of small cake.

נֶקֶדָה f. (origin. from נֶקֶד) the point, studs of silver (of the neck-chain).

נָקָה (only inf. נִקְּה) to be clean, to be free or bare from something.

Niph. נִקְּהָ to be free from guilt, construed with מִן; to be free from punishment, from an oath, from an obligation; next, generally, to be or become vacant, empty, desolate, lonely; also of persons, if

in this sense, נִקְּהָ is not equiv. to נִבְּהָ.

Pi. נִקְּהָ (fut. יִנְקְּהָ) to make free, to free from debt (equiv. to

הִנְצִדִּיק) to allow to go free, without punishment; נִקְּרָהּ to cleanse the blood, i. e. to avenge.

The signification of to spend, or pour out, is not found in the Hebrew form of the word.

נִקְוָא p. n. m. (owner of cattle).

נִקְוָה see לָקַח.

נִקְטָה see קָטַט.

נָקִי (const. נָקִי, pl. נְקִיִּים) adj. masc.

clean, innocent, not guilty, exempt from punishment; next generally, free from something (responsibility, obligation, military service); as a subs. the innocent.

נִקְיָא the same, with נ appended.

נִקְיָו (const. נִקְיָו) masc. cleanliness, cleanness of teeth (a scriptural

phrase for famine); נְקִיָּה cleanliness of the hands, a figure of innocence; transf. to moral purity.

נִקְיָה (const. נִקְיָה, pl. const. נְקִיָּה) masc. cleft, crack, ridge, from נִקְקָה.

נִקְמָה (fut. יִקְמָה, inf. נִקְמָה) origin. equiv.

to נָחַם, נָהַם, to snort, to breathe revenge, to have revenge, to avenge some one (acc. לְ), or something (acc.) The person or the thing on

which one revenges oneself stands with לְ, מִיָּד, מֵאֵת, מִן, and acc.

Niph. נִקְמָה (fut. יִקְמָה) to revenge oneself, or to be revenged on

(אֶל or מִן) some one. Pi. נִקְמָה to avenge something. Hoph. הִקְמָה

(fut. יִקְמָה) to be avenged (a deed), i. e. the deed shall be punished.

Hiph. to be penetrated with revenge, to be vindictive.

נִקְמָה m. revenge, נִקְמָה to take revenge, נִקְמָה, הִשִּׁיב נִקְמָה, לְ, to exercise revenge.

נִקְמָה (const. נִקְמָה, with suff. נִקְמָתִי,

pl. נִקְמָתוֹ) fem. 1) revenge; with gen. following, to take revenge for something; otherwise with the

same forms, as in נִקְמָה; 2) vindictiveness, as in נִקְמָה, with vindictive-

ness.

נִקְעָה erroneously supposed to belong

to נִבְּקָה, which, however, like נִבְּקָה, (from נִבְּקָה), belongs to נִקְעָה, as

well as the fut. **יִקַּע**, belonging to the same. See also **יִקַּע**, **יִקַּע**.

נָקַח (fut. **יִנָּקַח**) 1) equiv. to **נָקַח** to strike, to knock, to knock off, to knock to pieces; 2) to make a circuit (on festivals), from **נָקַח**, equiv. to **נָקַח**, from which **נִקְחָה**.

Pi. **נָקַח** to hew (a forest), to destroy (the skin, the body), if **נָקַח**, Job 19:26, is not to be taken in another sense. Hiph. **יִנָּקַח** (may be formed from **נָקַח**, after the Aram.) to proceed in a circuit, to make a shaven crown (baldness of the head); next generally, to surround, to encompass, with the accus. and **ל**, sometimes with **אֶל**.

Inf. **נִקְחָה** round, used as an adv.

נָקַח m. knocking off, shaking off (of the olives from the tree).

נִקְחָה (formed from the m. **נָקַח**) f. a cord, a bond, by which one is led to prison, from **נָקַח** equiv. to **נָקַח** to encompass.

נָקַח (not used) to make an incision, to bore, related to **נָקַח**, but more correctly, to sharpen; hence, **נָקַח** point, ridge, and **נִקְחָה הַסֵּלַע** is equiv. to **נִקְחָה הַסֵּלַע**, as it is rendered in the Targ. **נִקְחָה**; related to which is **נָקַח** 1.

נָקַח (fut. **יִנָּקַח**, pl. **יִנָּקְרוּ**, inf. const. **נִקְרוּ**) to bore, to put out the eyes, fig. to pierce the bones with pain.

Pi. **נָקַח**, the same. Pu. to be dug out (from a shaft), fig. to originate from.

נִקְרוּ (const. **נִקְרוּ**, pl. const. **נִקְרוּ**) f. cavity of a rock.

נָקַח origin. to tie fast, to make a snare, to lay a snare, to catch.

Comp. **נָקַח** and the root **נָקַח**.

Niph. (fut. **יִנָּקַח**) to be ensnared.

Pi. **נָקַח** to lay a snare, a trap; next, to catch generally. Hith. to waylay, with **בְּ**, or perhaps to design cunning, craft, against some one.

נָקַח (particip. f. pl. **נִקְחוֹת**) Aram. to strike, to push.

נָר (pl. **נִירוֹת**) m. 1) a lamp, a light, a taper, a candle, from **נָר**, to shine, figur. the golden (glorious) age of a nation; next, as a figure of prosperity, e.g. the candle of the wicked is put out, i.e. their prosperity vanishes; 2) p.n. m. prosperity.

נָר m. the same. Comp. **נָר**.

נָר (not used), to babble, to chatter, to gossip, origin. to trumpet forth, from **נָר**, equiv. to **נָר**, but the root is not connected with **נָר**.

נִרְגַל (from **נָר**, with the termination **לְ**) p.n. of a Cuthic deity, probably Mars.

נִרְגַל שֶׁרָאָר (Aram.) p.n. of a chief of the Magii. See **נִרְגַל שֶׁרָאָר**.

נָרָן (from נָרַן) m. a babbler, a slanderer, formed from נָרַן, after the form כִּבְרֵשֵׁן.

נִרְיָ (with suff. נִרְיָ, pl. נִרְיָים) m. a kind of fragrant herb (spikenard, Author. Ver.), from the Indian, signifying a stork.

נֵרָה p.n. m. (the lamp of God).

I. נָשָׂא (Kal, not used, inf. נָשָׂא, but it is from נָשָׂה) to err; hence, Hiph. הִנְשִׂיא (fut. הִנְשִׂיא) to entice, to mislead, to deceive; const. with the accus. and dat. Niph. to be deceived. The root is not connected with נָסַע.

II. נָשָׂא (particip. נָשָׂא=נָשָׂא) to lend upon usury, to carry on usury; the original signification is probably equiv. to נָשָׂה: נָשָׂא, the creditor. Hiph. הִנְשִׂיא to press as creditor, const. with נָ.

נָשָׂא (fut. הִנְשִׂיא, inf. abs. הִנְשִׂיא, const. נָשָׂא, נָשָׂא, נָשָׂא, with suff. הִנְשִׂיא and הִנְשִׂיא; imp. הִנְשִׂא and הִנְשִׂא; particip. pass. הִנְשִׂא, once הִנְשִׂא, as if the root were נָשָׂה) 1) to lift, lift up, raise, e. g. (a) the head, i.e. to be cheerful, to become powerful; to lift up the head of some one in prison, i.e. to release him; (b) to lift up the face, i.e. to be conscious of innocence, even with omitting הִנְשִׂא; הִנְשִׂא פְּנֵי אֶל to look upon some one, with con-

fidence; (c) to lift up the eyes, i.e. to look toward, upon, or for (אֶל) something; (d) to lift up the hand, i.e. to swear with הָ, also to beckon, to implore, or to lift up the hand against (אֶל) some one; (e) to lift up the voice, i.e. to weep, to call, to cry, to shout, or to commence a parable, attune a song; next generally, to pronounce (the name of God, or a blasphemy); (f) to lift up the heart, the mind, the soul, after (אֶל, הָ) something, i.e. to wish, to long for something; to lead or elevate the mind for something; all proceeding from the sense of lifting, but in a spiritual sense. In a physical sense it signifies: (a) to lay, to lift upon something; (b) to weigh; 2) to carry (a child, garments), fig. to bear the guilt, the sin, i.e. to expiate; 3) to lift, carry away, i.e. to remove, e.g. הִנְשִׂא רֹאשׁ מֵעַל to take the head off some one, to take away the sin, i.e. to forgive: with dative of the person, הִנְשִׂא אֶת אֶתּוֹ one whose sin is forgiven, sin being considered as a burden; הִנְשִׂא נַפְשׁ to take one's life; 4) to take, (a) הִנְשִׂא אִשָּׁה to take a wife, sometimes הִנְשִׂא is omitted; (b) הִנְשִׂא פְּנֵי to regard persons (to take reward), i.e. to be partial to some one, or in a

good sense, to esteem a person, **נִשְׂאָה נִשְׂאָה** respected, esteemed; (c) to take up, i.e. to number, generally with **נִשְׂאָה** or **נִשְׂאָה**; (d) to accept: 5) to lift, raise, exalt oneself. Niph. **נִשְׂאָה** 1) to raise oneself, or to be raised, elevated (a valley); 2) to be carried; 3) to be carried away. Pi. **נִשְׂאָה** and **נִשְׂאָה** 1) to lift up some one, or something, **נִשְׂאָה נִשְׂאָה** to lift up the heart for some one, i.e. to long for him; 2) to support, assist some one (with presents); 3) to carry or lead away. Hiph. **נִשְׂאָה** 1) to cause some one to bear (a guilt); 2) to put on something (a cord). Hithp. **נִשְׂאָה נִשְׂאָה** and **נִשְׂאָה נִשְׂאָה** to lift oneself up, to exalt oneself over (לְ) some one, to boast over (לְ) some one.

נִשְׂאָה (imp. **נִשְׂאָה**) Aram. the same, partly in the signification, to take, and partly in the signification of, to snatch away. Ithp. to raise himself over (לְ) some one.

נִשְׂאָה fem. a present, from **נִשְׂאָה**, according to some it is derived from Pi. after the form **נִשְׂאָה**, according to others, as a second form of the inf. Niph. = **נִשְׂאָה**, but it may be particip. Niph.

נִשְׂאָה (a softened form for **נִשְׂאָה**) to breathe, to blow; **נִשְׂאָה** is also re-

lated to it. Hiph. **נִשְׂאָה** (fut. **נִשְׂאָה**) apoc. **נִשְׂאָה** to puff away, to chase away.

נִשְׂאָה (only in the Hiph. **נִשְׂאָה**) equiv. to **נִשְׂאָה**; 1) to remove, related to **נִשְׂאָה**, **נִשְׂאָה**; 2) to hold, to seize, related to the root in **נִשְׂאָה**. Hiph. 1) to remove (a landmark); 2) to bring near something, to attain, to reach, to acquire property, to reach or overtake some one, to meet, to happen, to befall, some one; always proceeding from the original idea of seizing.

נִשְׂאָה fem. that which is carried, a burthen.

I. **נִשְׂאָה** (inf. irregular **נִשְׂאָה**) to forget, to forsake, the original signification is to remove, forgetting being the removal from memory. Niph. (fut. **נִשְׂאָה**) to be forgotten, **נִשְׂאָה** equiv. to **נִשְׂאָה**. Pi. to cause to forget; hence, **נִשְׂאָה** he has made me forget, for **נִשְׂאָה**. Hiph. **נִשְׂאָה** to cause to be forgotten (sins), i.e. to disregard. The form **נִשְׂאָה** belongs to **נִשְׂאָה**.

II. **נִשְׂאָה** to lend, also to borrow, according to the context, often with **נִשְׂאָה** of the person, or of the price given. **נִשְׂאָה** creditor, but also usurer; the original signification is probably equiv. to **נִשְׂאָה**.

נִשְׂאָה m. a thigh, the part of the ten-

don, origin. the contracting nerve, from נָשָׁה, in the sense of contracting.

נָשָׁה m. debt, from נָשָׁה II.

נָשָׁה (from an obsolete masc. form נָשָׁה) fem. oblivion; hence, נָשָׁה, the region of the dead, syn. with נָשָׁה and נָשָׁה.

נָשָׁה see נָשָׁה.

נָשָׁה f. a kiss, from נָשָׁה.

I. נָשָׁה (fut. נָשָׁה and נָשָׁה) origin. to cut; next, to bite, fig. to torment, to take usury, a similar mode of transferring is found in the Aram. נָשָׁה. Pi. to bite (of the serpent). Hiph. נָשָׁה orig. to cause something to be bitten; hence, to take usury: לְנָשָׁה תִּשָּׂא thou mayest give interest to the stranger.

II. נָשָׁה (not used) to lay down, to lie down, to set down, from which נָשָׁה, comp. also נָשָׁה.

נָשָׁה m. interest, usury, נָשָׁה, to lay usury upon some one, נָשָׁה, to give interest, נָשָׁה, לָקַח to take interest, נָשָׁה, הָשִׁיב to give interest.

נָשָׁה (pl. נָשָׁה) fem. origin. seat, couch, from נָשָׁה II.; hence next, room, chamber, comp. נָשָׁה.

נָשָׁה (fut. נָשָׁה in the intrans. signif., imp. נָשָׁה) 1) to pull off (the shoe), to send away, to drive away (a people), the head (the iron) slip-peth from the wood (the helve).

2) intrans. to fall down, to drop.

Pi. to drive out from (נָשָׁה) something. Related to נָשָׁה, נָשָׁה but also נָשָׁה.

נָשָׁה (not used, the fut. נָשָׁה belongs to נָשָׁה) to breathe, related to נָשָׁה, נָשָׁה, and the transposed נָשָׁה.

נָשָׁה (Aram.) f. breath of life.

נָשָׁה (const. נָשָׁה, plur. נָשָׁה) f. 1) breath; hence, like נָשָׁה, the essence of life in the human body, the soul; next, especially the soul of understanding; 2) the breath, the wrath of God.

נָשָׁה equiv. to נָשָׁה, to breathe, to wave, with נָשָׁה, to blow upon, to fan.

נָשָׁה (with suff. נָשָׁה) m. twilight, dawn, so called from the cool evening breezes, transf. to darkness.

נָשָׁה (fut. נָשָׁה and נָשָׁה) origin. to join, to attach; hence, 1) to join the mouth to something, i.e. to kiss; with נָשָׁה, of the person, or with the acc. to kiss some one; 2) to put on armour, to arm oneself; hence, נָשָׁה קֶשֶׁת to strain the bow or to hold it firmly; 3) to join, נָשָׁה, אֶל פִּיךָ יִשְׁקְךָ בְּלִעְמִי by thy command shall all the people be joined, i.e. obey (Auth. Vers. according unto thy word shall all my people be ruled), likewise in Psalm 85:11, righteousness and peace shall join (Author. Vers. have kissed each

other). Piel, like Kal I., to kiss.
 Hiph. **נָשַׁק** to cause to join, to connect together, with **אָל**, synon. with **חָבַר**. The root is **נָשַׁק** and **נָקַק**, related to the root in **נָשַׁק**.
נִשְׁקָא (after the massorah) m. armoury, weapon, especially armoury worn on the body; **נְּ בֵית הַיֶּעָר** armoury of the house in the forest, where the arms were hung up.
נָשַׁק (Kal, not used) to glow, to burn; hence Niph. **נִשְׁלַק** to become ignited. Hiph. **נָשַׁק** to kindle. The root is **נָשַׁק**, and related to **נָח**, **נָח**.
נִשָּׂא (not used) probably, to fly, though the tracing of the etymology to **נִשָּׂא** eagle is obscure.
נִשָּׂא (pl. **נִשָּׂאִים**, const. **נִשָּׂאֵי**) m. an eagle.
נִשָּׂא (pl. **נִשָּׂאִין**) Aram. the same.
נִשָּׂא (not used) to saw through, cut through; hence **נִשָּׂא**; the root, however, may be **נִשָּׂא**.
נִשָּׂא belongs to **נִשָּׂא**, see **נִשָּׂא**.
נִשָּׂא (Aram. def. **נִשָּׂא**) m. writing, copy, written document.
נָתַב (not used) to tread down, to stamp with the feet; from which **נָתַב**.
נָתַב Ketib for **נָתַב**, which see.
נָתַח only Pi. **נָתַח**, to cut in pieces; related to **נָשַׁק** or **נָקַק**, as **נָתַח** is

only a secondary form from **נָקַק**;
נָתַח from **נָקַק**.
נָתַח (pl. **נָתַחִים**) m. piece cut off.
נָתַב (const. **נָתַב**) m. trodden path, path, foot-path; sometimes **נָתַב** is adj.; hence **נָתַבִּיה** adj. f. trodden (of a path or road).
נָתַבִּיה f. the same.
נָתַן (only pl. **נָתַנִּים**) m. one who is given, i.e. consecrated (to the temple service); next, servant in the temple, generally used of the subjugated Canaanites.
נָתַן (def. pl. **נָתַנִּים**) Aram. the same.
נָתַן (fut. **נָתַן**) equiv. to **נָתַן** to pour out, of the pouring forth of anger, a curse, of water, of rain. Niph. **נָתַן** to pour forth (of water, rain, also, figuratively, of anger), but also, to dissolve, to melt away. Hiph. **נָתַן** to pour out, to melt; inf. c. **נָתַןִּיה**. Hoph. **נָתַןִּיה** pass. related to **נָתַן** and **נָתַן**.
נָתַן (not used) equiv. to **נָתַן** to give; from which **נָתַן** (for **נָתַן**) p.n. m. (the given or presented one).
נָתַן (2 pers. **נָתַן** and **נָתַן**, with the *nun* dropped; 1 pl. **נָתַנִּים**, with the compensated *nun*; infin. const. **נָתַן**, before makkaph **נָתַן**, but generally **נָתַן**, with suff. **נָתַןִּיה**; imp. **נָתַן**, fut. **נָתַן**, **נָתַן**; 1 pers. before makkaph **נָתַן** to give, to hand (comp. **נָתַן**); sometimes with

acc. of the person, to give for (נָתַן) something (at a price), to give to (נָתַן) something, i.e. to add. Sometimes נָתַן is used impersonally, as, here exists, there arises. The interrog. form מִי יִתֵּן is used sometimes as a wish, who would give! would that! and sometimes as a negation, which, however, arises more from the question than from the verb. The applications of נָתַן and the forms with which it is joined are manifold, and the context only can decide as to the correct translation. The principal applications are: 1) to give, in the widest sense, e.g. (a) to hand over, בָּרַךְ; to deliver, give up to, with לָ; but in a good sense as נָתַן עַל יָד to give into the care of some one, נָתַן לְ to deliver up to some one (a kingdom); (b) to bring, to bear (fruit), origin. to bring forth; (c) to turn (the back, the face), orig. to direct; (d) to grant (favour, mercy, justice); (e) to send forth (a voice קוֹל, odour, a miracle, etc.); (f) to sell (contrast to קָנָה); (g) to teach, communicate knowledge; 2) to set, to put, to lay, remove, e.g. to put, to place, to establish, to erect something in (נָתַן or acc.); to put something in, to put something upon

(עַל), e.g. to pour out, to shed, to attach to (נָתַן) something, לָפָנַי; to submit, to lay before, לִבְּעַל; equiv. to שָׂם לִבְּעַל or נָתַן לִבְּעַל to direct the mind or the heart to something, נָתַן דְּבַר אֶל לִבְּעַל to put something in the mind of some one, also abbreviated נָתַן אֶל לִבְּעַל; 3) almost like שָׂם and נָתַן to set, to do, e.g. נָתַן מִוֶּמֶת to cause a blemish in something; to turn into something, either with double accus. or with לְ before the predicate, נָתַן דְּבַר נָתַן to assimilate one thing to another; נָתַן לָפָנַי to take, consider, for something. Niph. נִתָּן 1) to be given to some one לָ, to be delivered unto (נִתָּן) some one; 2) to be set, to be put, to be placed; 3) to be made, with acc. to be assimilated to something.

Hoph. like Niph.

יִתֵּן (inf. מִתֵּן, but not מִתֵּן, fut. יִתֵּן) and יִתֵּן, before makkaph (יִתֵּן) Aram. the same. This verb is sometimes replaced by יָהָב.

נָתַן p. n. m. (gift, i.e. of God).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן p. n. m. (the same).

נָתַן מֶלֶךְ p. n. masc. (present of the king).

נָתַן equiv. to נָתַן, נָתַן to dash to pieces, to shatter, to tread down.

נָחַץ (Kal, not used) equiv. to נָחַץ, to tear away; hence Niph. נִחְצָה to be torn away from its place, to be knocked out (of the teeth).

נָחַץ (fut. יִנְחֹץ) to destroy, to pull down a (house, altar, castle, wall), but also applied to persons. Pi. to destroy totally, annihilate, uproot. Niph. Pu. Hoph. pass. The original root is נָחַץ, שָׁחַץ.

נָחַץ (fut. יִנְחֹץ, with suff. נִחְצֶנָּה with dagesh lene in נ, and נ interpolated before the suffix; in the pret. occurs נִחְצֶנָּה with the euphonic dagesh in נ, to move away, to push away, to tear away, related to נָחַץ and נָחַץ; hence of the breaking of the testicles, נִחְצֶנָּה castrate; of the breaking up of a camp, of the ejecting from (נָחַץ) a place. Niph. pass. to be torn off (a string, a cord, or a sail), rooted out, of the tabernacle, to be banished from a place, to be cut off. Pi. to rend asunder (fetters), to tear up (roots), to rip up (the breasts). Hiph. to draw out the enemy (from the city), to pull out (sheep for slaughter). Hoph. like Niph. The root is נָחַץ.

נָחַץ m. a scurf (on the head or the beard), transf. to the scabby one. The root appears to be נָחַץ to cover, to overlay.

I. נָחַץ (fut. יִנְחֹץ) to tremble, to shiver, as the Targ. renders it נָחַץ; hence, to tremble from (נָחַץ) its place (of the heart). Pi. to hop, to spring (of the locusts). Hiph. to make tremble (nations).

II. נָחַץ (Kal, not used) to break off, to loosen, from נָחַץ, equiv. to נָחַץ; hence, Hiphil נִחְצֶה to loosen, to untie the girdle, the bonds; of the hand, to stretch out. נָחַץ, 2 Sam. 22:33, see נָחַץ.

נָחַץ (equiv. to נָחַץ) Aram. to fall off, to drop off, of the fruit or leaves of a tree; hence, Af. נָחַץ to throw off, to drop (the leaves).

נָחַץ m. a kind of mineral salt, alkali, potash (Auth. Vers. nitre), different from נָחַץ, which is a vegetable alkali. The etymology is obscure.

נָחַץ (fut. יִנְחֹץ, inf. נִחְצֹה) origin. to pull down, like נָחַץ, but most frequently in contrast to נָחַץ (to plant), i. e. to uproot (the plants), to destroy, devastate (cities), to pull down (idol images), to banish (from a country); the root is נָחַץ, related to נָחַץ, נָחַץ. Niph. pass. 1) to be destroyed (the kingdom); 2) of the water, to be dried up, to fail, but in this sense נָחַץ cannot be connected with נָחַץ, the latter root not existing. Hoph. נִחְצֶה to be torn out, pulled out.

ד

ד *samech* (דָּ), the fifteenth letter of the alphabet, as a numeral it counts 60. Its name signifies, support, or arm chair; the name of the letter arises from its shape. It interchanges most frequently with the letters of a hissing sound: as דָּלָל—עָלָל, דָּפֶן—חָפֶץ, דָּפֶן—עָפֶן, דָּמָם—בָּדָם, דָּמָם—בָּדָם; but also with ט, which sometimes also has a hissing sound. The difference between ד and ט however indistinct in the present pronunciation, is strictly maintained in the orthography, and they but rarely change one for the other; like דָּמָם and טָמָם, דָּמָם and טָמָם, דָּמָם and טָמָם.

דָּפֶן (not used) to split, to divide, transf. to measure, comp. דָּפֶן in Aram., from which דָּפֶן a division of time, an hour.

דָּפֶן (dual דָּפֶן, pl. דָּפֶן, comp. דָּפֶן from דָּפֶן) fem. measure, especially a corn measure, a third of an ephah.

דָּפֶן (after the form דָּפֶן) m. weapon, orig. that which is pointed, sharpened, from דָּפֶן, equiv. to דָּפֶן.

דָּפֶן equiv. to דָּפֶן, to point, to sharpen, to pierce, transferred, to wound; according to some, to be

dirty, mhy, for which nothing definite can be traced in the Heb.

דָּפֶן f. according to some contracted from דָּפֶן, i. e. to be of complete measure; more correct, however, is the opinion that it is an inf. from דָּפֶן (see דָּפֶן) and not a noun.

דָּפֶן origin. to inhale, to imbibe, to suck; hence, to drink to an excess; it is thus related partly with דָּפֶן, and partly with דָּפֶן, perhaps also with דָּפֶן; דָּפֶן a drunkard; דָּפֶן the intoxicated one.

דָּפֶן (only pl. דָּפֶן in the Keri) m. a drunkard; the Ketib has דָּפֶן.

דָּפֶן 1) p. n. m. the first-born of Kush, i. e. the first commercial settlers of the Ethiopians; next, 2) a p. n. for Meroe, where the ancient commerce of Ethiopia flourished. Gent. noun דָּפֶן, who are described as being of high stature (דָּפֶן).

דָּפֶן (with suff. דָּפֶן) m. drink, a drinking-bout.

דָּפֶן (in the pret. sometimes the analysed and sometimes the contracted form, inf. דָּפֶן, but with ל, דָּפֶן; fut. דָּפֶן, but not דָּפֶן) 1) to surround, to encompass; transf. to surround a town, to besiege it; to surround a table, to partake of a meal; 2) to turn into something, i. e. change into something,

to become like something; 3) to turn, to induce, to occasion, to cause something. The signification to turn oneself, which some ascribe to Kal, belongs to Niph.; the forms derived from סבב, according to the three principal significations, are easily understood by the context. Niph. נָסַב (3 f. נִסְבָּה for נִסְבָּה; fut. יִסַּב, pl. יִסְבּוּ) 1) to turn, of the door which turns upon its hinges; to turn round to do something, to oneself, to (עַל, אֵל) some one, or from (מֵעַל, מִן) some one; to turn to follow some one (אֶל-אַחֲרָי), without case, to step forward or to turn back, and of inanimate beings, to be turned, brought to some one (לְ); 2) like Kal joined with the accus. to surround; with עַל, in a hostile sense. Pi. סָבַב to turn, in the sense of changing. Po. סוֹבֵב to turn about in a place (עַל, מִן, and accus.), to surround, with accus. especially by way of protection; hence, Jer. 31:22, "a woman shall encompass a man." Hiph. הִסְבֵּב (fut. יְסַב, יִסְבּוּ) to cause some one to turn to, toward (אֵל) something, to bring, to procure, to lead something round, to change (the name). Hoph. הוּסַב (fut. יִסְבּוּ) to turn itself (of the flaps of

the door, of the wheels of the thrashing waggon); next generally, to be turned (the face), to be surrounded, to be fitted in, to be changed. The root סבב is origin. equiv. to אָפַף to enclose.

סָבָה (after the form מָלָה, חָתָה) fem. turning, fate, destiny (of God מִמָּעַם י"י); later, נִסְבָּה is used for it. סָבִיב (const. סָבִיב, pl. סָבִיבִים, and f. סָבִיבוֹת) m. 1) circle, circumference; hence, the m. pl. סָבִיבִים the circumference, the environs, sometimes applied to persons, surrounding company; the same is the f. pl. סָבִיבוֹת: but frequently 2) as an adv. round, round about; סָבִיב סָבִיב round and round; לְ סָבִיב (prep.) round about something; מִסָּפִיב round about on all sides; מִסָּפִיב לְ round away (of something); the same is the pl. with suff. round about, e.g. סָבִיבֵי round about him; סָבִיבוֹתִי round about me, or the state of const. as לְ סָבִיבוֹת הָאֵהָל round about the tent; 3) circuitous course, especially the f. pl. סָבִיבוֹת.

סָבַף origin. to bind, to make intricate, to entwine, of the entwining of the branches. Pu. סִבְּף to be entwined one in another (of the roots).

סָבַף (the const. also סָבַף; with ב, סָבַף

בִּסְכָךְ; const. pl. סְכָכִי masc. a thicket, bush; origin. entwining.

סָכַךְ (with suff. סָכַכְנו according to Kimchi) m. the same.

סְכָכָא (Aram.) f. sambuca, an instrument something like a harp, origin. something like a net (שֶׁכַּכָּה).

סְכָכִי p.n. m. (man of the thicket).

סָכַל (fut. יִסְכֹּל) to drag, carry, to bear (a heavy burden); transf. to the bearing of pain, punishment, sin, in the sense of burden. The root is סָכַל, similar to the Aram. סָכַל, from which סוֹכֵל burden. According to others, equiv. to שָׂכַל to drag. Pu. to be with young (of cattle), origin. to be heavily laden. Hithp. הִסְכִּיל to become burthensome.

סָכַל (Aram.) the same; in the transferred sense, to lift (a burden); next, to lift up, to raise. Poal סוֹכֵל to be raised, erected.

סָכַל (pl. יָלִים) masc. 1) carrier of a burden; 2) heavy burden, equiv. to סָכַל.

סָכַל (not סָכַל) m. burden.

סָכַל (with suff. סָכַלְנו) masc. the same; על ב' the burthensome yoke.

סָכַלָה (only pl. const. סָכַלוֹת, and with suff.) f. burthensome labour, siccage.

שָׂכַלָה see שָׂכַלָה.

סָכַר (fut. יִסְכֹּר) equiv. to the Heb.

שָׁכַר to hope, to wish, to trust; it is not connected with סָכַל to drag.

סָכַרִים (from סָכַר) double hope, p. n. of a city in Syria.

סָכַתָּא (and סָכַתָּה) p. n. of a Cushite tribe, adjacent to the present Artico, and also the name of a district.

סָכַתָּא p. n. of a Cushite district.

סָנ belongs to סָנִים. See סָנִים.

סָנַר (fut. יִסְנֹר) to bow, bow down, to prostrate oneself (for worship) before (לְ) some one, but only used in the worshipping of idols.

סָנַר (fut. יִסְנֹר) Aram. the same; to fall down before idols. The root is related to סָנַר.

סָנֹר m. 1) enclosure (of the heart), i.e. the breast, in which the שָׁנִי a bear robbed of her whelps first fixes her paws; 2) equiv. to סָנֹר, which is explained under סָנֹר, which see. For the explanation of סָנֹר, Ps. 35:3, see under סָנֹר.

סָנַל (not used) to enclose; transf. to own, acquire, as possession, related to סָנַל. The root is סָנַל, and related to סָנַל to enclose.

סָנַלָה f. property, possession (Author. Vers. a peculiar treasure), thus equiv. to סָנַלָה.

סָנַל (not used) equiv. to סָנַל (comp.

סָפֵר and סָנַר, to gain, to profit; next, to manage, to superintend, i. e. to gain by management. See סָנָן.

סָנָן (only pl. סָנָנִים) m. manager, superintendent; next, stadtholder, and generally, the noble one, from סָנָן. According to others, it is a foreign word, without Hebrew etymology.

סָנָן (pl. סָנָנִין, def. סָנָנִי) Aram. the same.

I. סָנַר (fut. יִסָּנֵר) 1) to shut up, to close up; with בָּעַד, to shut in; with עָל, to close over some one, to enclose; 2) to close together, to fasten; hence, סָנָר דֶּבֶר dense, pure gold. The root is סָנַר, related to סָכַר, which is found also in חָסַר. Niph. נִסָּר to be closed, of gates and doors; to be shut in, of persons, or reflective, to shut oneself in (the house). Pu. to be closed. Hiph. הִסָּנַר to close, to shut up; as to the significations, to deliver, to give up, they probably only belong to סָנַר II.

II. סָנַר (Kal, not used) to flow, to flow down, to rain, related to נָגַר; hence Pi. to pour out; next, transf. to deliver, to give up; the same is Hiph. הִסָּנַר. Comp. הִעָּרַח. הִנָּיִר.

סָנַר (Aram.) the same.

סָנַר (from סָנַר II., after the form חָכְלִיל, שְׁפָרִיר m. rain.

סָנָר masc. stocks in which the feet were confined, from:—

סָנַר (not used) to enclose, to encompass.

סָנָם (not used) according to some, equiv. to שָׂרַם to burn, to burn away, equiv. to שָׂרַם 1, which see.

סָנָם (conflagration) p.n. of a city in the valley of Siddim.

סָנִין (pl. סָנִינִים) masc. linen undergarment worn on the naked body. Author. Vers. sheet.

סָנָן (not used) of uncertain etymology.

סָנַר (not used) to put in order, regulate, to arrange, related to עָרַר, רָדָּר.

סָנַר (only pl. סָנָרִים) m. row, range, order; סָנָרִים לֹא disorder, i. e. chaos.

סָהַר (not used) to be round, of a circular form, related to סָהַר to surround, to enclose, from which:—

סָהַר m. roundness (of a basin).

סָהַר masc. a tower, castle, from its round form, from which בֵּית הַסָּהַר prison, from סָהַר to be round.

סָא only Pi. סָאָה to drive, to drive away, comp. וָעָנָה, סָאָה; hence the infin. with suff. בְּסָאָהָה in driving them away. According to others בְּסָאָהָה, it is a noun; thus the Author. Vers. renders it "in measure."

סוא p. n. of an Egyptian king, and probably the last at Mantheo, who was called Σεθωσ, Ζητ. סוא is thus for סות, comp. ון and את. זא.

סנן (fut. סנן) to give way, to retire, to withdraw (from God), סנן, לב a heart turning from, i.e. forgetting God. Niph. נסנן (inf. abs. נסנן, fut. יסנן) to move back, turn back, joined with נסנן or נסנן, backsliding (from God), but also absolute. Hiph. הסינן (for הסינן after the Aram.) to remove, to move away. Hoph. הסינן pass.

סנן (I. סנן equiv. to שן, to hedge round. סנן m. (Ketib) equiv. to סין, which see.

סנן m. cage or den of the lion.

סנן (not used) 1) to sit, for which יסן is generally used; 2) to set, to found, to erect, related to שן.

סוד (from סוד, after the form קול, but not abbreviated from יסוד) m. seat, origin. bolster, pillow, transf. to sitting, a circle composed of members sitting; next, council, confidence, and that which is communicated in confidence, secret.

סודי p. n. m. (confidant).

סוד (not used) to veil, to wind round, to tie; next, to wrap up, to veil generally, from which מסוד and סוד.

סוד (not used) probably equiv. to

סוד, to wipe off, to remove, from which:—

סוד p. n. m.

סודה (from סוד) f. equiv. to סוד, sweepings, excrement.

סוד (not used) equiv. to שט, to turn away, to deviate, from which:—

סודי p. n. m. (the backslider).

סוד (fut. יסוד) to rub (with oil), e.g. the body, garments; next, to anoint. The form יסוד belongs to יסוד. Hiph. (fut. apoc. יסוד) to rub in, omitting the matter used for rubbing in; but the part. יסוד stands for יסוד, and belongs to יסוד.

סוד (sometimes with ס omitted in the Ketib סוד) Aram. f. generally bagpipe; it is difficult, however, to ascertain whether the word has a Semitic origin.

סוד p. n. the southern border town of Egypt, Syene.

סוד (a verb not used, and uncertain) according to some, to rejoice, orig. to spring with triumph; hence, to gallop.

סוד (pl. סודים) masc. 1) a horse, a courser, from סוד, probably so called from its breeding country, Susa (comp. פס); 2) (Ketib) name of a bird of passage, crane, or swallow, or some similar bird, the derivation being uncertain.

סור f. a mare.

סורי p. n. m. (rider, horseman).

סור (not used) related to סור, וסור,

to drive, to drive away, comp.

סור. From which סור and סור.

סור (fut. סור) to cease, to end, to

finish, comp. סור, but it is not

connected with סור. Hiph. סור

(fut. סור, with suff. סור) to

make an end, to take, snatch a-

way. The Hiph. is joined to סור

(which, in a transferred sense, has

a similar signification) by way of

paranomasia. The noun סור

arose from סור, and belongs

to סור.

סור (3 fem. סור) Aram. the same.

Af. to destroy, to make an end of.

סור m. 1) reed, rush, bulrush, sea-

weed, reed of the Nile, origin. a

sword, as in Aram. and in modern

Heb. סור; hence, sword-grass, so

called from its shape; 2) p. n. of

a place.

סור masc. an end, where something

ceases; hence, also, the last in a

procession, rearward.

סור (def. סור) Aram. m. the same.

סור (with ה finis סור, plur.

סור) fem. storm, tempest, gale,

whirlwind, contracted from סור

from סור, equiv. to סור, which

see.

I. סור (fut. סור, apoc. סור) equiv.

to סור, 1) to go away, to turn

away (from the road), to deviate,

depart from (סור, סור, סור,

סור) the way of God, to move

away from (סור) something, to for-

sake something (with acc.), to

leave off from (סור) something; it

is applied to the spirit of God, of

strength, of dominion, of sense

which departs from some one. The

prepositions and cases are used ac-

cording to the qualified significa-

tions, e. g. סור, without any case,

to apostatise, to degenerate; with

סור, to deviate, to depart; with

accus., to forsake, to transgress,

to remove, etc.; 2) to turn to-

ward something for the purpose

of looking, also with סור; to turn

in at (סור) some one's place, to

have access to (סור), the origin.

signif. being like *cedere*. Hiph.

סור (fut. סור, apoc. סור), to

cause some one to depart, move

from a place; hence, to put off, to

put away (clothes, intoxication,

etc.), to take off (the ring, orna-

ment), to take the head off, i. e.

to execute, generally to remove,

clear away, turn away, take back,

always proceeding from the origin.

signif. of moving; from signif. 2

of the Kal, is formed the signif. of

Hiph. סור causing some-

thing to be brought to himself.
Hoph. **סור** to be removed, turned away. Pi. **סור** to cause to depart (from the road), i. e. to seduce, to lead astray. See **סור**.

II. **סור** (not used) equiv. to **סור**, belonging to **סור** to hollow out, to deepen out; hence, to pierce, to stick in; from which **סור**, **סור**. **סור** adj. m. (origin. particip. pass.), **סור** fem. wandered, departed; **סור** those that have departed from me, in Keri; but the Ketib has **סור**, which belongs to **סור**, or it may be taken as a noun **סור**, from **סור**.

סור (only pl. const. **סור**) m. 1) equiv. to **סור** thorn, wild plant; it belongs to **סור** II.; 2) p. n. of a gate of the temple, for which, in a parallel passage, stands **סור**.

סור (Kal, not used) to speak, to talk; hence Hiph. **סור**, and after the Aramaic manner **סור** (fut. **סור** and **סור**, apoc. **סור**) to persuade, to entice, especially to something bad; with **סור** of the person, to entice against some one; with **סור**, to dissuade from something, to decoy. In the signification of to mislead, to seduce, is also to be taken **סור** Job 36:16; in the same sense, **סור** verse 18 in the same chapter.

סור (for **סור** from **סור**) f. covering, wrapper, garment, from **סור** to wrap up, to clothe; comp. **סור**. **סור** (fut. **סור**, inf. const. **סור**) to pull, to drag, to tear about; hence, to tear to pieces (of ferocious dogs); also, of the rending of a garment; related to **סור**.

סור (only plur. **סור**) f. origin. tearing to pieces; but next torn garments, rags.

סור (Kal, not used) to pull, to tear; hence Pi. **סור** to remove, to tear up (the earth from a place), equiv. to **סור** and **סור**, or perhaps synon. with the root in **סור**.

סור m. dragging about, wandering about, according to Eben Ezra; according to others, that which is thrown away, sweepings.

סור m. after-sprout, after the third year of sowing, a dry sapless plant, from **סור**.

סור to drive away, to sweep away, to wash away, or like **סור** in the sense of to drag about, to fling about; hence, **סור** a sweeping rain, one accompanied by a tempest. Niph. **סור** to be dragged or swept away, of the mighty ones of the earth, as Divine punishment.

סור (fut. **סור**) to travel, to journey, to traffic, especially to trade, syn. **סור**; **סור** a travelling merchant,

f. **סַחֲרָה** she who has mercantile intercourse with others. Pi. **סַחֲרָה**, probably in the sense of **חָרַח** to glow, to burn, applied to the heart.

סָחַר (c. **סָחַר**) m. trading-place, trade; next, that which is got by trade.

סָחַר (with suff. **סָחָרָה**) m. property acquired by trade.

סָחָרָה (with suff. **סָחָרָתָךְ**) f. trade, **סָחָרָת יָדְךָ** trade of thy hand, i.e. industry.

סָחָרָה (from **סָחַר**, in the signif. of to surround, to enclose) f. a shield (a round one); hence Targ. **עֲנִילָא**.

סָחָרָה f. a species of precious marble for paving; but as red marble was formerly used for paving, **סָחָרָה** may stand for **סָחָרָת**, at least, in the same signification.

סָחָשׁ (not used) probably equiv. to **חָשׁ**, to be sapless, dry, like stubble or straw, used of the dry after-growth.

סָחַח see **שָׁחַח**, from **שָׁחַח**.

סִינָה (pl. **סִינִיִּים**, frequently in manuscripts **סִינִיִּים**) masc. that which is thrown out, dross; hence **כֶּסֶּף סִינִיִּים**, silver not yet purified from dross; transf. to the inferior metals generally. See **סִינָה**.

סִינָה m. name of the third month of Heb. year; after a Semitic etymology, spring month, but probably the name is foreign.

סִיחֹן p. n. m. (the conqueror).

סִין 1) p. n. of the eastern border-city of Egypt; according to Heb. etymology, it signifies, in the opinion of some, town of manure; 2) p. n. of a desert adjacent to Mount Sinai.

סִינִי (the ridged one) p. n. of the granite Mount Sinai, celebrated by the Divine revelation having been given to Moses on it; complete **סִינִי**, **הָרַם סִינִי**.

סִינִי p. n. of a Canaanite people or tribe. In the district of Lebanon there is actually found a city called Sinna (according to Strabo).

סִינִיִּים (complete **סִינִיִּים**) p. n. of a country far distant from Palestine, probably the name stands for Sina (China), this name might have been the more current among the Hebrews, since it was used only by foreigners, not Chinese.

סִימָה masc a swallow, a crane. See **סִימָה**.

סִימָה p. n. m. (battle array).

סִימָה p. n. m. (assembly).

סִימָה p. n. m. (the same), from **סִימָה** and **סִימָה**.

סִימָה see **סִימָה**.

סִיר as a verb to the noun **סִיר**. See **סִיר**.

סִיר plur. **סִירִים** and **סִירֹת** com. 1) something deepened out, pot, ba-

sin, kettle, **סִיר** washing-basin, **סִיר נִפְחָה** seething-pot; in this sense the pl. is **סִירִּים**, sometimes **סִירֹת**; 2) thorn, from **סֹד** to stick in; hence also, a sharpened hook. **קָה** (probably a shortened form from **קָה**) m. dense crowd, from **קָה** to entwine; according to others, a mass, a sum; origin. complex, of the same root. **בָּה** (with suff. **בָּהּ**) m. a hut covered with foliage, tabernacle, thicket; transf. to tent, dwelling, den of beasts. **קָה** (not used) equiv. to **שָׁקָה** to look at, inspect; from which **יִשְׁקָה**. **קָה** (from **בָּה**, plur. **קָהֹת**) f. a hut covered with foliage, from **קָה** to hedge round, or to cover with foliage; transf. to a house like a hut, a small abode, a shelter, or hedge, thicket, like **בָּה**. **קָהֹת** (tents, tabernacles) 1) p.n. of a Gadite city; 2) p.n. of an encampment of the Israelites in the desert; 3) **קָהֹת בָּנוֹת** huts of the daughters, p.n. of a subject of idolatrous worship; perhaps it may be read **קָהֹת בָּנוֹת**. **קָהֹת** f. name of a tent carried about by the Israelites in the desert, for the worship of Moloch, from **קָה**. **קָהֹת** (only pl. **קָהֹתִים**), p.n. of an African people dwelling in tents.

קָה (2 pers. **קָהֹתָ**, fut. **קָהֹתָ**) 1) to cover, with **עַל** (upon or over), something; hence, to protect, to shield; **בָּה** that which covers, protects, shelters. Comp. **נָסָה** II. **קָה** thou hast covered thyself with a cloud, Lam. 3:44; 2) to entwine, to interweave, to hedge round; transf. to the interweaving (Author. Vers. covering) of the embryo in the mother's womb. Hiph. **קָהֹתָ** to hedge round; with **בָּעֵד**, to shield, to cover; with **ל** or **עַל**, to cover the feet, i.e. to go to stool. Hoph. to be covered. Pi. **קָהֹתָ** generally rendered, to provoke, to stir up; more probably, however, it is to arm, equip, from the origin. signif. of covering. **קָהֹתָ** (hedging) p.n. of a place in the desert of Judah. **קָהֹתָ** (Kal, not used) to be foolish, only a transposition from **קָהֹתָ**, which is the original form. Niph. to act foolishly, to sin. Pi. to turn counsel or wisdom into folly, i.e. to frustrate. Hiph. to make foolish, in connection with **עָשָׂה** to act foolishly. **קָהֹתָ** m. a fool, in opposition to **חָכָם**. **קָהֹתָ** m. folly. **קָהֹתָ** fem. folly, for which once **שָׁקָהֹתָ**.

I. **סָבַן** (fut. יִסְבֵּן) to procure or yield profit, gain; **לֹא יִסְבֵּן** it is profitless; next, to manage, oversee, i.e. to preserve something, to nourish it, to benefit it; **סֹבֵן** treasurer, chancellor; **סִבְנָת** a nurse, next generally, to serve some one, to become useful to some one. Hiph. to superintend something, to manage an affair, to nourish something, also to be used or accustomed to do something; but the sense of "confidant" is not found in the verb.

II. **סָבַן** (Kal, not used) to make an incision, to wound, to hurt; next, to endanger. Niph. to be cut, wounded, endangered. Pu. **סִבֵּן**, the same: transf. to be oppressed, reduced, needy, necessitous.

סָבַר (Kal, not used) equiv. to **סָנַר** to close, to shut; hence, Niph. to be shut up, to be closed in. Pi. equiv. to **הִסְנִיר** to give up, to deliver up; also in the sense of to purchase, to hire. See under **שָׁבַר**.

סָבַת (Kal; not used) equiv. to **שָׁכַת** to be silent, quiet; hence Hiph. **הִסְבִּית** to listen silently.

סָל (pl. סָלִים) masc. wicker-basket, from **סָלַל** to entwine, not from **סָלַל** to shake.

סָלָא (path) p.n. of a place in the neighbourhood of Jerusalem.

סָלָא (Kal, not used) equiv. to **סָלַה**, **סָלַל**, to lift up, to weigh, origin. to rock or shake something to and fro; hence, Pu. to be weighed, valued, compared.

סָלָא see **סָלָא**.

סָלַד only Pi. to triumph, to spring with joy. In modern Heb. **סָלַד** signifies 1) to request vehemently, e.g. **מְסָלְדִים** in the festival **Pyutim**; hence, **סָלַד** supplication, in connection with **רָן**, but also, to praise, exalt; 2) to rejoice, shout in triumph, from which **סָלַד** joy.

סָלַד p.n.m. (joy).

סָלָה equiv. to **סָלָא** 1) to lift up, to weigh, from which 2) to lift away, to remove; the mode of transferring the sense is as in **לָלַל** to despise, which see. Pi. to despise. Pual to be weighed, balanced, to be valued, compared with (**בָּ**) something. Comp. **סָלָא**.

סָלָה (from **סָלָה**, after the form **אָחַד**, only with the difference that the accent is on the last syllable) m. raising of the voice, attuning of the instrument, or from **סָלָה** in the sense of, to be silent; hence, a pause. All the explanations of this word are insufficient; it is certain, however, that the form cannot be an imperative.

ר (סלית) p. n. m. exaltation.

n. m. (the exalted one).

n. m. (the eminent one).

it the pl. סליתים m. thorn, סלל, to tear, to prickle,

a root is also found in סלל.

t. סלל, once סלל Ketib)

give, to pardon; with ל, of

erson who is pardoned, and

with ל before סלל and עון

sin or iniquity which is for-

). The origin. signif. is to

way, or to remove the sin,

סלל=סלל. Comp.

Niph. נסלל to be forgiven
ie sin).

he that forgives, pardons.

. m. (the exalted one).

. forgiveness, pardon.

t used) equiv. to סלל to go.

or סלל walk, wandering)

of a city in Bashan.

rticip. pass. f. סלל, imp.

before suff. סלל. fut. סלל 1)

. to סלל, to raise, to heighten,

d to סלל, סלל, סלל,

סלל, where the original

of heightening predominates;

. 2) to pave the way, to raise

r throwing up earth); next

ally, to heap up; 3) to lift

gh, i. e. either to esteem, or

tol, praise. Pi. סלל to ex-

riadom), i. e. to value it, syn.

with סלל. Hithp. 1) סלל to

exalt oneself, to conduct oneself

haughtily, boastingly towards (ך)

some one; 2) to shake, to move

to and fro, origin. to swing up,

similar to סלל, סלל, סלל, but this

signification is found only in the

derivatives where the orig. signif.

is, to entwine; 3) (belongs to סלל)

equiv. to the root in סלל, to tear,

to tear off; hence, סלל a thorn.

סלל (pl. סלל) f. a heap of earth

or stones; hence, wall, rampart,

נשפך to cast up a bank, נשפך

סלל to pull down houses and

turn them into bulwarks (Author.

Vers. thrown down by the mounts.)

סלל m. ladder, either from סלל or

from סלל, related to סלל to join

together (of the steps).

סלל (only pl. סלל) m. a basket,

redoubled form from סלל.

סלל (not used) 1) equiv. to סלל, in

the sense of, to be weighty, heavy,

comp. סלל to weigh, origin. to be

heavy; 2) to devour, to swallow,

related to סלל and to the root in

סלל.

סלל (with suff. סלל, pl. סלל) m.

1) a rock, origin. burden, weight,

stone, so called on account of its

heaviness; 2) p. n. of the Edomite

capital, Petra, sometimes with the

article, סלל.

סָלַעַם (for סָלַעַם, from סָלַעַ 2) m. a species of locust.

סָלַב (Kal, not used) equiv. to סָלַב to be fitted in one another, entwined, twisted together, syn. with עָוָה, עָוָה, עָוָה, עָוָה, עָוָה, עָוָה, which have a similar original signification; hence, Pi. סָלַב to turn, to pervert סָלַב צְדִיקִים the words of the righteous; to pervert the way, i.e. to lead on the wrong way, equiv. to עָוָה נָתִיב, transf. like סָלַב to overthrow, to destroy, etc. The verb is not connected with סָלַב.

סָלַב m. perverseness, perverse conduct.

סָלַב (3 pl. סָלַבו) Aram. to step up, similar to סָלַב, to step out from (סָלַב) something: whether it is connected with סָלַב, cannot be defined.

סָלַב (not used) belongs to סָלַב, of uncertain origin, if the root is not סָלַב, סָלַב, or סָלַב. The Aram. סָלַב appears to be synonymous.

סָלַב (with suff. סָלַבָּה) com. fine flower, different from סָלַב meal of wheat or barley.

סָם (only pl. סָמִים) masc. spice, fragrance, odour, from סָם, which see; סָם סָמִים sweet incense.

סָמִינָר p. n. of a chief of a Chaldean army (origin. warrior of Nebo).

סָמִינָר masc. blossom, vine blossom, formed from סָמִינָר, with סָ affixed. סָמִינָר (fut. סָמִינָר) 1) to lean, to rest upon something, origin. to press upon something (related to סָמִינָר), עָלַי סָמִינָר to lay the hand upon something; hence, עָלַי סָמִינָר חֲסִידִי thy wrath lieth hard upon me; 2) to support, to strengthen, to invigorate, either by nourishment or help, generally with double acc; hence סָמִינָר to be assisted, supported, strong, comp. סָמִינָר; 3) to approach some one (סָמִינָר), a sign very common in modern Hebrew. Niph. to lean for support upon (עָלַי) some one. Pi. to support, but only like סָמִינָר, transf. to refresh.

סָמִינָר p. n. m. (support from God).

סָמִינָר (not used) according to some equiv. to סָלַב, according to others equiv. to סָלַב, but both opinions are improbable as appears from the noun.

סָמִינָר (also סָמִינָר) m. a drawing, design of a figure; figur. סָמִינָר an image hewn out; the noun arose from סָם (from סָם) drawing, with the nominal termination סָ, as in סָם; and סָם which is only found again in the secondary form סָם appears as a verb in Heb. only in the lengthened form סָמִינָר.

סָמַם (not used) origin. to breathe out, to exhale (of fragrance), to diffuse fragrance, to season.

סָמַן (Kal, not used; a lengthened root from **סָמַם**) to draw, to design, to appoint, to assign; hence, Niph. to be set apart, to be marked, appointed, especially of a field parted off.

סָמַר to stand up, to bristle (of the hair), also with the omission of **שָׁעָרָה**. Pi. the same. Comp. **אָמַר**, **תָּמַר**.

סָמַר adj. masc. bristling up, standing up (of the hair), hairy, rough, used as an attribute to **יָלָק** caterpillars.

סָנָא (not used) to sting, to prickle, transf. to hate, origin. to hurt, from which:—

סָנְאָה (thorn-hedge) p. n. of a city in Judah.

סָנְבֶלֶט (foreign) p. n. m. (overseer of the army).

סָנַה (not used) equiv. to **שָׁנַן** (comp. **שָׁנָא**, **שָׁנָן**, **שָׁנָן**) to sting, to prickle, to stick, to scratch, from which:—

סָנָה (const. **סָנָה**) a thorn, a thorn-bush, thorn-shrub, so called from its pricking.

סָנָה (point of a rock) p. n. of a rock opposite Michmash.

סָנָה (in **קְרִית ס'**) p. n. of a city (thicket).

סָנְאָה p. n. fem. (the one who is injured), with the article.

סָנְוָר (only pl. **סָנְוָרִים**) m. blindness, from a Pi. form **סָנְוָר**, from **סָנַר**, which see.

סָנְחָרִיב (foreign) p. n. m. (conqueror of armies).

סָנַן (not used) equiv. to **סָנָא** to entwine; comp. **סָלַל** in the same signif. From which:—

סָנְכֵן (only pl. **סָנְכֵנִים**) m. branch, entwining of branches.

סָנְכָנָה (thicket) p. n. of a city in Judah.

סָנָה (not used) equiv. to **נָנַב**, to wag, to swing to and fro, from which:—

סָנְפִיר (from **סָנָה**, with the nominal termination **יִיר**) m. fin, so called from its tail-like motion.

סָנַר (not used) to bore, to hollow out, related to **צָנַר**, from which **צָנוֹר** a canal, from which Pi. (not used) **סָנְוָר** to put the eyes out, to blind, with the **ו** interpolated, as in **סָנְוָרָה**, from which the noun **סָנְוָר**.

סָם m. a moth, an insect that destroys the garments, the etymology is obscure.

סָסְמִי p. n. m.

סָעַר (fut. **יִסְעַר**, imp. **סָעַר**) to support, comp. **עָר**; hence, to assist, to help, **סָ' לָב** to strengthen, to revive the heart, sometimes with the omission of **לָב**.

סָעַר (Aram.) the same; hence Pa. to support, to help (לְ) some one.

סָעַר (only particip. f.) to tear away, to drive away; hence סָעַר רִיחַ windy storm, tempest.

סָעַר (const. סָעַר, pl. סָעַרִים, dagesh for quiescent yod, pl. const. סָעַרִים) com. 1) a cleft, abyss; hence סָעַר סָעַר cleft of a rock, the same Targ. שָׁקַר crack; 2) separation, party, only in the plur.; hence to halt between (עַל) two branches (parties); 3) branch, bough, from סָעַר.

סָעַר (not used) to bloom, to flourish; related to סָעַר, from which סָעַר branch; from which סָעַר 3. Pi. סָעַר (denom. from סָעַר) to branch off; the denominatives have often the privative significations, like סָעַר, סָעַר.

I. סָעַר (not used) to split, to divide; related to which is the root in סָעַר and שָׁב; from which סָעַר and סָעַר.

II. סָעַר (not used) equiv. to סָעַר to rage, to storm; from which סָעַר for סָעַר.

סָעַר (pl. סָעַרִים) sceptic (Author. Vers. "vain thoughts"); from סָעַר I.

סָעַר (from the m. סָעַר, thus after the form סָעַר) f. branch, from סָעַר; see סָעַר.

סָעַר (fut. סָעַר) 1) to storm, to rage, of the raging of the sea, of the

enemy; 2) to be tossed about.

Niph. pass. to be tossed about.

Pi. (fut. סָעַר for סָעַר) to scatter with a whirlwind. Pu. סָעַר, (only fut. סָעַר for סָעַר) to be driven with the whirlwind; related to which is סָעַר.

סָעַר (with suff. סָעַר) m. a storm, a tempest, a whirlwind.

סָעַר (pl. סָעַרִים, const. סָעַרִים) fem. a storm, whirlwind; sometimes joined to סָעַר.

סָעַר (with suff. סָעַר, pl. סָעַרִים, סָעַרִים) m. 1) basin, so called from its containing something (comp. סָעַר from סָעַר, from סָעַר, which see; 2) place of entrance, where the comers in are received, thus not only the door-post, but the vestibule; 3 p. n.; for which also stands סָעַר. See סָעַר.

סָעַר (not used) according to Abulwalid and Kimchi, to eat, to feed; according to others, and more correctly, to gather, to heap up; related to סָעַר, which is more suitable to the noun, fodder, provender. See סָעַר.

סָעַר (fut. סָעַר) to knock, to push against something; transferred, to knock against the breast as a sign of anguish; סָעַר, סָעַר to mourn, to wail, for some one; sometimes construed with סָעַר. The original

signification is obvious from the phrase **על שְׂרִיָּם סְפָרִים** similar to **מְתוֹפָפוֹת על לִבְיָהּ**. Niph. to be lamented, mourned for.

סָפַח (inf. const. **סִפּוֹת**, fut. **יִסְפָּח**) 1) equiv. to **הָסַף** and **הָסַף** to gather, to add to something, to increase, const. with **עַל**; 2) equiv. to **הָסַח** to cease, to end; but also transitive, to make an end of, to destroy. Niph. 1) to be gathered in his house, i.e. to keep at home; 2) to be destroyed, to perish (in battle). Hiph. to heap up, with **עַל** to heap something upon some one.

סִפּוֹן see **סִפּוֹן**.

I. **סָפַח** (imp. with suff. **סִפְּחָנִי**) to join, to annex oneself; also trans. to join, to annex some one to **אֶל** something. Niph. to be joined, annexed, to cleave to (**עַל**) something. Pu. to be gathered, or to gather themselves somewhere. Hith. to join, to unite oneself with (**בְּ**) something; related to **סִפָּח** in this sense.

II. **סָפַח** (not used) to spread out, to stretch out; related to **סִפָּח** and **סִפָּח**; from which **סִפְּחָת**, **סִפְּחָת**, **מִסְפָּחָה**, and probably **סִפְּחָה**.

III. **סָפַח** (Kal, not used) equiv. to **שָׁפַח** and **שָׁפַח** to pour out. Pi. **סִפָּח** to pour forth (wrath), or to pour in.

סִפְּחָה fem. a scab, from **סָפַח** II. so called from its spreading nature.

סִפִּי p. n. m. (doorkeeper).

סִפְּחִי (const. **סִפְּחִי**, pl. **סִפְּחִים**) m. 1) after-growth, that which grows after the harvest (Author. Vers. such things as grow of themselves); origin. the additional growth, from **סָפַח** I.; 2) flood, from **סָפַח** III. to pour forth, but not to overflow, which is only found in **הַיַּשְׁמָה**.

סִפְּיָה f. a ship, origin. that which is arched or cooped, tub-like, from **סָפַח**.

סָפִיר (pl. **סָפִירִים**) masc. a sapphire, a sparkling precious stone, from **סָפַר**, equiv. to **שָׁפַר** to shine.

סִפָּל (from **סָפַח** basin, formed with the nominal termination **לִי**) m. a dish, small basin.

סִפָּן (fut. **יִסְפָּן**) 1) to arch, to vault; 2) equiv. to **סָפַן** to hide, conceal, store up, hoard; **חָלַקְתָּ מְחֻסָּק** (Deut. 33:21) to treasure up the portion allotted by the lawgiver; but in this passage also the signif. may be to be surrounded, like **סִפָּן** I., and as in the Auth. Vers. "was he seated."

סָפַח (not used) equiv. to **שָׁפַח** to take in, to hold, synonymous with **כָּלַח**, **כָּלַח** to contain. The Hithpael **הִסְתַּפַּח** belongs to **סָפַח**, from which it is the denom. It signifies

to stand at the threshold, Auth.
Vers. to be a doorkeeper.

- I. **סָפַק** (fut. **סִפֵּק**) to press or knock together, to push, to strike; related to **סָפַק**; hence **סָפַק בְּיָדָיו** to clap the hands (with indignation), and the same, with **עַל**, over some one, i. e. to scorn some one; sometimes without **בְּיָדָיו**; **עַל סָפַק** to knock, smite upon the thigh, as a sign of mourning or indignation; 2) to chastise, punish; see **סָפַק**; 3) to stagger, to reel, of a drunkard.

- II. **סָפַק** (not used) to flow, to overflow; comp. **סָפַק**, to overflow, overstream.

סָפַק (with suff. **סִפְקוֹ**) m. abundance, fullness, sufficiency.

סָפַר (fut. **סִפֵּר**) 1) to cut in, to engrave, to inscribe; transf. to write. The same mode of transferring is found in **סָפַר** (equiv. to **סָפַר**, **סָפַר**, **סָפַר**), and with the same root **סָפַר** (in **סָפַר**) is related; 2) to number, origin. to mark, to make incisions, from which **סָפַר**, **סָפַר**, to relate; 3) to declare, orig. to mark the sense by different words or sounds. In this sense it occurs in Pi. and Pu. only. Niph. to be numbered. Pi. 1) to number, count; 2) to relate, also to converse; next, to declare,

praise. In the sense of narrating, it stands with accus. of the object, and **לְ** of the person; or with **לְ** and **לְ** of the person, and **עַל** of the subject; sometimes also with **לְ** of the subject. **סָפַר** to declare thus or as follows. Pu. to be related, declared, with **לְ**, of the person, and also with **לְ**, of the subject.

סָפַר (origin. a denom. from **סָפַר**) m. a scribe; **סָפַר** writing materials, inkstand, inkhorn; **סָפַר** the king's scribe, secretary of state; also without **סָפַר**, in a military sense, the general, who superintends the enlisting and reviewing, leader of the army. In modern Heb. scriptural scholar, teacher of the law, and learned one generally.

סָפַר (Aram.) m. the same.

סָפַר (with suff. **סִפְרִי**, pl. **סִפְרִים**, **סִפְרִי**) m. 1) writing, character of writing; hence, **סָפַר** one who is learned; 2) that which is written, writ, e. g. a bill of purchase or sale, an action, a bill of divorce, and a letter generally; 3) book, especially of the book of the law; hence, **סִפְרִים** in Daniel, the holy writ; also used of post-biblical profane writings, as **עֲשׂוֹת סִפְרִים** is used of polygraphy.

סָפֵר (pl. סִפְרִין) Aram. m. the same.

סָפֵר (after the form כְּתָב) masc. 1) numbering; 2) p. n. of an Arabian city which still exists under the name of Isfôr, between Merbat and cape Sagir.

סִפְרִיר p. n. of a country to which the citizens of Jerusalem were exiled; according to an ancient tradition of Hieronymus, it is the Bosphorus, the present peninsular of Tauris, which was actually called *Sparad*, as perceived by a cunform inscription. According to another tradition, it is Spain, for which there is no etymological proof.

סִפְרָה f. equiv. to סֵפֶר a book.

סִפְרָה (pl. דְּרוֹת) f. border, demarcation. See סֵפֶר 2.

סִפְרִיָּם p. n. of an Assyrian city, from whence colonists were sent to Samaria, probably the Sippa-
renon of Eusebius, on the Euphrates. Gent. סִפְרִיָּם, in Ketib סִפְרִים.

סִפְרָת p. n. m. (office of secretary).

סָקַל (fut. יִסְקַל) to stone, to throw (with stones), formed from סָקַל stone, as a denom. The root סָקַל signifies, like שָׁקַל, to be heavy, weighty. Niph. to be stoned to death. Pi. 1) to throw stones on some one, or at some one 'לְעֵשֶׂת מ'; 2) to remove the stones,

to clear a place of the stones
מֵאֲבָן Pu. to be stoned to death.

סָרָה adj. m., סָרָה f. to look wrath, sad, grieved. See סָרָה.

סָרַב (not used) to resist, to be refractory, rebellious; origin. to contend against something. Compare סָרַב.

סָרַב (only pl. סָרָבִים) m. the refractory one, the rebellious one; being connected with סָרַב, סָרָבִים is according to some, in that passage equiv. to סָרַב and סָרָב=חָרָל.

סָרָבֵל a quadrilateral, supposed to belong to סָרָבֵל, which opinion, however is not correct.

סָרָבֵל (pl. סָרָבֵלִין) m. a kind of dress, a kind of garment, either long and wide breeches, or a capacious cloak; no etymological proof can be given for either.

סָרִנֹן p. n. of an Assyrian king.

סָרַד (not used) equiv. to שָׁרַד to flee, from which:—

סָרַד p. n. m. (flight) patron. סָרִדִּי.

סָרָה (after the form סָרָה) fem. 1) turning away (comp. סָרָה) from the law, apostasy, backsliding, sin, offence; 2) forsaking, abandoning, cessation, omission.

סָרָה (סָרָה) gushing of water, p. n. of a cistern, a well.

1. סָרָה (fut. יִסְרָה) to be stretched along, spread out, עָרַשׁ upon.

the bed ; **סָרַח** **נָפֵן** a spreading vine ; to reach beyond something, or to be suspended, of the turbans (Author. Ver. "attire upon the head").

II. **סָרַח** only the Niph. **נָסְרַח** to be bad, of bad smell, figur. like **בְּאֵשׁ**, used of bad reputation, or disrepute.

סָרַח masc. that which hangs over, reaches over (Author. Version, "remnant").

סָרִיז m. equiv. to **שָׂרִיז** coat of mail. **סָרִים** (const. **סָרִים**, pl. **סָרִים**, const. **סָרִים** and **סָרִים**) masc. eunuch, a castrate, keeper of the harem ; figur. an officer, or courtier generally. See **סָרִם**.

סָרִיז (only pl. **סָרִיז**, def. pl. **סָרִיז**) Aram a chief, probably of foreign origin.

סָרִיז (pl. **סָרִיז**, const. **סָרִיז**) m. 1) an axle, probably from **סָרִיז**=**סָרִיז**, formed with the nominal termination **ִיז** ; 2) figur. a prince, origin. an axle, a mode of transferring common in the Arab.

סָרַח (not used) equiv. to **שָׂרַח** to castrate ; if it is not equiv. to **שָׂרַח** to serve, especially as in the derivatives and in the Aram. the sense of serving is predominant.

סָרַח f. equiv. to **סָרַח**, a branch, with the **ר** interpolated.

סָרַח (Kal, not used) equiv. to **שָׂרַח** to burn, to burn away (a dead body) ; hence, particip. Pi. **סָרַח** the one that burns it, i.e. the nearest relative.

סָרַח (from **סָרַח**, with **ר** interpolated ; comp. **בְּרִיז**, from **בְּרִיז**) m. thorn, nettle, from **סָרַח**.

סָרַח only used in the analysed form ; 1) to be refractory, rebellious, disolute, used of man and beast ; to shew a rebellious shoulder, i.e. to throw the yoke off ; **סָרִיזִים** (superlative) they that are thoroughly rebellious ; 2) to be sad, only in the derivative **סָרִיז**.

סָתַח (not used) to stand, to be stagnant, of the ponds in the rainy season, i.e. winter ; the sense of wintering in this word is denom.

סָתַח (Keri **סָתַח**) m. time of rain, rainy season, winter.

סָתַח p. n. m. the hidden one.

סָתַח (fut. **יִסְתַּח**) to stop up, to shut up, to enclose ; hence figur. to secrete ; **סָתַח** the secret ; related are the roots in **סָתַח** and **סָתַח**. Niph. to be stopped of a breach. Pi. to stop (a well).

סָתַח (fut. **יִסְתַּח**) to hide, to conceal, orig. to cover, to veil ; Niph. 1) to be hidden from something, or with **מִפְנֵי**, **מִפְנֵי** hidden, secret things (used of sins

etc.); 2) to hide oneself from (מִן) some one. Pi. to hide. Pu. to be hidden. Hiph. הִסְתִּיר 1) to conceal from the eyes (מֵעֵינַי) of some one; הִסְתִּיר פָּנָיו to hide the face from (מִן) some one; applied to God it signifies the withdrawal of Divine providence, the wrath of God against something; 2) to conceal, to secrete something from (מִן) (מִסְתָּרִי, מִסְתָּרִי) some one; 3) to shield, to protect, מִסְתָּרִי Isa. 53:3 is a verbal substantive; see מִסְתָּרִי. Hith. הִסְתָּרִי to hide oneself.

קִתַּר Aram. to throw into confusion, to destroy.

קִתָּר (with suff. קִתָּרִי, pl. קִתָּרִים) m. 1) enclosure, a veil, a wrapper; transf. to shelter, protection; 2) that which is hidden, secret, hidden place.

קִתָּרָה f. shelter, protection, shield.

קִתָּרִי p. n. m. the protected one.

ע

ע Ain (עֵי) is the 16th letter of the alphabet, and as a numeral counts 70. The name signifies an eye, and hence the round shape in the ancient character. Its peculiar sound was partly soft and mild, like the vowel *ea*, and partly strong, approaching the *ga*. This double pronunciation is yet found in the

Greek translation of the bible, and gives many a clue for explaining and comparing of roots. The softer *ע* interchanges with the softer gutturals *א* and *ה*; the harder *ע* interchanges with *כ*, *ב*, *ק*, as will be seen from numerous examples by comparisons in the language. The *ע* is as a soft sound often thrown out; e.g. in שְׂמוּאֵל equivalent to וְיִרְדֵּ-בָבֶל from וְיִרְדֵּ-בָבֶל, שְׂמוּעָאֵל מְנַעִים from מְנַעִים, מְנַעֵל from מְנַעִים, וְעָרָת from וְעָרָת, מְעַנֵּם from מְעַנֵּם, סוּפָה from סוּפָה. Sometimes it is used as a vowel.

עָב (const. עָב, pl. עָבִים and עָבוֹת) com. 1) darkness, darkness of the cloud, cloud, wrapped in a cloud, from עָבַב to wrap, to cover; 2) a thicket, thickness of the forest, from עָבַב, in the sense of, to be covered, thick, dense; 3) a cornice, a doorpost, or entablature over a post, from the signif. of covering.

עָבֵב see עָבַב.

עָבֵב belongs to עָבַב and עָבַב. See עָבֵב.

עָבַד (fut. יַעֲבֹד) 1) to do, to make; next, to work, to labour (in a vineyard, to plough a field, to pull flax, where sometimes the object "field" is omitted; עָבַד הָעִיר to build up the town, origin. to work at the town; עָבַד הָעִיר to impose work

upon some one ; 2) to serve one, to work for some one, with לַפְנֵי to serve before some one, but also with עִם and לְ of the person ; transf. to serve God, absolute and with accus. and לְ, and with double accus., to serve God by something, e.g. by sacrifices. Niph. 1) to be worked, cultivated (of a plough-field ; 2) to be adored (of a king). Pu. to be worked ; עָבַד work to be imposed upon some one. Hiph. 1) to make some one work, to weary him (syn. with הוֹנִיעַ ; 2) to cause some one to serve (either God or man). Hoph. to allow oneself to be made to serve, especially to the service of idols.

עָבַד (Aram.) like עָבַד in Heb. and stands also for עָשָׂה ; עָבַד קָרַב ; עָבַד קָרַב to carry on war ; with עִם, עָבַד, to deal with some one. Ithp. to be made, to be done.

עָבָד (with suff. עָבָדִי, pl. עָבָדִים) m. 1) a slave, servant, origin.abstract, service ; עָבָד עָבָדִים a servant of servants, i.e. of the lowest degree ; also servant of the king, vassal, courtier, sometimes applied to denote devotion to a superior. The prophets, Divine messengers, and the pious, were called servants of God ; 2) p.n.m. (servant).

עָבָד (def. עָבָדָא, pl. עָבָדִין) m. (servant, adorer of God).

עָבָר (only pl. with suff. עָבָרֵיהֶם ; after the form עָבָרָה) masc. work, deed, action.

עָבָר p.n.m. adorer, disciple.

עָבָרָא p.n.m. (servant).

עָבָר אֶדְוִים p.n.masc. (subject of the Edomites).

עָבָרָא p.n.m. (servant of God).

עָבָרָה f. 1) work (of the servant) ; מְלָאכָת עָבָרָה a business of work, i.e. a business connected with work ; next generally, work, service, business ; hence the peculiar form עָבָרָה עָבָרָה to do the business of the service ; also, cultivation, agriculture, or any kind of work, according to the context ; 2) that which belongs to work, such as tools, utensils, etc. ; 3) effect, produce of work ; hence, עָבָרָה הַצִּדְקָה the work, product, or effect of righteousness.

עָבָרָה (from the m. עָבָר) f. domestic servants, household.

עָבָרִין 1) p.n. of a city in Asher ; 2) p.n.m. (subject).

עָבָרָת f. servitude, slavery, bondage.

עָבָרִי p.n.m. (subject).

עָבָרִיאַל p.n.m. (servant of God).

עָבָרִיָה p.n.m. (the same).

עָבָרִיָהוּ p.n.m. (the same).

מְלָךְ עָבָרָה p.n.m. (the king's servant).

(נָנוּ) עֶבֶר p. n. m. (adorer of the planet Venus, נָנוּ = נְנוּ).

עָבָה to be fat, thick, well fed; also used of inanimate things, to be thick, dense, transf. to be respectable, related to עֹבֵב.

עֲבוֹט (after the form עֲבוֹת) masc. a pledge. See עֲבַט.

עֲבֹר (const. עֲבֹר) m. equiv. to the Aram. עֲבֹר that which is begotten by the earth, i. e. corn.

עָבַר (after the form עָבַל, עָבַל) the passing over, but only in connection with עָ, viz. עָבַר, and only as a preposition or conjunction, over, therefore, thereof, thereupon; 1) referring to a person, for some one's sake, on account of some one, עָבַרְךָ for thy sake, on account of thee; 2) referring to a matter, for the sake of, or on account of something, signifying the cause; 3) for, as the price at which something passes from one to another, e. g. עָבַר נְעָלִים for shoes; 4) because, in order that, while, whilst (i. e. so long as), used instead of the complete form עָבַר אֲשֶׁר.

עָבַט (fut. יַעֲבֹט) equiv. to עָבַת, to exchange, barter (comp. עָרַב), in Kal signifies, to borrow upon a pledge, in the sense of exchanging. Pi. to exchange, to change

the road, i. e. to take another road.

Hiph. to lend some one (accus.) upon (accus.) a pledge.

עֲבֻתִּים (after the form עֲבֻרִים, עֲבֻרִים) m. burden or obligation of debt, orig. a mass of pledges, from עָבַט.

עָבִי m. thickness, density, from עָבָה.

עָבִי (with suff. עָבִי) m. thickness, from עָבָה.

עֲבִידָא (const. עֲבִידָא, def. עֲבִידָא) fem. Aram. like the Heb. עֲבֹדָה labor, work, management.

עָבֵל (not used) to be bare, leafless, of an unfruitful country: from which עֵבֵל.

עָבֵץ (not used) transposed from עָצַב, to be grieved, from which עֵבֵץ.

עָבַר (fut. יַעֲבֹר) 1) to pass over something, to cross (acc. seldom עָ or עָבָר) a river or stream (נָהָר), the sea (יָם); sometimes omitting the word river, and only naming the destination, with acc. or עָלָא; to pass over something, e. g. a road, or the back of some one; fig. of the razor which passes over the beard, or of the wind which sweeps over (עָ) something; 2) to pass through a place, (acc.) through something (עָ), between (עָ) something, through the midst (עָבֵר, עָבֵר) of persons or a thing; עָבַר עָבֵר לְפָנֶיךָ money passable (current) among merchants, or abridged עָבַר עֲבֵר

rent money; 3) to pass beyond something, without case, or with the accus. e. g. beyond the quarries (מֵאֶרֶץ הַקְּסִילִים), transf. to overtake (with על) some one; next generally, to pass by, also const. with עָבַר, עָלַי, עָלֶיךָ, עָלָיו to pass the way; hence, עַל־פְּתָחְךָ the passer by; עָלֶיךָ הַשֶּׁבֶט to pass under the rod (of the shepherd), i. e. to be numbered; of time, which elapses; of the sin, i. e. to forgive; of the chaff, which flies away; 4) to go from (מִן) one place to (לְ) another, to go away, to go on (without case), to go on (בְּ) a journey, to walk upon (עַל) a place, to walk to and fro עָבַר וְיָשַׁב to go towards a place (with accus. or אֶל); to turn into (בְּ) a town, a gate; figur. to enter into a covenant, an oath, or enter into something generally; עָבַר בַּשֶּׁלַח to pass through the sword, i. e. to fall by it, עָבַר בַּשְּׁחַת to go down to the grave, לִפְנֵי to pass on before, אַחֲרֵי to pass on behind, מִן מֵאֵרֶץ to go away from something, to forsake something, seldom with מֵעַל; עָבַר עַל to pass from one way to another, also to lay or bring upon some one; 5) something to befall, עָבַר עַל to overflow, to over-stream, to be

victorious over some one, to conquer something, **עָבַר** flowing myrrh. Niph. to be crossed (a river). Pi. 1) causing something to pass through; hence, to bolt, to lock; 2) to fertilize, to engender (Job 21:10). Hiph. **הַעֲבִיר**, caus. of Kal, 1) to lead through (acc. or **אֶת**) a river, to pass a razor over (**עַל**) something, to lead from one town into (**אֶל**) the other, to transfer an heritage (**לְ**) to some one; 2) to cause to resound (a voice) through (**אֶת**) the camp; in the same sense **הַעֲבִיר שׁוֹמֵר**; 3) to cause something to be passed over, to forgive the sin; 4) to bring (syn. with **הִבִּיֵּא**), to offer, to consecrate, e. g. **לְמֹלֶךְ** to Moloch; according to others, to pass through (**בְּאֵשׁ**) the fire, i. e. in honor of Moloch, only **הַעֲבִישׁ** is sometimes omitted; **הַעֲבִיר בְּמִלְחָנָה** to pass through the red hot oven; 5) to carry away, to take away, to do away, to sweep away, to remove. Hith. to overflow, but only figur.; to go to excess in passion, origin. to transgress the limits, to burst forth in passion against (**אֶת**, **עַם**, **עַל**) some one, to be overbearing. **עֲבָרִים** (with suff. **עֲבָרָיו**, plur. **עֲבָרֵיהֶם**) const. **עֲבָרִי** m. 1) a district beyond the river, **עֲבָרֵי הַיָּם** a district

beyond the sea; עֵבֶר הַיַּרְדֵּן country beyond the Jordan, the country understood by עֵבֶר הַיַּרְדֵּן depends upon the local position of the historian; hence, sometimes the eastern, and sometimes the western country of the Jordan; the same עֵבֶר הַנָּהָר sometimes the eastern, and sometimes the western country of the Euphrates; 2) side, opposite another side, and separated from it by space: thus, מִכָּל עֵבֶרִים on all sides, עֵבֶר הָעֵבֶר to pass to the opposite side, אֶל-עֵבֶר opposite, towards the country, אֶל עֵבֶר פָּנִי straight along before one, the same עַל עֵבֶר פָּנִי straight before, מֵעֵבֶר on the other side of, or beyond something; 3) p. n. m. also the name of the ancestor of the Hebrews; hence, בְּנֵי עֵבֶר and עֵבֶר the Hebrews.

עֵבֶר (Aram.) m. equiv. to עֵבֶר 1 in Heb.; hence עֵבֶר נְהָרָא the country west of the Euphrates, orig. the other side of the river.

עֵבְרָה (pl. const. עֵבְרוֹת in Ketib, for which more correctly the Keri עֵבְרוֹת) f. a ford, a ferry.

עֵבְרָה (with suff. עֵבְרָתִי, pl. עֵבְרוֹת, const. עֵבְרוֹת and עֵבְרָה) fem. orig. transgressing, especially of passion; next, generally, passion, anger, transf. to Divine punishment;

also, haughtiness, presumption; comp. the Hith. הִתְעַבֵּר.

עֵבְרוֹן p. n. f. of a city in Asher, otherwise עֵבְרוֹן.

עֵבְרוֹנָה (passage), p. n. of a place not far from Ezion Geber, on the coast of the Red Sea.

עֵבְרִי (gent. m. from עֵבֶר, pl. עֵבְרִים or עֵבְרִיִּים, f. עֵבְרִיָּה, pl. עֵבְרִיּוֹת) originally, descendant of Heber, a Hebrew.

עֵבְרִים (the countries beyond) p. n. of a mountain on the other side of the Jordan; complete הֶרְעֵבְרִים or הֶרְיֵהָעַ. From הָעַ it is evident it was originally the name of a country.

עֵבֶשׂ (rare) to rot, to become decomposed (by heat), of bodies under the ground; the root is compared by some with יָבֵשׁ, and by others with בָּאֵשׁ.

עֵבַת (Kal, not used) to entwine, to bind; related to עָנַת, עֵבַת. Pl. to twist, to entangle.

עֵבַת adj. m., עֵבְתָּה fem. tightly entwined, entangled (of the branches of a tree).

עֵבַת (pl. עֵבְתִּים and עֵבְתוֹת) com. origin. that which is entwined; hence cord or hurdle-work, entwining of branches, from עֵבַת; comp. קִבְּךְ.

עֵבַב (fut. יִעֲבֹב) to love, to dote upon,

especially used of the unchaste love, construed with the accus. and עגב; עגב lover. Related to חבב, אהב.

עגב see עגב.

עגב (only pl. עגבים) m. loveliness, pleasantness; hence עגב שיר love-song.

עגבה (only with suff. עגבתה) f. love, only of the unchaste.

עגה (also עגה, pl. עגות or עגות) f. a round cake, from עג to round, עגת רצפים a cake baked upon hot stone.

עגור m. the shrieking (עגור) bird, from עגר to shriek; according to some, the crane; according to others, the swallow.

עגיל (pl. —לים) m. a hoop, a ring, especially of the ear-ring, from עגל.

עגל (not used) to turn round, to roll; related to עגלל; similar is עגלל, עגל, and others.

עגל adj. m. עגלה (pl. —לות) f. round, rounded.

עגל (with suff. עגלה, pl. עגלים) const. עגלי m. orig. that which is rolled together, a mass, a lump; but also like עגל to which it is related; in embryo, transf. to the young of beasts, pullus, but used only for a calf; עגל מרבה עג fattened calf, עג מוסקת molten calf. Nations were

called figuratively calves, as the princes were called bulls.

עגלה f. 1) a calf, עגלה מלפודה a heifer that is taught, trained; עגלה שלש עג a calf three years old; 2) p.n. f.

עגלה (from עגל to roll, with suff. עגלה, pl. עגלות, const. עגלות) f. a waggon, for driving and carrying; but also, chariot of war and threshing cart.

עגלה 1) p.n. m.; 2) p.n. of a city in Judah.

עגמ origin. to sigh, to moan; next, to be sad; related to עגמ, עגמ. Particip. עגמ, pl. const. עגמי, for which stands עגמי.

עגן (Kal, not used) to enclose, to surround; the root is עגן, related to עגן. Niph. to shut oneself up for (עגן) some one, i.e. a woman secluding herself in expectation of being married to a certain man, Author. Vers. "stay for them for having husbands."

עגר (not used) to cry, related to עגר and עגר; according to others (Gesenius, etc.), equiv. to עגל to roll, to turn round.

עגד (joined with the copulative ו, עגד) masc. 1) orig. the veiled, hidden time; next, eternity; a similar mode of transferring the sense is found in עגד, עגד; the root is

either עַדְּהָ, equiv. to עָמַח, or עַדְּרָ in the same sense; לְעַד equiv. to לְעוֹלָם for ever, עַד עַדְּי unto eternity; more emphatic, וְעַד לְעוֹלָם for ever and ever; עַד אָבִי eternal father; 2) booty, spoil, like מִלְחָה that which is seized, from עַדְּהָ = הָרָה, which see.

עַד (poetically עַדְּי, with suff. עַדְּי, עַדְּיָד, עַדְּיָם, עַדְּיָו, once עַדְּהֶם for עַדְּיָהֶם) prepos. and conj.; 1) unto, *ad*, unto something (of space), to express direction to a certain end, e.g. עַד קֵצֵה הָאָרֶץ to the end of the earth, עַדְּהֵלֶם, עַד הֵנָּה till here, hither; עַד is sometimes joined with מִן in double sentences, as, מִן עַדְּיָעַד, מִן וְעַד, עַד לְ; more emphatic is עַד אֵל, עַד אֵל; in this sense many verbs are construed with עַד to express partly the direction towards an end, partly the arrival at, and attaining of, the end, e.g. בָּוִיָּא עַד to arrive at a place, עַד נָגַע to touch some one, עַד הִתְבּוֹנֵן to consider something, עַד הִתְאַוֵּן to hearken to something; 2) direction to an end, including the idea of gradation, e.g. עַד(ל)מְאֹד very much, עַד־מְהֵרָה very hurriedly, עַד־לְמַעְלָה to the highest point, very high; עַד in this sense does not, however, signify the highest

point, but often only a gradation, e.g. עַד־כְּפֹה פְּעָמִים how many times, עַד הַנֶּזֶם even the vine; sometimes it is used for comparison, e.g. עַד כִּירִים like briars; 3) direction in reference to time; as, עַד הַבֹּקֶר until the morning; hence its frequent use to form adverbs, e.g. עַד־בֹּקֶר, עַד־לַיְלָה, עַד־מָוֶה, etc. As a conj. עַד is used: 1) in reference to time, till, *donec*, complete עַד כִּי, עַד־שֶׁ, עַד אֲשֶׁר till that, עַד אֲשֶׁר־אֵם till when, עַד אֲשֶׁר־אֵם till that when, connected with the pret. and fut.; 2) till that, so that; to denote the degree, where עַד stands for אֲשֶׁר, e.g. "so that he shall accomplish, like an hireling, his days" (Job 14:6), "so that thou didst not lay these things to thy heart" (Is. 47:7); 3) whilst, for עַד אֲשֶׁר, עַד שֶׁ, עַד כִּי, so long as, and as a negation לֹא עַד־לֹא for אֲשֶׁר לֹא. As to the etymology, עַד cannot be derived from a verbal root, but is probably an original pronominal root.

עַד (Aram.) as in the Heb.; hence, as a prep. of space and time; עַד דְּבִרְתָּי, עַד כְּעַן until now, עַד דְּבִרְתָּי for the purpose that. As a conj. עַד דְּי whilst that, till that; עַד אֲחֵרִין till at last. עַד see עַד.

I. עַד (pl. עֲדִים masc. I) a witness (from עָוַר, origin. confirmer; also fig. supporter, sustainer; 2) abst. evidence, equiv. to עֲדוּתָא; עָנָה עַד כֵּן to give evidence against some one.

II. עַד (thus is the sing. in the Talm., pl. עֲדִים m. monthly time (of women), hence עֲדֵימָא.

עָדָד (not used) to number, to count, to reckon (comp. מָסַר, מָסַר, מָסַר); transf. to appoint (comp. יָעַד). The Pi. עֲדָד belongs to עָוַר, which see.

I. עָרָה (fut. יַעְרֶה, apoc. יַעֲרֶה) equiv. to עָטָה to wrap, to wrap up, to cover, syn. with לָבַשׁ; fig. to clothe or adorn oneself with something (acc.), e.g. with majesty, with glory; next generally, to adorn. Hiph. 1) to adorn some one with something (double accus.); 2) privative, to put off the garment, if it does not belong to עָרָה II.

II. עָרָה equiv. to עָטָה II., to pass along something (=עָבַר), over (עַל) something. Hiph. to pull off, to take off, equiv. to הִעָבִיר to put off בָּגָד a garment. See עָרָה I.

III. עָרָה (not used) equiv. to הָרָה to seize, to lay hold of; from which the derivative עָרָה booty.

עָרָה (fut. יַעֲרֶה) Aram. equiv. to עָרָה II. in Heb., to pass by (עָבַר) something, to pass away from (עָבַר)

something; figur. like עָבַר to pass away, to depart, of a law, of a kingdom. Af. to cause to pass away, to remove (kings).

עָרָה p.n. f. (ornament, beauty, or the ornamented one).

עָרָה belongs to עָדִים. See עָד.

I. עָרָה (const. עָרָת, formed from יָעַר, comp. יָעָרָה) f. an assembly, a congregation, especially of Israel, but also the members of a family, or house; also, host or mob that join for a certain purpose; figur. swarm (of bees). See יָעַר.

II. עָרָה (from עָוַר, pl. עֲדוּת fem. formed from the m. עָד; hence, female witness, transf. like עָד, to evidence, confirmation of a covenant, or precept, law, decree. Comp. עֲדוּת.

עָרָה p.n. m. (one born on a festival).

עָרָה p.n. m. (the same).

עָרָה (pl. עֲרֹת after an Aramaic declension) fem. that which is appointed, fixed testimony; hence parallel with חֹק, תוֹרָה, מִצְוָה, law, statute, judgment; next, that which is revealed, songs of revelation, אֹהֶל מוֹעֵד tabernacle of the testimony, אֲרוֹן הָעֵד ark of the testimony, לְחוֹת הָעֵד tablets of the law, testimony, etc.

עָרָה (in pause עָרָה, with suff. עָרָה,

plur. עֲרִיִּים m. 1) an ornament (from עֲרָה I.), עֵר זָהָב a golden ornament, עֲרִיִּי עֲרִיִּי the highest ornament; 2) the noblest; hence equiv. to כְּבוֹד, and like כְּבוֹד, poet. for heart, soul (Ps. 103:5).
 עֲרִיאֵל p. n. m. (ornament from God).
 עֲרִיָּה p. n. m. (the same).
 עֲרִיָּהוּ p. n. m. (the same).
 עֲרִי adj. m. עֲרִיָּה, f. 1) tender, soft, delicate, given to pleasure, sensual; 2) p. n. m. the pampered one.
 עֲרִינָא p. n. masc. (the sensual one) name of one of the chiefs of king David's army.
 עֲרִינוֹ (for עֲרִינוֹן) like עֲרִינָא p. n. m. of one of the chiefs of king David's army, with the surname הָעֲצִנִי, i. e. from the family called עֲצִן.
 עֲרִיתִים (double ornament) p. n. of a city in Judah.
 עֲרֵל (not used) to be just, to be noble, after the Arab.
 עֲרֵלִי p. n. m. (the just one).
 עֲרֵלָם (contracted from עֲרֵל עִם) p. n. of a city in Judah; gent. עֲרֵלְמִי.
 עֲרָ (Kal, not used) origin. to live well, to refresh oneself; next, to be tender, delicate. Hith. הִתְעַרְּבָן to delight, enjoy oneself; עֲרָ is probably related with the root עֲרָן.
 עֲרָן (pl. עֲרָנִים) m. 1) joy, delight;

2) p. n. of a country where the garden (or paradise) of the first man was situated; hence עֲרָן, עֲרִי, etc. Root עֲרָן.
 עֲרָן (pleasant country) 1) p. n. of a place in Mesopotamia; 2) complete בֵּית עֲרָן, which see under בֵּית.
 עֲרָן (contracted from עֲרָן הֵן) a particle, until here, hitherto.
 עֲרָן (pl. עֲרָנִין, def. עֲרָנָא) Aram. m., time, in prophetic speech, a year; comp. יָמִים and מוֹעֵד. The root is עֲרָ.
 עֲרָנָא p. n. m. (joy, delight).
 עֲרָנָה p. n. m. (the same).
 עֲרָנָה f. sensuality, pleasure of procreation.
 עֲרָנָה (compounded from עֲרָנָה) a particle, until here, hither.
 עֲרָעָה (border) p. n. of a city in Judah.
 עֲרָף 1) to overspread, overstrain, to overhang, origin. to overflow, related to מִפָּא, especially of the overhanging of a curtain; 2) to remain over. Hiph. to leave over.
 עֲרָ (Kal, not used) to leave off, to leave out, to leave behind, to go away; hence, Niph. נִפְעַרְרָ to be left behind, to be missing, or to be wanting. Pi. עֲרָרָ to cause to fail.
 I. עֲרָר equiv. to מִדָּר, to order, regulate, arrange, מַעְרָכָה, עֲרָרָ to array a battle.

II. עָרַד (Kal, not used) to cut in, to engrave. Niph. נָעַרַד to be dug, ploughed.

עָרַד (with suff. עָרָיו, pl. מְעָרִים m. 1) herd, flock, origin. a row; hence, figur. עָרַד יְיָ flock of the Lord (Israel); 2) p. n. of a city in Judah; 3) p. n. m.

עָרַד p. n. m. (herd).

לְעָרֵי אֱלֹהִים p. n. m. (flock of God).

עָרַשׁ (not used) to be round.

עָרִישָׁה (pl. עָרִישִׁים) f. lentil.

עָרִיב see עָרַב.

עָרַב (Kal, not used) 1) to veil, to cover, equiv. to עָרַבָּה, עָרַבָּה; from which Hiph. הָעָרַב to wrap in darkness, to darken; 2) equiv. to עָרַבָּה to be thick, stout.

עָרַב (only pl. עָרַבִּים m. a kind of door-post or entablature, origin. that which covers over.

עֹרְבָל p. n. of a district in Arabia, also the name of a people there.

עָנַג (not used) equiv. to חָנַג to round, to encircle; the form עָנַג used is denom. from עָנָה II.

עָנַג p. n. m. (from עָנַג=עָנַק a giant).

עָנַב (also עָנַב) m. a flute, so called from its delightful tone.

עָוַד (fut. יַעְוֹד in the Ketib) 1) equiv. to אָוַד to turn, to encircle; Pi. עָוַד to enclose, surround; 2) transf. like all verbs signifying encircling, to be firm, strong (comp. חָוַל).

Pi. יַעְוֹד to encompass (comp. חָוַל).

Hiph. הָעָוַד (fut. יַעְוֹד) to confirm, to affirm, to corroborate, to attest, to declare; next generally, to bear witness, to give evidence (אָ) against some one, to give evidence in favor of some one, to praise, also, to declare to some one; also, to resolve, to order, to prescribe, to admonish (with עָל, אָ, and acc.), to warn, etc. Hoph. הָוַעַד to be attested, appointed, warned. Po. עָוַד to confirm, to erect. Hith. to prove strong, firm, i. e. to maintain its existence.

עוֹד (after the form קוֹל, with suffix עוֹדִי, עוֹדֶה) m. origin. strength, power; hence, transf. to time, duration, space of time, but only as an adv., continually or repeatedly, again, once more, always anew, further, yet; עוֹדֵי no more, none further, עוֹד כֵּל only so long yet, עוֹדֵנִי I am yet, עוֹדֶנָּה she is yet, עוֹד הֵם for עוֹדֵם: joined with prefixes עוֹד has several significations; as, עוֹד בְּעוֹד whilst (it is) yet, in contrast to בְּמָטָרָם; hence, עוֹדִי whilst I am, i. e. so long as I exist, עוֹד כֵּינֵן since, עוֹדִי כֵּינֵן since my being, existence.

עוֹדֵד p. n. m. (establisher).

עָוָה to bend, to pervert (the walk, the way); hence, to act perversely,

to sin against (על) some one.

Niph. נָעוּה to be crooked (morally perverse), or to be bowed down

(with anguish or pain), part. נָעוּה־לֵב of a crooked or perverse mind,

נָעוּה־רִגְלוֹת perverse, rebellious woman. Pi. to overthrow the face

of the earth, i.e. to devastate it; to upset the path, i.e. to destroy

it. Hiph. הִנְעוּה to overthrow, to pervert (the walk, the way, the

conduct), i.e. to act wickedly, perversely; related is חָזָה III.

חָזָה and חָזָה (destruction) p. n. of a city, from whence Assyrian colonists were sent to Samaria. The inhabitants were called חָזָהִים, from a masc. form חָזָה.

חָזָה fem. destruction, heap of ruins, ruin, from חָזָה.

חָזָה see חָזָה.

חָזָה see חָזָה.

חָזָה (Kal, not used) equiv. to חָזָה, to flee, to escape; according to some, חָזָה (Is. 30:2) is in the Kal of this root, but חָזָה leads us to suppose that the root is חָזָה. Hiph. חָזָה (equiv. to חָזָה, חָזָה) to afford a refuge, to lead into safety; hence, to gather.

חָזָה (not used) to pierce, to etch, to engrave, similar to חָזָה, etc.: from which חָזָה, חָזָה.

חָזָה (pl. חָזָה) gent. m. from חָזָה.

חָזָה (plur. with suff. חָזָה) Aram. fem. perverseness, crookedness.

חָזָה (only pl. חָזָה) masc. equiv. to חָזָה, a suckling, a child; next, a youth. The form is lengthened from חָזָה.

חָזָה m. the pervert one, the unjust one, from חָזָה.

חָזָה (generally with the article, ruins) p. n. of a place in Benjamin.

חָזָה (ruin) p. n. of a city in Edom.

חָזָה (Kal, not used) equiv. to חָזָה to be sluggish, transf. like חָזָה, to be sinful, wicked (comp. חָזָה and חָזָה). Pi. חָזָה to act unjustly, sinfully, wickedly.

חָזָה m. the unjust one, wicked, fool.

חָזָה (an old form for חָזָה, const. חָזָה with suffix חָזָה) m. injustice, dishonesty, wickedness.

חָזָה (only particip. fem. pl. חָזָה) to suckle, but also to suck, used of beasts, חָזָה the young ones, חָזָה young heifers. Pi. חָזָה (for חָזָה) to drink, to sip.

חָזָה m. a suckling, a child, complete חָזָה young in days.

חָזָה (or contracted חָזָה, pl. חָזָה) fem., formed from חָזָה, injustice, iniquity, חָזָה the unjust, the wicked; with חָזָה finis, חָזָה and חָזָה.

חָזָה f. an offering. See חָזָה.

עוֹלָל (pl. עוֹלָלִים, from מְעוֹלָל, as עוֹדָר is from מְעוֹדָר) m. a child, a youth, equiv. to עוֹל; עוֹל is also the root. See מְעוֹלָל.

עוֹלָל (pl. עוֹלָלִים) m. the same.

עוֹלָלוֹת see עוֹלָלוֹת.

עוֹלָם (pl. עוֹלָמִים) m. 1) that which is hidden, veiled, the distant time; hence, fig. eternity, time of yore, unlimited futurity; also as an adv., always, ever, eternally; pl. עוֹלָמִים eternities, and as an adv. eternally; 2) in modern Hebrew, world, universe, origin. eternity. See עוֹלָם.

I. עוֹן (not used) to dwell, abide, related to חָנַן. Hiph. (according to some) to dwell; hence מְעוֹנֵי (Ps. 87:7), for which they read מְעוֹנֵי the dwellers. (Author. Vers. "my springs.")

II. עוֹן (not used) to flow, to spring forth, from which עוֹן; the verb עוֹן is a denom. from עוֹן.

עוֹן see עוֹן.

עוֹן (from עוֹן, seldom עוֹן, const. עוֹן, pl. עוֹנִים and עוֹנוֹת) m. perverseness; transf. to sin, guilt, crime, iniquity; also, the punishment of crime, i.e. calamity, unhappiness; קֶץ עוֹן iniquity leading to an untimely end (Auth. Ver. "the iniquity has an end"); עוֹן עוֹרָב iniquity leading to the

sword (Auth. Ver. "the punishment of the sword"); עוֹן עוֹלָלִים an iniquity to be punished by the judges; שְׁנֵי עוֹנוֹתָם, Hosea 10:10, (Keri) their two iniquities, i.e. the two golden calves.

עוֹנָה fem. cohabitation, from עוֹן 1.; some explain it according to the Talmud, time, period, then as a euphemism, cohabitation.

עוֹנָה (only pl. עוֹנִים for עוֹנִים) m. perverseness, from עוֹן.

עוֹף (fut. יָעוּף, apoc. יָעוּף, יָעוּף, יָעוּף)

1) to fly, of birds; fig. the darting of an arrow, of an army, of a fleet; also, of the transiency of a dream; 2) to cover, to veil, to wrap in darkness and obscurity; 3) equiv. to יָעוּף, יָעוּף, to be fatigued, to faint, similar to the mode of transferring the sense in עוֹפֵף, עוֹפֵף. Pi. עוֹפֵף 1) to fly repeatedly; 2) to cause something to fly, to brandish (the sword). Hiph. (only Keri) to cause to fly. Hith. to fly away, to vanish (the glory).

עוֹף (without pl.) m. origin. a wing, i.e. the limb of flying, but generally, collective, winged animals, equiv. to עוֹף, עוֹף, fowl, bird.

עוֹף m. (Aram.) the same.

I. עוֹץ (only imp. עוֹץ) equiv. to עוֹץ, to advise, to counsel. See עוֹץ.

II. עוֹץ (not used) to penetrate, to

impress, especially in soft ground ;
from which ע"ר p.n.

ע"ר soft, fruitful soil ; 1) p.n. of a
people and country that belonged
to Aram ; 2) p.n. of a people and
country in Edom.

ע"ר (Kal, not used) equiv. to ע"ר,
to be pressed, oppressed. Hiph.
ע"ר to oppress, to press hard ;
ע"ר ע"ר to press down (Author.
Vers. "to be pressed under").

I. ע"ר (Kal, not used) equiv. to ע"ר,
ק"ר, ח"ר, to bore, to hollow out,
to excavate. Pi. ע"ר (comp. ע"ר,
Pi. ע"ר) to put out the eyes
(comp. ע"ר), to blind ; transf. in
a moral sense ; from which ע"ר,
ע"ר, ע"ר.

II. ע"ר (not used) equiv. to ע"ר,
(from which ע"ר) to surround,
to enclose, to encompass, from
which ע"ר an enclosed place, a
town, city.

III. ע"ר (fut. ע"ר in the Keri, particip.
ע"ר) m. 1) to be awake, stirring,
contrast to ע"ר ; next generally,
to watch, hence ע"ר watcher ;
ע"ר ע"ר watcher and replier (Auth.
Ver. "the master and the scholar ?") ; proverbial expression for
every living one, originating from
the watch in the temple, where
one called out and another an-
swered ; 2) to wake up, to stir

up (from sleep). Niph. ע"ר (fut.
ע"ר) 1) passive from Hiph., to be
awoke, stirred up ; 2) reflective, to
awake oneself, to rouse oneself, to
stir up, of a nation, of God, etc.

Pi. ע"ר 1) to awake (from sleep),
to stir up, to incite against some
one, to stir up tranquil palaces
(Auth. Ver. "to set up palaces") ;
2) to lift up, to swing, e. g. a
spear, a scourge. Hiph. like Pi.
to awake, to stir, to set in motion,
to urge, to keep watch over (ע"ר)
something. Hith. ע"ר ע"ר to
rouse oneself, to set oneself in
motion against (ע"ר) some one ;
also, to jump, to spring with joy.

Another Pi. form is ע"ר, which
is sometimes abbreviated in ע"ר ;
it signifies, to urge, to incite, to
excite. Hithp. ע"ר ע"ר to be
utterly broken. Comp. ע"ר IV.

IV. ע"ר (Kal, not used) to be bare,
naked, comp. ע"ר and ע"ר ; hence
Niph. ע"ר (fut. ע"ר) to be un-
covered (of the bow) ; Author.
Ver. "I shook my lap," Neh. 5:13.
Pi. ע"ר to destroy, to lay bare,
to lay in ruins ; the same sense
has, according to some, the re-
duplicate form ע"ר, and the
Hithp. ע"ר ע"ר. See ע"ר III.

V. ע"ר equiv. to ע"ר, to straighten,
to harass ; hence, particip. ע"ר

an enemy. Comp. עָר, and עִיר, anguish.

עֹר (Aram.) m. chaff, origin. husk; related to עֹר, which see.

עֹר (with suff. עֹרִי, pl. עֹרוֹת) masc. skin, covering (of the body); hence also, leather, next especially the skin; עֹר שֵׁנִים the flesh which covers the teeth, the gums; עֹר בְּעֹר עֹר skin for skin, i.e. life for life; transf. to life, body. The root is עֹר, in the sense of, to en-wrap, to enclose, for which there are several analogies in the language.

עֹרִין masc. blindness, formed from עֹר. See עֹר 1.

עֹרִים Ketib, for the Keri עֹרִים, which see.

עֹרֶת f. blindness.

I. עֹשׂ equiv. to חָזַשׁ, to hasten.

II. עֹשׂ (not used) belongs to עֹשׂ, עֹשׂ, which see.

עָוָה (Kal, not used) to be crooked, bent; related to עָבַת, עָבַת. Pi. עָוָה to bend, to pervert, e.g. of the perverting of justice, of the perverting of the road, i.e. to lead astray; next, generally, to falsify something. Pu. only particip. מְעֹוֶה that which is crooked, bad. Hith. to bend, to bow oneself.

עֹז (only inf. with ל, לְעֹז) equiv. to עֹשׂ to hasten (for the purpose

of assisting); next, generally, to support, to assist, with double acc.; from which עֹזִי, which see.

עֲוָהָ (after the form כְּפָרָה) f. tribulation, oppression; origin. erring about; comp. עָוָה דָּרָךְ.

עֹזִי p. n. m. (supporter).

עָז (pause עָז, pl. עֲזִים, from עָזוּ) adj. m. עָזָה (pl. עֲזוֹת) fem. strong (of man), firm (of things); solid, vigorous; transf. to hard, cruel, barefaced, bold, audacious, insolent. As a subst. עָז strength, power; the pl. עֲזוֹת audacity, insolence.

עֹז (pl. עֲזִים) f. a goat, עֲזִי a kid of the goat. The pl. is used of the hair of goats. The root is not עָז, but עָזוּ.

עָז (pl. עֲזִין) Aram. the same.

עָז (rarely עָז, before makkaph עָז, with suff. עָזִי, עָזִי, and עָזִי) m. 1) strength, power, of living things; but also, firmness, strength, of a castle, tower, mountain; 2) the consequence of strength, victory; hence also, glory, majesty, magnificence; thus of the glory and majesty of God, equiv. to כְּבוֹד יי, and in this sense עָז בְּלִי, to denote instruments serving to the glory of God; 3) hardness (in a moral sense), obduracy; hence עֲזִים עָז insolence, overbearing. See עָזוּ.

עֲזָא p.n. m. (strength, power).

עֲזָאֵל masc. according to Rashi and Saadiah, name of a huge high mountain-ridge, contracted from עֲזָא אֵל; according to Kimchi, the goat which was sent away as an atonement שְׁעִיר הַפִּשְׁתָּלָה, thus composed from עֲזָא אֵל; according to Aben Ezra, it is the name of a demon, to appease whom an offering was sent—this explanation is confirmed in Pirke Rabbi Eliezer (Section 46) and in the Book of Enoch; according to this rendering, it is composed from עֲזָא אֵל insolence towards God.

- I. עָזַב (fut. יַעֲזֹב) 1) to leave, to loosen (something bound, e.g. a girdle); hence עֹבֵב הָעֹבֵב עִמּוֹ thou shalt untie, or release (the ass) with him (the owner), i. e. thou shalt help him to untie; עֲזֹבָב that which is loosened, released, free, in contrast to עֲצֹבָב a slave; עָזַב שִׁיָּהּ to give free course, vent, to lamenting; 2) to bequeath (something for somebody), to leave behind, to leave something to some one; construed with עָלָה, אָלָה; עֲזֹבָה desolation, orig. abandonment; 3) to cease from, to forbear (from anger, or from some action). Niph. to be forsaken, abandoned, נִעְזָבָה to be abandoned to some

one. Pu. עֲזָבָה to be forsaken. The original signification is to sever the bonds (related to הָצַב) to loosen, synon. with פָּתַח.

- II. עָזַב (fut. יַעֲזֹב) to tie, to bind; related to עָזַב in the same original sense; figur. of the breaches in the wall, like חָגַם; hence יַעֲזֹבוּ Neh. 3:8, "they repaired" or "fortified;" in this sense, according to some עָזַב Jer. 49:25. From עָזַב II. is to be derived:—

עָזָבוֹ (only pl. עֲזֹבוֹתָם with suff.) m. 1) exchange, barter, traffic, from עָזַב II., comp. מַעֲרָב from עָרַב; 2) place for carrying on such traffic, emporium; 3) that which is acquired by trafficking, wares (comp. סִחָר).

עֲזֹבֵק p.n. m. (strong in devastation).

עֲזָזָר p.n. m. (strong in fortune).

עָזָה (not used) to comfort, from which the pr. names יַעֲזִיחַל, יַעֲזִיחַל, יַעֲזִיחַל.

עָזָה (the fortress) p.n. of a city on the south border of Palestine, Gaza, gent. עֲזָתִי.

עֲזֹבָה p.n. f. (the forsaken one). In the signification of desolation, see עָזַב I.

עָזָב adj. m. strong, mighty, of God; subst. the strong one, hero, from עָזָה.

עָזָה m. might, strength.

עָזָר see עָזָר.

עָזָה inf. const. עָזָה and עָזָה, עָזָה; imq.

עָזָה, fut. יָעֵז, apoc. יִעָז to be or become strong, firm, e. g. to strengthen themselves in the strength of Pharaoh (Isa. 30:2); "when he strengthened the foundations of the deep" (Prov. 8:28); figur. mighty, barefaced, insolent, audacious; or in a good sense, to become bold, courageous, victorious, with עָל, over something; to rule mightily. Niph. נָעַז (only particip. נִנְעָז from נָעַז) to be insolent; comp. Hiph. הָעֵז to harden (the countenance), i. e. to act audaciously, הָעֵז בְּפָנָיו to be insolent against some one.

עֶז p. n. m. (the powerful one).

עֶזְרוּהוּ p. n. m. (strong through God).

עִזִּי p. n. m. (the mighty one).

עֲזִיָּאל p. n. masc. comforted through God). See יִעֲזִיָּאל.

עֲזִיָּאל p. n. m. (God is the mighty one), patron. עֲזִיָּאֵל.

עֲזִיָּה p. n. m. (the same).

עֲזִיָּהוּ p. n. m. (the same).

עֲזִיָּזָא p. n. m. (the strong one).

עָזַל (not used; from which, according to some, עֲזָזָל related is עָזַל, only in the active signification, to remove. The root is not known in Hebrew.

עֲזָמוֹת p. n. m. (courageous in death).

עָזָן (equiv. to עָזָן) to be sharp, of the sight. From which:—

עֲזָזָה f. a species of eagle (from עָזָן; Author. Vers. "osprey," so called from its sharp sight, if עֲזָזָה is not derived from עֲזָזָה, and the name from עָזָן, to be strong (comp. the Aram. עֲזָזָא).

עָצָה (Kal, not used) to dig, to cut in the ground; hence, Pi. עָצַק to dig round, to make arable (a field), to cultivate (a vineyard).

עֲזָמָה (with suff. עֲזָמָה) Aram. f. a seal-ring, a signet, from עָצַק to engrave; compare טַבַּעַת, from טָבַע.

עֲזָמָה (novale) p. n. of a city in Judah.

עָזָר (fut. יִעָזֵר, pl. יִעָזְרוּ) origin. to enclose, as indicated by the relative roots עָצַר and אָמַר, and by the noun עֲזָרָה; next transf. to protect (comp. פָּנָה, to help, to support; comp. עָזַר עִם to assist; עָזַר אַחֲרַי to follow in support, with לְ of the subject, to help to something; עָזָר supporter, friend; hence עֲזָרֵי מִלְחָמָה comrades of war; עָזָר the protected one. Niph. to be supported (by some one); נִנְעָזָר עַל to be supported against some one. Hiph. (particip. pl. מַעֲזִירִים, inf. לְמַעֲזִיר) to help, to support.

עָזָר (with suff. עָזָרִי) m. 1) help, support; הָיָה עִמָּן to help some one from another. Concr. helper, sup-

porter, applied also to a wife, helpmate; 2) p.n. (help).

עֲזָרָא p.n.m. (help).

עֲזָרָא p.n.m. (helper, supporter).

עֲזָרָא p.n.m. (help) the well-known name of the priest, who, 458 years before the Christian era, led a colony of Jews from exile to Jerusalem.

עֲזָרָא p.n.m. (the help of God).

עֲזָרָה f. 1) help; 2) p.n. masc., for which also עֲזָרָה.

עֲזָרָה fem. enclosed place, syn. with עֲזָרָה in its origin, court in the Temple.

עֲזָרָי p.n.m. (one who affords help).

עֲזָרָא p.n.m. (the help of God), comp. עֲזָרָבֶעַל in the Punic.

עֲזָרָיָה p.n.m. (the same).

עֲזָרָיָהוּ p.n.m. (the same).

עֲזָרָקָם p.n.m. (help is at hand).

עֲזָרָת fem. help; the form is like זָרָת, and only poetically for עֲזָרָה.

עֲזָמ m. pencil, origin. that which engraves, etches; עֲזָמֶה the pen of a writer. See עֲזָמ.

עֲזָמָא (Aram.) f. equiv. to עֲזָמָה Heb. advice, counsel, understanding, from יָעַץ=יָעַט.

I. עֲזָמָה (fut. יִעֲזָמָה) 1) to cover, to veil, to wrap up (over עֲלָ) something; thus as a trans. verb; 2) to cover oneself, to clothe oneself, i. e. to

put on something, with the accus.;

3) to wrap up, to roll up, to put round (to overturn a country) like a mantle; also reflective, to wrap oneself up, i. e. to shrink, to pine away (comp. עֲלָהָ, עֲטָהָ, to hide the beard, i. e. to mourn; particip. f. עֲטָהָ she who wraps a mantle

round her, i. e. the shepherdess; comp. עֲטָהָ יִעֲטָהָ הָרָעָה אֶת־בְּנֵיהֶוָה Jer. 43:12. Hiph. עֲטָהָ to cover, with double accus. or עֲלָ of the subject; יִעֲטָהָ מִוְרָה Ps. 84:7, belongs to Kal; מִעֲטָהָ Ezekiel 21:20, belongs to Pu. The form יִעֲטָהָ is a mixed one, from the pret. and fut. of Kal.

II. עֲטָהָ (Kal, not used) to rush upon something, a secondary form from עֲטָהָ. Hiph. הִעֲטָהָ (fut. יִעֲטָהָ) to fly upon (אֶל) something; to attack, with בָּ.

עֲטָהָ (only pl. עֲטָהָ) m. an artery, sinew, tendon, nerve; עֲטָהָ מִלְּאָהוּ his nerves are full of milk, i. e. sap, marrow (Author. Vers. "his breasts"). The root is עֲטָהָ.

עֲטָהָ f. sneezing, from עֲטָהָ.

עֲטָהָ m. according to Eben Ezra, a bat; the root appears to belong to עֲטָהָ.

עֲטָהָ (not used) equiv. to עֲטָהָ to tie, to knot, from which עֲטָהָ artery, sinew, nerve, like נִיר from נִיר,

to tie, bind, and כִּיתָר, from יָתַר, in the same signification.

עָטַף (fut. יַעֲטֹף and יַעֲטֹף) 1) to cover, to clothe, to wrap up, from עָטַף=הוּף; 2) intrans. to be covered, clothed, e.g. the pastures are clothed with flocks, Psalm 65:13; next, to be veiled, hidden; יַעֲטֹף יָמִין he hides him on the right, i.e. in the south; 3) like עָטַף to languish, to pine away, especially with לָב; next generally, to be weak, feeble; עָטַף languishing; הַחֲעֻטָּה הַנֶּפֶשׁ the feeble soul. Niph. (only inf. with ב) בָּעֲטַף to pine away. Hiph. to cast feeble lambs (used of sheep). Hith. to pine away; הַחֲעֻטָּה הַנֶּפֶשׁ the soul pines away in some one. In the same sense is עָלִי רוּחִי בְּהַחֲעֻטָּה עָלִי רוּחִי.

עָטַר equiv. to אָטַר, בָּטַר, כָּטַר, to surround, encircle, either in a hostile sense, or to protect. Pi. to crown, to wreath, with double accus. or with dative of the person. Hiph. to crown, to distribute crowns.

עֲטָרָה (const. עֲטָרָה, pl. עֲטָרוֹת) f. a crown, a wreath, transf. to an ornament, a diadem; 2) p.n. fem. (ornament).

עֲטָרוֹת (circles, circus) p. n. of a city in Gad.

עֲטָרוֹת אֶדְרָ p. n. of a city in Ephraim.

עֲטָרוֹת בֵּית יוֹאָב p. n. of a city in Judah.

עֲטָרוֹת שׁוֹפָן p. n. of a city in Gad.

עָטַשׁ (not used) to sneeze, probably related to טָשׁ to strew, scatter, from which עָטַשׁ.

עֵלִי (heap, ruin) p. n. of a city on the east of Beth-El.

עֵי (pl. עֵיִם and עֵיִן) m. a heap, a ruin. In proper names, the sense of heap is often transferred to hill (comp. עֵיִבְעֵל hill of Bael, p. n. of a town; Punic). The same sense appears to predominate in עֵי הַעֲבָרִים hill of Abarim.

עֵיָא p. n. of a city in Benjamin, probably identical with עֵי.

עֵיב see עֵיב.

עֵיבָל (unfruitful) p. n. of a mountain point in the territory of Ephraim.

עֵיָה p. n. identical with עֵי.

עֵיִן (ruin) p. n. of a city in Naphtali.

עֵיִת Ketib for עֵיִת, which see.

עֵיִת see עֵיִת and עֵיִת.

עֵיִט (after the form בֵּית) m. bird of prey, and in a collective sense, birds of prey, figur. the surname of Cyrus, on account of his rapidity as a conqueror and a destroyer.

עֵיִטָם (haunt of beasts of prey) p. n. of a city in Judah.

עֵי see עֵי.

עֵלִים m. equiv. to עֵלִים eternity.

עֵינִי p. n. m. (chief, = עֵלִי).

עֵינִי p. n. of a province in the kingdom of Persia, the later Kusistan, Koordistan.

עֵינִי m. only in connection with בְּעֵינִי, it signifies violence, might, from עֵינִי=אֵינִי, if the reading is not בְּעֵינִי.

עֵינִי as the root to עֵינִי, see עֵינִי II.

עֵינִי (const. עֵינִי, with suff. עֵינִי, dual עֵינִים, const. עֵינֵי; in the second signification plur. עֵינֹת, const. עֵינֹת f. 1) eye, as the fountain from whence tears flow, and as the organ of sight; in the following forms עֵינִי is used figuratively, in עֵינִים high, proud looks, i.e. pride, in contrast to עֵינִים downcast looks, i.e. modesty: to enlighten the eyes, i.e. to cheer; of clean eyes, i.e. to turn away from evil; an evil eye, i.e. envy; עֵינִים of open eyes, i.e. seeing visions. Many verbs are construed with לְעֵינִי, מִעֵינִי, בְּעֵינִי פ', to express in the presence of, before: שׁוּב עֵינִי עַל to direct the eye upon some one, either for good or for evil, sometimes the verb is omitted. עֵינִי is transf. to signify, (a) face, countenance, the eye being considered the seat of expression of the whole countenance; (b) seer, prophet, as being the eye of the

people; (c) the visible part of an object, surface, e.g. עֵינֵי הָאָדָם, or appearance, figure; 2) well, fountain, spring, עֵינֵי מַיִם spring of water, עֵינֵי הַבַּיִת unto the well: in this sense the pl. עֵינֹת, const. עֵינֹת, to distinguish also signification 1 and 2 in the form (comp. יְדֹת from יָד). Many names of cities are formed with עֵינִי, on account of being situated near wells, some with עֵינִי only; as, 1) p. n. of a city in Simeon; 2) in northern Palestine. Compounds are, עֵינֵי זָרִי (well of kids) p. n. of a city in the desert of Judah, the former name of which was חֶצְיוֹן-רִמָּה; עֵינֵי-גִנִּים (garden well) (a) p. n. of a city in Judah; (b) a Levitical city in Issachar; עֵינֵי דֹר or עֵינֵי דִּמְרָה (well of habitation) p. n. of a city in Manasseh; עֵינֵי חֲדָה (rapid well) p. n. of a city in Issachar; עֵינֵי חֲצֹר (grass well) p. n. of a city in Naphtali; עֵינֵי חֲרָד (well of terror) p. n. of a city otherwise unknown; עֵינֵי מִשְׁפָּט (well of judgment) p. n. for עֵינֵי שְׁנֵי עֲלָלִים; עֵינֵי עֲלָלִים (well of the two calves) p. n. of a city north of the Dead Sea; עֵינֵי שֶׁמֶשׁ (sun-well) p. n. of a town on the borders of Judah and Benjamin; עֵינֵי is also used in the names of wells, e.g. עֵינֵי רִגְלָה (fuller's well) p. n. of a well

near Jerusalem; עֵינֵי חַיִּים (dragons' we) also near Jerusalem. From עֵי is derived:—

עֵי (denom.) origin. to look at, or upon, but only in an envious sense; hence poetically, עֵי to eye, for which in Ketib עֵי from עֵי from עֵי.

עֵי (Aram.) the same as עֵי in Heb. עֵי see עֵי.

עֵי (double fountain) p. n. of a city in Judah.

עֵי p. n. (the same). The suff. עֵי is the old dual form of termination.

עֵי p. n. masc. (abundant in wells).

Comp. עֵי under עֵי.

עֵי equiv. to עֵי and עֵי to be weary, fatigued, faint.

עֵי (pl. עֵי) adj. m., עֵי fem. weary, fatigued, languishing (with hunger or thirst); עֵי parched land; עֵי one that languishes; עֵי substantive, the wearied (cattle).

עֵי (with עֵי finis f. 1) thick-ness, density, darkness, from עֵי; 2) p. n. of a Midianite country, and also of the people inhabiting it; 3) p. n. m.; 4) p. n. f.

עֵי p. n. masc. (the languishing, wearied one).

עֵי (with suff. עֵי, pl. עֵי) m. a young ass, from עֵי=נֵי (from which also the noun עֵי in the

sense of suckling; עֵי young ass of the forest, a wild ass; עֵי is also frequently used of the grown ass.

עֵי as a verb see עֵי in the five significations.

I. עֵי (a rare sing. עֵי, pl. עֵי from עֵי, once עֵי) fem. 1) enclosed place, city, town; hence also, a fortified camp, a watch-tower, e.g. עֵי of the enclosed and fortified towers; Jerusalem is called עֵי הַקֹּדֶשׁ, עֵי or also עֵי and עֵי. עֵי signifies sometimes the native city, as, עֵי הַחַיִּים, the birth-place of Sihon (i.e. Heahbon), of Nehor (Haran). עֵי also signifies a part of a city only, e.g. עֵי part of the town of Rahab; likewise עֵי בֵּית הַבַּעַל, עֵי of Zion; sometimes the inhabitants of a town, like עֵי the inhabitants of a country; 2) p. n. of towns in which עֵי forms part of the composition of the name, as עֵי הַמֶּלַח (salt city) p. n. of a town in Judah, near the Salt Sea; עֵי (serpent town) p. n. of a town otherwise unknown; עֵי (sun town) p. n. of a city in Dan; עֵי הַתְּמָרִים (palm city) name for Jericho; עֵי הַתְּמָרִים see תְּמָר; 3) p. n. for עֵי.

II. **עיר** masc. generally excitement of wrath, from **עיר** III., to stir up, Hos. 7:4, 11:9, Ps. 73:20, in all these passages, however, **עיר** may also be rendered city.

III. **עיר** m. anguish, fear, equiv. to **עיר**, from **עיר** V.

עיר (pl. **עירין**) Aram. m. watcher, as the name of an angel.

עירא p. n. m. (citizen).

עירד p. n. m. (courser).

עירו (for **עירון**) p. n. m. (citizen).

עירי p. n. m. (the same). See **עיר**.

עירם p. n. m. (the same).

עירם (עירם, pl. **עירמים**) masc. bareness, nakedness, in connection with **עיריה**. It is after the form **מרחם**, i.e. from **עיר** with the termination **ם**; the same as **עירם** 'from **עיר** with the termination **ם**, and even **מיעירם** is only a secondary form from **מיעור**. The **מ** was, however, considered in all these forms as a radical.

עיש m. name of a constellation; according to some, the Great Bear; according to others, *cupilla*; Author. Vers. Arcturus; related to **עון**.

עית (heap of ruins, or hill) p. n. equiv. to **עי**.

I. **עקב** (not used) equiv. to **עקב**, **עקב** to weave, to knot; related to which is **קנא**, from which **קנא**; from which **עקב**, which see.

II. **עקב** (not used) to gnaw, to bite; related is the root in **נקב**, **נקב**, and many others.

עקב (the gnawing one) p. n. m.

עקביש masc. spider, **עקביש** spider-house, cobweb, **עקביש** spider's web. The noun arose from **עקב** (spinner), with the ancient termination **יש**, as in **חלמיש**, which see.

עקבר (const. pl. **עקברי**) m. origin. a gnawing insect, a mouse, from **עקב** II., with the termination **ר**, like **מקדר**, from **מקד**.

עכו p. n. of a port town in Asher, and yet known by the name of Acca or Acre.

עכור (trouble, grief) p. n. of a valley not far from Jericho.

עכה (not used) to be hot, of a soil heated by the sun, after the Arabic; from which **עכו**.

עכן (not used) equiv. to **עכר** to sadden, to trouble, from which **יעכן**, and:—

עכן (equiv. to **עכר**) p. n. m. (one who troubles).

עכס (not used) to bind, to fetter, from **עכס**; related is **עכס**, next, in modern Heb. to roll up, to shrink together (of the serpent).

עכס (pl. **עכסים**) m. bonds of the feet, stocks; also, bracelets of silver, gold, ivory, which the women used.

to wear round the ancles; וְכַעֲקֹם אֶל־מוֹסֵר אָוִיל and as with the stocks (for וְכַעֲקֹם, i. e. slowly, the fool is led to instruction (Author. Vers. or as a fool goeth to the correction of the stocks); from which denom. עָבַם to make a tinkling with the feet (or with the chains on the feet.)

עֲבָסָה p. n. f. (fettering).

עָבַר (fut. יַעְבֹּר) to trouble, to grieve, i. e. to plunge into misfortune, orig. to stir (the water), to provoke, comp. עָבַר אֶרֶץ Niph. נָעַפַר to be roused (from pain), to be shaken up, to be rattled up; part. נֶעֱפַרְתָּ distracted.

עָבַר p. n. m. the troubled one, or one who troubles.

עָבְרָן p. n. m. trouble, grief.

עָבַשׁ (not used) equiv. to עָבַם to wrap oneself up, to shrink together, of a serpent.

עֲבָשׁוּב m. adder, serpent, probably from עָבַשׁ serpent, formed with the termination אֶב; comp. נִשְׁעַלֵּב.

עָלָה (על) m. 1) height; concrete, the High One, the Most High, i. e. God; לֹא־עָלָה the non-high, i. e. the low one, an idol; 2) adj. high, eminent, עָלָהּ to be raised up on high; מֵעָלָהּ from above, above.

The root is עָלָה.

עָלָה (from עָלָה, const. pl. עָלָה, and pl. עָלָה

with suff. עָלָהּ, עָלָיו, etc.; it is possible, however, that the plural form is only in appearance, and that the *yod* originates in the ה being the third radical) 1) prep. upon, in the most extensive applications, which may be classified as follows: (a) on, upon, over, one subject being over or upon another, e. g. to sit upon a chair, to stand on the legs, to lie on the bed, the child on his mother (Ps. 131:2); of speech עָלָהּ לְשׁוֹן, עָלָהּ פֶּה the mouth and the tongue being the seat of speech; עָלָהּ בַּיִת upon the house, i. e. upon the ruins thereof, and generally in reply to the question—where, expressing the resting upon a place; hence a) in, e. g. עָלָהּ אֶרֶץ מִדְּבָר in the land, עָלָהּ מַמְלָכָה in the lands, kingdom; β) on, of the clothes on the body, e. g. the coat of many colours which he had on (אֶשֶׁר עָלָיו) or from the wearing of a shield or a coat of mail; γ) of a burden resting upon some one, either physically or as an obligation or duty; hence after the words עָלָהּ לְמִשְׁאָל הָיָה לְטַרְחָה, כָּבֵד הָיָה לְמִשְׁאָל, עָלָהּ like the *הקל* with מַעַל; hence עָלָהּ it is incumbent upon me; δ) to signify the means of support, e. g. עָלָהּ

לָחֵם to live on the bread, חַיָּה לָחֵם to live by the sword; ε) of the time, in which, or the manner after which, something is done, e. g. עַל דְּבָרָתִי according to the manner, עַל-כִּכָּה in such a way, עַל-שֵׁם after the name, עַל נִקְרָא to be called after some one; also instruments or melodies with which hymns are to be chaunted; (b) of a movement towards the surface of something, especially, α) something coming from a higher position, in which sense הַשְׁעִלִיךְ, נָתַן, פָּתַח are construed with עַל; also with the verbs to command, to charge, to transfer (דָּבַר, אָמַר, פָּתַח, צִוָּה, פָּקַד), or such as to denote the befalling of misfortune (בָּיִט עַל); β) of the upward movement, e. g. עָלָה עַל הָהָר to go up the mountain, הָעֵלָה עַל to bring up, הָעֵלָה עַל to hang upon, עָלָה עַל לֵב to enter the mind; γ) to denote addition, as עַל יֶסֶף to add to, נִחְשָׁב עַל to be counted to; hence the phrases, תְּרוּבָה (עַל) trouble, day upon (עַל) year; (c) over, where one subject does not touch the other, e. g. עָלֵי רֹאשִׁי over my head; in this sense עַל is applied α) to the verbs signifying ruling עָלָה מֶלֶךְ, מִשָּׁל; β) to the

verbs covering or protecting, as הָיָה חֹמֶה, עָטָה, כָּבַד, בָּקָה, זָנַן, and in the same sense also נִלְחַם γ) to denote beyond something, e. g. עֲלֵיהֶרְתָּה beyond her time of purification; δ) to denote the reason or cause of something, e. g. עַל זֹאת, עַל כֵּן therefore, עַל כֵּן wherefore; in this sense, after the verbs of, to rejoice, to mourn, to laugh, to weep, to lament, to be wroth, to have compassion, to console, at or over something; or after the verbs to relate, to speak, to swear, to confess, to behold (a vision), to prophesy; or also to signify the wages or the price of anything; (d) to express nearness, approximation, as עֲלֵה-עֵינִן by the well, עַל הַיָּם by the water; עַל הַיָּם by the sea, עַל פִּי יָאֵר on the mouth of the river; sometimes, over, e. g. אִם עַל-בָּנִים the mother over the children; also, near at hand, at the side of some one, as עֲלֵי-קֶרֶת at hand, עֲלֵי קֶרֶת near the town; in this sense עַל to stand by something; sometimes to denote accompanying, with, next, by, e. g. הָאֲנָשִׁים עֲלֵי אֹרֶךְ by the light of the sun; עַל is likewise sometimes transf. to the significatio-

of **על** and **את** to denote the seat, especially of emotions, e. g. **תִּשְׂמַחַת עָלַי נַפְשִׁי**, **תִּהְפֹּךְ עָלַי לִבִּי**, **עָלַי לִבִּי דָּוָי**; likewise for the formation of adverbs, e. g. **עַל־שֹׁקֶר** falsely, **עַל רִצּוֹן** lightly, **עַל־יָתֵר** acceptably, richly; (e) where **עַל** signifies the motion towards or upon something, like **אֶל**, and hence often interchanging with it—in this sense **נִשְׁלַח** and **נִשְׁלַחַת**, **נִתַּן**, **נִתְּנָה**, **נִתְּנָה**, **נִתְּנָה** are construed with **עַל**, often interchanging with **אֶל**, and sometimes with **עַד**, and in this signif. **עַל** may be used in a friendly or in a hostile sense; 2) conjunc. for **אֲשֶׁר** although, though, however, nevertheless, because, or for **כִּי**; **עַל** it also occurs with the following prepositions: (a) **בְּעַל** according, suitable to; (b) **מֵעַל** a) from upon, away from, e. g. **מֵעַל הַכִּסֵּא** from upon the throne—in this sense of removal many verbs (like **הִרְחִיק**, **נִשְׂמָא**) are construed with **מֵעַל**; β) from near, e. g. **מֵעַל אֹהֶל** from near the tent—in this sense many verbs (like **עָבַר**, **עָלָה**, **זָנָה**, **סָדַר**) are construed with **מֵעַל**; γ) from above, with **ל** joined to the following noun, in contrast to **מִתַּתָּהּ** **ל**, and in this sense **מֵעַל** signifies sometimes: on, near, and sometimes,

over, at, in answer to the question whither or where? e. g. **גְּבוּהָ מֵעַל** **גְּבוּהָ** a high one above a high one. As to the derivation of **עַל**, it is from **עָלָה**; but the form **עָלַי** is not constructive as is generally supposed, but belongs to the formation of the preposition.

עַל (with suff. **עָלָיוֹהִי**, **עָלָיוֹהִי**, etc.)

Aram. the same, only with the peculiarity that it is often substituted for **אֶל** and sometimes for **ל**.

עַל (seldom **עָלָה**, with suff. **עָלָהּ**) masc.

yoke, which is laid on the neck of beasts, origin. something round, rolling, from **עָלָל** in the signif. of **עָלָל**, which see; hence, to bear a yoke is a figure of subjection or suffering; to break a yoke is a figure of release from oppression.

עַל (def. **עָלָה**) Aram. m. equiv. to **מֵעַל** in Heb., height, or that which is uppermost; generally as a prep. with **מִן** over or above something.

עָלָה p. n. m. (yoke).

עָלָה (not used) to be ashamed, orig. to be white, pale, like **לָבָן**; hence **אֲבִיר־עָלָה** in the p. n. **אֲבִיר־עָלָה**.

עָלָה (not used) to stammer, equiv. to **לָעַג**, which see.

עָלָה adj. m. stammering, formed from the Pi.

עָלָה (fut. **עָלָה**) 1) to be high, elevated; next, to rise, e. g. of the

shooting up of plants; עוֹלָה poet. the growth; of the rising of the smoke, of the dawn of the morning. etc.; 2) to ascend upon (על) something, towards (על, לְ) something, along (בְּ) something, to ascend something (with accus.); next, to journey from a low to a high country, e.g. from Egypt, Assyria, Babel, or even from the kingdom of Israel, to Judea, to go up to the sanctuary, transf. to the rising of a road or a country; of the lot which comes up (from the urn); figur. to rise in a mental sense, i.e. to rise in opulence, to get stronger (in power), with על, to surpass something; 3) to be put over, or at something, e.g. of a garment, a bandage, a razor; of being entered upon or inscribed on tablets; to be carried away, removed. Niph. נִעְלָה (fut. יִעְלָה) 1) to be carried up, or carried away; 2) to raise oneself; 3) to be exalted. Hiph. 1) to bring up, to carry up; transf. to bring a host of people upon some one, to bring an offering on the altar, and generally, to offer, to light (candles); 2) to put on an over garment, to enter on a tablet; 3) to take away, to destroy. Hophal הִעְלָה (for הִעְלָה) passive, from

Hiph. Hithp. to exalt oneself, to boast.

עָלָה (const. עָלָה, with suff. עָלָיו, pl. const. עָלֵי masc. a leaf (from עָלָה, in the signification of shooting up); hence, נָדָף אֶת עָלָה a shaken leaf (by the wind), עֹלֶה זֵית an olive leaf.

עָלָה (const. עָלָה, def. עָלָהָ, pl. עָלָה) Aram. fem. motive, pretext, from עָלָה to cause, to occasion, like עָלָה in Heb.

עָלָה (rare עוֹלָה, pl. עוֹלוֹת) f. 1) that which is brought up (on the altar), i.e. offering, especially of the burnt offering, which was entirely burnt; 2) rise, step, comp. מַעְלָה. For the term עָלָה or עוֹלָה, which is contracted from עוֹלָה see under עוֹלָה.

עָלָה (pl. עָלָה) Aram. f. burnt-offering. עוֹלָה f. 1) a transposition from עוֹלָה, which see; 2) p.n. of an Edomite tribe.

עוֹלָמִים (after the form עוֹלָמִים, נְקִימִים, and denom. from עָלָה) pl. m. youthful age, youth, transf. to youthful vigour.

עָלָה p.n. m. (the unjust one), for which also עָלָה.

עוֹלָה f. orig. leech, horseleech, from עָלָה, equiv. to לָקַח to suck, to lick, transf. to a legendary monster that sucked blood.

עָלָז (fut. יַעֲלֹז) equiv. to עָלַם, עָלָץ, orig. to shine, to illumine; next, transf. as in שָׂמַח to be glad, to rejoice, to exult; to rejoice, triumph over (בְּ) something.

עָלִי adj. m. joyful, triumphant.

עָלַם (not used) to veil, to wrap up; next, generally, to be obscure, dark, related to לָם.

עֲלָמָה f. darkness, obscurity, mist, fog, from עָלַם.

עָלִי p. n. m. (the exalted one).

עֲלִי m. a pestle, the instrument with which anything is broken in a mortar, from עָלָה equiv. to עָלָל, to be round. The pl. according to some עֲלוֹת 2 Chron. 24:14. According to Kimchi, mortar, so called on account of its round shape.

עֲלִי adj. m., but only עֲלִית fem., the uppermost one, e.g. of a well.

עֲלִי (def. עֲלֵאָה or עֲלֵיָא, plur. עֲלֵיָא)

Aram. adj. m. the upper one, the high, the highest; hence אֱלֹהֵי אֱלֵאָה the High God, also עֲלֵאָה alone.

עֲלִיָּה see עֲלִיָּה.

עֲלִיָּה f. 1) loft, garret, upper chamber, figur. of the chambers of heaven; the heaven is termed יֵי עֲלִיּוֹת; 2) equiv. to עֲלָה step, staircase, stairs.

עֲלִיָּה adj. m., עֲלִיָּהָ (pl. עֲלִיָּה) fem.

the upper one, the high, the highest one, often joined with יֵי, אֱלֹהֵי, or אֱלֵאָה, sometimes עֲלִיָּה alone, the Most High, of God.

עֲלִיָּה (Aram.) masc. (pl. עֲלִיָּה) the same as in Hebrew.

עֲלִי (pl. עֲלִיָּה) adj. m., עֲלִיָּה fem. joyful, rejoicing, or boisterous, noisy, in a bad sense.

עֲלִי (const. עֲלִיל) m. furnace, oven for the melting of metal, orig. like עֲלִי that which is hollowed out, from עָלַל, see עֲלִיל, עֲלִילָה in a furnace of earth, i.e. which is in the ground, ל is here, as often in modern Hebrew, a sign of the genitive.

עֲלִיָּה (pl. עֲלִיָּה) f. 1) a deed, work, either in a good or a bad sense, from עָלַל to do, to work, to make; 2) equiv. to עֲלִי (Aram.) pretext, orig. motive, design (in a bad sense), occasion, inducement, cause.

עֲלִיָּה (a fem. form of the old form

עֲלִיָּה f. deed, work (of God), like עֲלִיָּה.

עֲלִי see עֲלִי.

עֲלִיָּה fem. joy, rejoicing, shouting, from עָלָץ.

עֲלִיָּה (Aram.) f. upper chamber. The absolute form is originally עֲלִי.

עָלַל (Kal, not used) equiv. to עָלַל and עָלַל, hence, 1) to roll, to turn; from which Po. עֲלִיל to act, to

work, to do. The origin. signif. occurs in Job 16:15, עוֹלֵלְתִי בָּעָפָר עוֹלֵלְתִי I rolled (Author. Vers. defiled) my horn in the dust. Poal עוֹלֵל pass. to be done, worked. Hithpo. הִתְעוֹלֵל to do, orig. to turn, to move in a matter. Hithpa. הִתְעוֹלֵל to perpetrate or accomplish something on (א) some one, equiv. to אָּ הִתְעוֹלֵל; hence, to revenge oneself; 2) to roll, to turn, in a tropical sense, to repeat (the idea of turning is often transf. in Hebrew to that of duration, continuation), to do again; hence, Po. עוֹלֵל to glean, of the vintage; figur. of a defeat after the chief battle; 3) equiv. to חָלַל to hollow out, deepen out; hence עוֹלֵל, melting-oven, furnace.

עָלַל (3 pret. עָלַל, f. עָלַלְתָּ, pause pl. עָלְלוּ and עָלְלוּ) Aram. to turn in, to go in, to enter. Af. הִנְעֵל (נ instead of dagesh forte, inf. הִנְעֵלְתָּ, imp. with suffix הִנְעֵלְתָּ, infin. const. also הִנְעֵלְתָּ) to bring in, to carry in (a house, to some one).

עֲלָלוֹת (const. עֲלָלוֹת) f. pl. gleanings, or the fruit to be gleaned, especially of grapes.

עָלַם to hide, to secrete, to conceal; hence עֲלָמִים hidden sins. Niph.

נִעְלַם to be concealed, hidden from

נִעְלָמִים (מִעֲלָמִי, מִן) some one; part. נִעְלָמִים hidden people, dissemblers, נִעְלָמָה wrapt in obscurity, unknown, forgotten. Hiph. הִעְלָם 1) to hide, conceal from (מִן) some one, מִן הִעְלָם to hide or withdraw the eye from some one (either not to help or not to punish him); אֶן הִעְלָם to hide or withdraw the ear, i.e. not wishing to hear; 2) from the origin. signif. in Kal, to wrap in darkness; fig. to blame, reproach. Hith. to hide or withdraw oneself from (מִן) something. In the original signif. עָלַם is related to עָלַם. Of עֲלָמָה and עֲלָמִים the root is עָלַם.

עָלַם (def. עָלָם, pl. עֲלָמִין) Aram. m. eternity; sometimes also, the future or the past.

עָלַם (denom. from עָלַם=עָלַם, from the root עָלַם) m. a youth, orig. freshness of youth; as to the form, comp. עָלַם, עָלַם from עָלַם, עָלַם.

עֲלָמָה (pl. עֲלָמוֹת formed from עָלַם) f. a girl, a damsel, but extensively used like עָלַם. See also עֲלָמוֹת.

עֲלָמוֹן (hiding-place) p. n. of a place in Benjamin, for which עֲלָמוֹת occurs once.

עֲלָמוֹן דְּבָלְתָּ (place of fig-cakes) p. n. of an encampment of the Israelites in the desert.

עֲלָמוֹת a term of an ancient עֲלָמוֹת

hence על after Alamothe, as denoting a melody in the Psalms.
עלמות f. 1) youthful vigour, as denoting a melody in the Psalms, probably from an ancient hymn;
2) formed from עלם eternity.
עלמי (pl. עלמיא) Aram. adj. m. an Elamite, one from Elam.

עלמת (hiding-place) p.n. of a place in Benjamin.

עלמות (youthfulness) p.n. m.

עלם (fut. יעלם) equiv. to עלז to be glad, to rejoice, origin. to be cheerful. Niph. to rejoice. Hith. to rejoice mutually at (ב) something.
עלע belongs to the form יעלעו, see under על.

עלע (pl. עלעין) masc. a rib, like the Heb. עלע.

עלה (Kal, not used) to wrap up, to cover; transf. to pine away, as in עולה and עטה. Pual 1) to be veiled, enclosed, set, overlaid (in precious stones); 2) to pine away. Hith. to wrap oneself up (with a veil); to languish, pine away.

עלפה m. mourning, pining away.

The form is to be explained like לבנה, פשחה.

עלץ (fut. יעלץ) equiv. to עלז to be glad, to rejoice; with ב of the subject at which one rejoices; with ל, to triumph over some one.

עלק (not used) to suck, sip, lick; related to לקק. From which עלקה.

עם (in pause, and after the article

עם; with suff. עמי, pl. עמים and after the Arab. form עממים, const. עמי, seldom עממי, with suff. עמי, seldom עממי) com. 1) orig. an

individual, body, person; hence also, of an individual (comp. Talm.

עם הארץ a man from the country, a boor, ignoramus, especially in the proper names עמיאל

עמינרב, etc.); 2) family-body, people, tribe, family. Israel is

called עם קדוש, עי"י, עם נחלה, עי

עמים the Israelitish tribes, but

also other nations. עם is also

used in contrast to princes; thus, subjects, crowd, or peasants, people

of the country; rarely of the whole human race, and still more

rarely of beasts.

עם (def. עם, def. pl. עממים) Aram. the same.

עם (with suff. עמי, עמו) m. origin.

connection, association, but used only as a prep. "with," e.g. figs

with (עם) pomegranates. עם is

used with verbs signifying assist-

ance, as עזר, התחזק, or as-

sociation, as פרת ברית, חלק,

שכב, דבר, etc. עם must there-

fore be translated according to the

verbs with which it is connected, either—against, like as, as long, as great (in comparisons), at, in, under, etc. It differs from עִמָּךְ (with), which rather expresses approximation, whilst עִמָּךְ more expresses association. עִמָּךְ away from something, signifying a removal from the approximation denoted by עִמָּךְ; thus, away, out of, from; many verbs expressing departure, removal, dismissing, are therefore construed with עִמָּךְ. The root is עִמָּךְ.

עִמָּךְ (Aram.) the same in the most manifold significations.

I. עִמָּךְ (Kal, not used) equiv. to עִמָּךְ to totter, from which Hiph. עִמָּךְ to cause to totter or tremble.

II. עִמָּךְ (fut. עִמָּךְ) origin. to be stretched (comp. עִמָּךְ and עִמָּךְ); next, to stand erect (neither lying, nor sitting, nor leaning), different from עִמָּךְ, which signifies rather, standing firmly, resting immoveably upon something. עִמָּךְ is used to signify; 1) to stand (עִמָּךְ) before some one; transf. to serve, to attend, hence עִמָּךְ as a servant stands before his master; 2) to stand up (equiv. to עִמָּךְ), to rise; hence figur. of the arising of war, of standing up against (עִמָּךְ) some one; 3) to stand

still (in contrast to going away); transf. to cease, to leave off from (עִמָּךְ) something, or, to remain, to stay, to bide; transf. to remain alive, standing, existing; with עִמָּךְ or עִמָּךְ, to resist some one; with עִמָּךְ, to stand, abide by something; fig. to be appointed over something; with עִמָּךְ (Ezra 10:11), to assist, trust in, depend upon something. Hiph. עִמָּךְ caus. of Kal, to erect (a statue, a house), to appoint (to an office), to resolve, to determine, to maintain, to confirm, to excite, etc. Hoph. to be put, placed.

עִמָּךְ (only with suff. 1 pers. עִמָּךְ) equiv. to עִמָּךְ with. Probably it arose from עִמָּךְ, and the dem. עִמָּךְ; hence, more emphatic than עִמָּךְ.

עִמָּךְ (only with suff. עִמָּךְ) masc. a place where one stands, a stand, a stall; transf. like in עִמָּךְ to a stage, a platform.

עִמָּךְ f. a stand.

עִמָּךְ (not used) to join, to connect oneself; related is עִמָּךְ, עִמָּךְ.

עִמָּךְ (only const. עִמָּךְ, and with suff. עִמָּךְ, pl. עִמָּךְ) f. 1) association, connection; hence construed as a prep. near by, near, of the connection with the subject, either by locality or circumstance; also, in the sense of opposite, against

therefore used in comparison, as
עֹם like as; כָּל־עֲמַת exactly as,
just as; מִלְּעֲמַת near by; 2)
commonality, p.n. of a city in
Asher.

עֲמֹד (pl. עֲמֻדִים) m. 1) that which
is stretched out, erect, a pillar;
2) a stage, a platform. See עֲמָד.
עֲמוֹן (countryman) p.n. masc. also
the name of a people; in the
latter sense, more frequently
בְּנֵי עֲמוֹן. The territory is called
אֶרֶץ בְּנֵי עֲמוֹן. Gent. m. עֲמוֹנִי,
f. נִית.

עֹמוֹם p.n.m. (the bearer of a burden).

עֲמוֹק p.n.m. (the profound one).

עֲמִיאל p.n.m. (man of God).

עֲמִיהוּד p.n.m. (man of beauty).

עֲמִינָדָב p.n.m. (man of reward).

עֲמִיהוּר p.n.m. (man of nobility).

עֲמִינָדָב p.n.m. (man of liberality).

עֲמִיק (Aram.) adj. masc. עֲמִיקָא (def.
רָקֵתָא), f. deep, unfathomable.

עֲמִיר equiv. to עֲמָר sheaf; origin.
that which is bound together.

עֲמִישָׁרִי p.n. masc. (man of the
Almighty).

עֲמִית f. 1) abstract, association, con-
nection; hence גִּבּוֹר עֲמִיתִי man
of my association, i.e. one near
me; 2) concrete, a confederate,
neighbour. See עֲמָה.

עָמַל (fut. יַעֲמֹל) to labour, to toil,
to weary oneself; with לָ, לְ, la-

bour at something, but especially
of hard labour, to carry burthens;
עָמַל לְ to do work; לְ, to
labour, to weary oneself for some
one. Related is חָמַל and חָמַל.

עָמַל (const. עָמַל, with suff. עָמַלִּי)
com. 1) trouble, work, in a physi-
cal and mental sense; transf. to
that which is got or acquired by
labour; 2) affliction, calamity,
tribulation, misery: מְנַחֲמֵי עָמָל
miserable, troublesome comforters;
3) p.n.m. labourer.

עָמַל (pl. עָמָלִים) adj. m. 1) to weary
oneself, to labour hard, subst.,
labourer; 2) sufferer, unhappy,
miserable one.

עֲמֻלָּק 1) p.n.m.; 2) name of an
ancient people (אֲשִׁירַת נֹזִיִּם)
Num. 14:20) who dwelt south-
west of Palestine. Gent. עֲמֻלָּקִי
an Amalekite, which is also used
collectively.

I. עָמַם (not used) to join, to asso-
ciate; related to נָמַם, גָּמַם.
From which עָמָה.

II. עָמַם to be gloomy, dark, faint;
hence figur. to darken, to throw
into the back ground; "there is
no secret that they can hide from
thee" (Ezek. 28:3). Hoph. הִעָמַם
to be darkened (of splendour).

עָמָם see עָמָם.

עָמָם see עָמָם Aram.

עִמָּנוּאֵל (God with us) symbolical name of a son of Isaiah.

עָמַם (fut. יַעֲמֹם) to lift up, to carry (a burden); עָלַע to lift up, to load, to lay a burden; עָמַם לְ to burthen some one. Hiph. הֶעָמַם to put a load upon (עַל) something, or to put a yoke upon some one.

עֲמָמִי p. n. m. (burthen of God).

עֲמֻדָּה (lasting union) p. n. of a city in Asher.

עָמַק origin. to be sunk, low (comp. מָקַד, מָקַד); next, to be deep, figur. to be unfathomable. Hiph. to make deep, but generally only in the adverbial construction, e. g. הֶעָמַק לְשֹׁבְתָהּ to dwell deeply (in the earth); הֶעָמַק לְחֵתִיר to hide deeply; הֶעָמַק כָּרָה to revolt deeply; הֶעָמַק שְׁאֵלָה ask it from the depths.

עָמָק (only pl. const. עֲמָקִי) adj. deep, unintelligible (of language).

עָמָק adj. m. עֲמָקָה f. deep, low, but also figur. unfathomable, unexplorable.

עָמָק (with suff. עֲמָקִי, pl. עֲמָקִים, const. עֲמָקִי) m. deep place, valley, plain of a valley; הָעָמָק the valley, the plain, poetically applied to Jerusalem; עֲמָקִים stands for the inhabitants of the valleys; עָמָק stands in proper nouns as the

first part of the composition; הַתְּרֵבִינִית (terebinth valley) near Beth-Lehem; הַתְּרֵבִינִית (valley of blessing) near En-Geddi; and so עֲמָק הַבְּכָה, עֲמָק הַפְּלִי, עֲמָק הַשְּׂדֵי, עֲמָק הַחֲבִיר, עֲמָק הַחֲבִיר, עֲמָק הַחֲבִיר, עֲמָק הַחֲבִיר.

עָמָק m. depth.

I. עָמַר (Kal, not used) to bind. Pi. עָמַר to bind together (sheaves), related to עָמַר, עָמַר; hence מְעַמֵּר the binder of sheaves. From which עָמַר and עָמַר.

II. עָמַר (Kal, not used) to serve; hence, Hithpael, הִתְעַמֵּר to make one servile, to treat as a slave, to make merchandise of him, with עָ.

עָמַר (not used) to mete out, to measure; hence, עָמַר II.

עָמַר (not used) Aram. equiv. to עָמַר in Heb., to sprout, to spring forth.

עָמַר (def. עֲמָרָא) Aram. masc. wool; see עָמַר.

עָמַר (pl. עֲמָרִים) m. 1) sheaf, bundle, from עָמַר I.; 2) an omer, measure of corn, from עָמַר.

עָמָרָה (a forest, see עָמַר) p. n. of a city in the valley of Siddim.

עָמָרִי p. n. m. (the servile one).

עָמָרִים p. n. m. (the exalted one). Patron. עָמִי.

עָמָר equiv. to עָמָם, which see.

עֲמָשָׁא p. n. m. (burden, load).

עֲמִישׁ p. n. m. (a carrier of a burden).

עֲמִישָׁא p. n. m. (from עֲמִישׁ and עֲמָשָׁא).

עֲמֹה see עֲמָה.

עָנָה (Aram.) like עָנָה I., II. and III.

in Heb.; 1) to answer; 2) to sing, to attune; 3) to humble oneself, to suffer; עֲנָנִים the afflicted ones.

עֲנָב (not used) to be round, hilly (related to עָנָב) from which עֲנָב p. n., and עֲנָב.

עֲנָב (a hill) p. n. of a city in the mountain district of Judah.

עֲנָב (the same) p. n. of a city.

עֲנָב (pl. עֲנָבִים, pl. const. עֲנָבִי m. grape, orig. a berry, on account of its round shape.

עֲנָנִי (Kal, not used) to be soft, related to עֲנָנִי; next, to be tender. Pu. to be delicate, pampered. Hith. 1) עֲנָנִי to pamper oneself, through (עֲנָנִי) something; 2) to delight oneself, at (עֲנָנִי or עֲנָנִי) something, to enjoy a thing, and in a bad sense, to make sport of something.

עֲנָנִי adj. m., עֲנָנִי fem. delicate, pampered, voluptuous.

עֲנָנִי masc. enjoyment, delight, voluptuousness.

עֲנָנִי to bind, with עֲנָנִי, to bind round; from which, through the transposition, עֲנָנִי.

I. עֲנָנִי (fut. עֲנָנִי, apoc. עֲנָנִי) origin.

equiv. to עֲנָנִי to pronounce, to relate circumspectly; next, 1) to reply, to answer, to instruct, to pronounce openly, e.g. "he gives not open account of all his matters" (Job 33:13), "the Lord will pronounce," i. e. manifest, "the welfare of Pharaoh" (Gen. 41:16). The signif. of answering, is used sometimes as a reply to a question, sometimes as defence against reproach, sometimes as compliance with a request, in which case עֲנָנִי must be rendered "to grant"; with accus. of the person, and עֲנָנִי of the subject, to make a present to some one; 2) to pronounce sentence (of a judge), to give evidence, orig. to answer the questions of the judge, to bear witness against (עֲנָנִי) some one. Niph. עֲנָנִי pass. from Kal, to be answered, (refuted), to be heard (one's request). Hiph. to hearken to, to grant, only Ecc. 5:19 עֲנָנִי, which however may be a substantive.

II. עֲנָנִי equiv. to עֲנָנִי, orig. to sing, but generally to commence, to attune, to open (a speech, a song). Pi. the same.

III. עֲנָנִי (fut. עֲנָנִי) equiv. to עֲנָנִי, to be humbled, oppressed, afflicted; of a song, to be mute; also to humble oneself before (עֲנָנִי) something, to

weary oneself in (נָ) something.
Niph. to be humbled, oppressed;
or reflective, to humble oneself
before (כַּסִּפְנֵי) some one. Inf. גַּעְנֹת
לְהַעְנֹת. Pi. to humble, to
afflict, to oppress, to sadden, to
annoy, to torment, to consume
(the strength), to force (a woman),
i. e. to commit a rape (comp. פָּרַע);
to afflict the soul, i. e. to fast; to
subdue (the waves). Pu. to be op-
pressed, afflicted, pass. from Pi.
הָעֲנָתוֹ his affliction, sorrow. Hiph.
only 2 Chron. 6:26, to humble.
Hith. הִתְעַנָּה to humble, afflict
oneself, to suffer from (נָ) some-
thing.

עָנָה (hearing) 1) p. n. m. and from
which; 2) name of an Edomite
tribe.

עָנִי (pl. עֲנִיִּים, const. עֲנִי) masc. the
humble one, transf. to the afflicted,
the sufferer, the helpless one; or
in an ascetic sense, the sufferer,
the meek one. The form probably
arose from the particip. pass. עֲנִי.

עֲנִי p. n. m. (the ally).

עֲנָה f. meekness, humility, modesty;
of God, clemency, loving-kindness.

With suff. עֲנֵיתָהּ and עֲנֵיתָהּ.

עֲנָה f. the same.

עֲנָה masc. a giant, valiant knight,
otherwise עֲנָה.

עֲנָה (after the form עֲנָה, const.

עֲנָה for עֲנָה) f. affliction, suf-
fering, sorrow; according to others,
the crying, from עָנָה II.

עָנִי belongs to עָנָה, which see.

עָנִי (pl. עֲנִיִּים) adj. masc., עֲנִיָּה fem.
humbled, suffering, afflicted, transf.
to poor, forbearing, meek, peace-
able; in all these significations also
used as a subst. עֲנִיִּים often in-
terchanges with עֲנִיָּה, owing to
the similarity in the signif.

עָנִי (pause עָנִי, with suff. עֲנִי) masc.
affliction, suffering, oppression;
עָנִי לֶחֶם עָנִי the afflicted, עָנִי לֶחֶם bread
of affliction, poor bread.

עָנִי p. n. m. (the humbled one).

עֲנִיָּה p. n. m. (answered by God).

עָנִי Keri for עָנִי, which see.

עֲנִיִּים (wells, contracted from עֲנִיִּים)
p. n. of a city in Judah.

עָנָה (const. עֲנָה) m. 1) work, travail,
affair in which one takes pains,
from עָנָה III.; hence, עָנָה sore
travail; 2) like עָנָה a thing, mat-
ter, subject, orig. the calling, or
object of a matter, from עָנָה I.

עָנָה (not used) probably equiv. to
עָנָה, which see: from which עָנָה.

עֲנָה (double fountain, for עֲנִיִּים) p. n.
of a city in Issachar.

עֲנָה p. n. of a people of Egyptian
origin, probably the Blemians.

עֲנָה p. n. of an idol of the Sippha-
rians, probably from עֲנָה, the

king of flocks, in an astronomical sense.

ענן (Kal, not used) equiv. to ענן, to cover, to veil; hence Po. עונן (fut. יעונן, particip. מעונן) to carry on sorcery (Author. Vers. an observer of times, from ענן cloud), origin. to conceal, to act secretly, covertly. In the particip. form the ו is sometimes omitted, e.g. עונן, עונן for מעונן. Another Pi. form ענן is a denom. from ענן, which see.

ענן (c. ענן, pl. עננים) m. 1) a cloud, so called from its covering the sky; figur. of a multitude of people, which covers everything as a cloud; 2) p. n. m. (equiv. to עונן sorcerer). As a denom. from ענן occurs the Pi. ענן the gathering of clouds. Inf. with suff. בענני, with omission of the dagesh.

ענן (const. pl. ענני) Aram. m. a cloud. עננה f. clouds in a collective sense.

ענני p. n. m. (protector).

ענני 1) p. n. m. (protected by God; 2) p. n. of a place in Benjamin.

ענן (not used) to wave, to shake to and fro; hence related to ננן (comp. ענן, ענן) or the origin. signif. is to sprout, related to ננן.

ענן (const. ענן, pl. with suff. ענני) m. a branch.

ענן (plur. with suff. עננות) Aram. m. the same.

ענן (with suff. ענן) m. the same.

ענן (adj. m. ענן) f. branched, full of branches.

ענן (not used) to incline the neck; but the ענן and Niph. הענן, which are used, are merely denom. from ענן neck, which has become obsolete. See below under ענן.

ענן (origin. for ענן, comp. ענן and ענן; pl. עננים) m. one with a long neck, a giant, but only as the p. n. of a giant, the progenitor of a race of giants; hence ילדיו, בני הענן.

ענן (const. ענן, pl. עננים and עננות) m. a necklace, ornament of the neck.

ענן (denom. from ענן), neck, which, however, has become obsolete in the language; fig. of pride, which is manifested in the haughty bearing of the neck. Hiph. הענן, origin. to load upon the neck or back; next, generally, to load some one (with presents).

ענן 1) p. n. m.; 2) p. n. of a Levitic town in Manasseh.

ענש (fut. ענש) to punish, to inflict a fine; with double acc. or ל of the person; to levy a war-tax; also, of the imposition of a fine to be paid in products. Niph. pass. to be punished, or to expiate, i.e. to suffer punishment.

עֲנֵשׁ m. punishment, penitence, contribution (of a tax).

עֲנִישׁ (Aram.) m. the same.

עֲנָת p. n. m. (hearing), from עָנָה.

עֲנָת (Aram.) time, equivalent. to עָת.

Hebrew; hence עֲנָתָה, equiv. to

בָּעֵת, בְּעֵתָהּ.

עֲנָתוֹת 1) p. n. of a Levitical city in Benjamin, from which gent.

עֲנָתָהּ; 2) p. n. m.

עֲנָתָהּ p. n. m. (heard by God).

עֲסִיס (const. עֲסִיסִים) m. the juice of grapes, new wine.

עָסַם (not used) 1) to tread, to press (of the pressing of fruit); 2) to tread down, to stamp.

עָר belongs to יַעֲרֹו. See עָר.

עָפָה see עִיפָה.

עָפָה (not used) to bloom, to vegetate; comp. אָכַב.

עָפִי (plur. עָפִיִּים, compare עֲבָאִים, עֲבָאִים) m. a green branch.

עָפִי (with suff. עָפִיָּה) Aram. m. the same.

עָפַל (Kal, not used) to rise; transf. to swell up. Pu. עָפַל to be puffed up, proud, presumptuous. Hiph. עָפַל to act presumptuously, proudly; synonym. with הִנִּיד.

עָפַל (pl. עָפָלִים, const. עָפָלִי, with suff. עָפָלִיכֶם) m. 1) an elevated place, height, hill, and in this sense, as p. n. of the height in the eastern part of Zion; 2) swelling,

a boil on the fundament, for which in Keri stands קְרוֹרִים emerods.

עָפַל (not used) probably equiv. to עָפַל, which see.

עָפָנִי (gent. from עָפָן) p. n. of a place in Benjamin.

עָפָנִי (dual עָפָנִים, only const. עָפָנִי, with suff. עָפָנִי-) m. eye-lid, orig. wing of the eye, from עָנָף; figur. עָפָנִי שֶׁחָרַר, equiv. to עָפָנִי שֶׁחָרַר of the darting rays of the rising sun.

עָפַר (not used) 1) equiv. to עָפַר, עָפַר to rub to pieces, to crumble, from which עָפַר; 2) equiv. to עָפַר, עָפַר to be vigorous, strong, from which עָפַר.

עָפַר (not used) to be of a pale red, related to עָפַר; or pale grey, related to הָוִיר to be white, from which עָפַר lead.

עָפַר (const. עָפַר, with suff. עָפָרִים, pl. עָפָרִים, const. עָפָרִים) masc. dust, powdered earth, from עָפַר 1; transf. to rubbish, lime for walls, earth, soil, clod of earth, in mines; figur. to designate the grave, lowliness or transiency, e.g. dust and ashes; to go down into the dust, i.e. the grave: to put the mouth in the dust, i.e. to be humbled to silence.

עָפָר p. n. m. (the strong one).

עָפָר (pl. עָפָרִים) m. young roe, young hart, from עָפַר 2.

עֶמְרָה (gazelle) 1) p. n. of a place in Benjamin, for which also בֵּית עֶמְרָה; 2) p. n. of a place in Manasseh; 3) p. n. m.

עֶמְרֹן (a roe) 1) p. n. of a city on the border of Benjamin; 2) p. n. of a mountain; 3) p. n. m.

עֶמְרֹן (pair of Gazelles) Keri for עֶמְרֹן, as the name of a city.

עֶפְרָת f. lead, so called from its grey colour; אֶבֶן הָעֶפְרָת a leaden weight, or the weight of lead, from עֶפֶר.

עֵץ (for which once חֵץ, pl. עֵצִים, const. עֵצִי m. 1) origin. a stem, a stock, a shaft, from עָצָה to be hard, firm; next, tree, or collectively, trees; 2) wood as a material, e.g. כֶּלִי עֵץ wooden vessel, especially a pillar (a gallows), a block, as an idol; עֵצִים pieces of wood for building (timber), or for burning. See עָצָה.

עָצַב (Kal, not used) equiv. to חָצַב and קָצַב to cut in, to carve; transf. to form, to shape; a similar mode of transferring is used in קָצַב, חָצַב, etc. Pi. to form, to shape by carving, but also to form generally. Hiph. to form (idola).

עָצַב to suffer, to feel pain, to be sad; עָרַח to be sad in spirit; seldom transf. to sadden, to grieve. Niph.

to weary oneself, to labour hard at (בְּ) something, to grieve at (אֵל, אֵל) something. Pi. עָצַב to mortify, to sadden, to offend (the spirit of God). Hiph. the same, to sadden. Hith. to grieve, to be sad, to be wroth.

עָצַב (Aram.) only particip. pass.

עָצִיב sad, downcast, grieved, gloomy (of the voice).

עָצָב (after the form חָכָן, pl. עֲצִיבִים, const. עָצִיבִי like חָכָן) m. carved image, idol, from עָצַב 1; next, any image, molten, or otherwise formed; עֲצֵבֵי בָיִת house of idola.

עָצָב (pl. עֲצָבִים, with suff. once עָצָבִים masc. 1) equiv. to עָצַב, something formed, finished; hence, an idol, or a vessel; 2) trouble, labour, pain, grief, sorrow, bitterness, עֲצָבִי בָרֵךְ bitter word; 3) that which is acquired by labour.

עָצָב (with suff. עָצָבִי, m. 1) idol, image, from עָצַב 1, parallel with פָּסַל and נָקַד; 2) pain, sorrow, grief, from עָצַב 2.

עָצָבוֹן (const. עָצָבוֹן, with suff. עָצָבוֹ m. 1) trouble, labour, exertion; 2) tribulation, pain, grief.

עָצָבָה (const. עָצָבָה, const. pl. עָצָבוֹת) f. pain, sorrow, grief, tribulation; next, wound, in a spiritual sense.

עָצַד (not used) to split, to cut, to cleave. Comp. Aram. חָצַד.

עֵצָה 1) to shut closely (the eyes),
origin. to press tightly; comp.

קָחֵץ, לָחֵץ, אָץ; 2) (not used)
equiv. to עָזַב to be hard, firm.

From which עֵצָה, עֵץ, עֵצָה.

עֵצָה masc. back-bone, spine, from
עֵצָה 2.

I. עֵצָה (formed from עָץ) f. collect-
ively, wood, especially wood for
building, timber.

II. עֵצָה (from עָץ, const. עֵצָה, pl.
עֵצוֹת) f. counsel, advice, whether
received or given; transf. to a
confirmed sentence, decree, pro-
phetic promise, device, design, and
counsel, being the result of pru-
dence and deliberation; עֵצָה sig-
nifies also, deliberation, prudence;
אִישׁ עֵצָרָה deliberately; אִישׁ עֵצָרָה
either counsellor, adviser, or ac-
complice in a plan.

עֲצוֹם (pl. עֲצוֹמִים) adj. masc. firm,
strong; transf. to mighty, dis-
tinguished, numerous, powerful,
etc., according to the context.

עֲצוֹמִים (from עֲצוֹם) m. pl. 1) power,
might, predominance; 2) the
mighty, the heroes.

עֵצִיוָּן (back-bone of a man, so
called from its similarity in shape)
p. n. of a port town of Idumea, not
far from Elath, from whence
Solomon shipped goods to Ophir.

עָצֵל (Kal, not used) to be indolent,

sluggish. Niph. to linger in doing
something, to be lazy.

עָצֵל adj. m. indolent, sluggish, but
generally as a subst., sluggard.

עֲצָלָה (dual עֲצָלָתִים) f. sluggishness;
the dual signifies excessive slug-
gishness.

עֲצָלָה f. the same.

עָצָם (in pause עָצָם, fut. יַעֲצָם) 1)
intrans. to be or become firm,
strong, mighty; transf. to be
numerous; 2) to bind (the eyes):
this signification is rare, but it is
the original one etymologically,
for the roots עָצָם, אָצָם, are rela-
ted. Pl. 1) to bind (shut the
eyes); 2) denom. from עָצָם (bone),
to gnaw (a bone). Hiph. to make
strong, mighty.

עָצָם (pl. עֲצָמוֹת, עֲצָמִים) f. origin.
that which is hard, firm, strong;
hence, 1) bone; עָצָם מֵעָצָמִי
bone of my bones; עֲצָמוֹת used
often of bones of the dead (comp.
יָדוֹת, כַּפּוֹת); 2) the whole hu-
man body, and thus for persons,
individuals; 3) self, oneself, inas-
much as it replaces the person;
e.g. כְּעָצָם הַשָּׁמַיִם like the heaven
itself; hence also עָצָם in the
midst of a thing, origin. in itself,
e.g. בְּעָצָם רָמּוֹ in the midst of
of his affluence (Auth. Ver. "in
his full strength," Job 21:28).

4) fortress, p.n. of a city in Simeon.

עָצָם (with suff. עֲצָמִי m. 1) strength, might; 2) body, being, person, like עֲצָם.

עֲצָמָהּ f. strength, might; transf. to strength in number, quantity.

עֲצָמָהּ (only pl. עֲצָמוֹת f. bulwark, defence; figur. argument, proof, refutation.

עֲצָמוֹן (strong, firm place) p.n. of a city on the southern border of Palestine.

עָצוֹן (not used) according to some equiv. to עָצָם. See עָרִין.

עָצוֹן m. spear. See עָרִין.

עָצָר (fut. יַעֲצֹר, יַעֲצֹר) origin. to enclose, to lock (related to חָצַר, חָצַר); next 1) to shut up, to close up (accus.) e.g. the heaven, that there be no rain, a woman (not to bear children); עָצַר בָּעֶרְבַּי to shut in, e.g. in a prison, to shut out, from the sight of some one; עָצַר מִפְּנֵי to be shut up, or shut out, from some one; עָצוּר the incarcerated one, i.e. a slave, in contrast to עָזוּב the free one; 2) in a spiritual sense, to prevent, to impede, with ל' and כ' of the object; hence, to restrain (the power), to curb (a kingdom), i.e. to rule; 3) to preserve, and generally, to assemble, to gather

together. Niph. 1) to be shut up (of the heaven); 2) to be restrained; 3) to be assembled, pass. from Kal.

עָצָר masc. dominion, rule, dynasty, comp. עָצָר 2.

עָצָר m. 1) shutting up (of the womb), used of barren women; 2) oppression, tribulation, from עָצַר to press, after the Aram.

עֲצָרָהּ f. assembly (of people, e.g. of the wicked, but commonly of a festive assembly) and next, generally, festival.

עֲצָרָתָם (pl. with suff. עֲצָרָתֵיכֶם fem. the same, especially the festival on the eighth day of the feast of Tabernacles.

עָקַב (fut. יַעֲקֹב, with suff. יַעֲקֹבִי 1) equiv. to עָקַב I., to weave, to spin; hence fig. to concoct deceit, to deceive (comp. עָקַב, עָקַב, etc.); 2) to be high, hilly, related to עָקַב, עָקַב and עָקַב; 3) to linger, hesitate; hence Pi. to keep something back; related to עָקַב in Aram.

עָקַב (const. עָקַב, with suff. עָקַבִּי m. const. עָקַבִּי, עָקַבִּי and עָקַבִּי 1) orig. the hilly part of the foot, heel; of beasts, hoof, from עָקַב II. if it is not derived from עָקַב III. in the sense of the last (comp. עָקַב); 2) trace or track of the steps, orig. step of the heel; 3) the rear, or last part of an army,

the army being fig. considered as a human body; 4) the artful one, the deceiver, from עקב I.; denom. עקב to lay hold of the heel.

עקב (adj. in. עֲקֻבָּה f. 1) deceptive, artful, of the heart; 2) the lower part of a building, i.e. foundation (compare עקב and עֲקֻב; hence (עֲקֻב (עֲקֻבָּה מִדָּם (עֲקֻבָּה מִדָּם) a city founded in (Author. Vers. polluted with) blood, i.e. its foundation is laid in guiltiness of blood; 3) hill, height, in contrast to מִישֹׁר (Auth. Vers. crooked). See עקב.

עקב m. like עֲקֻב in the transf. signification, the end, the last of a thing; hence, consequence or reward of a deed, and as an adverb, at last, to the last, i.e. always; as a prep. for, i.e. for reward, as a reward, especially עֲקֻב; as a conj. for that, orig. for, as עֲקֻב כִּי, עֲקֻבָּה.

עֲקֻבָּה f. artfulness, deceit.

I. עֲקֹר (fut. יַעֲקֹר) to bind, to fetter, related to אֲנֹר, אֲנֹר.

II. עֲקֹר (not used) to cut in, to indent, comp. עֲקֹר, עֲקֹר. It is probably connected with עֲקֹר I.

עֲקֹר (pl. עֲקֹרִים) adj. masc. spotted, striped, of sheep.

עֲקֹר (not used) to enclose, surround, from which מִעֲקֹר.

עֲקֹר f. oppression, from עֲקֹר, which see.

עֲקֹב p. n. m. (successor), comp. עֲקֹב. עֲקֹל (Kal, not used) to turn, to twist, comp. עֲקֹל and עֲקֹל; from which Pu. עֲקֹל to be turned, to be perverted (of justice).

עֲקֹלָל adj. m., עֲקֹלָלָה f. crooked winding of a road, even with the addition of אֲרָח.

עֲקֹלָתוֹן (from עֲקֹלָה, with the affix וֹן—) adj. m. crooked, winding serpent.

עֲקֹן (not used) equiv. to עֲקֹל, which see.

עֲקֹן p. n. m. (perversion).

עֲקֹר (Aram.) to pull out, to tear out. Ith. אֲתֵּעֲקֹר passive.

עֲקֹר see עֲקֹר.

עֲקֹר m. 1) a root, sprout, or that which shoots up from the root, stem; figur. settlement, naturalization, in a country, orig. to take root; hence עֲקֹר מִשְׁפַּחַת זָר the settler, denizen (Authorised Version, the stock) of the stranger's family; 2) p. n. m.

עֲקֹר (denom. from עֲקֹר) to tear out the עֲקֹר (root) to uproot, complete עֲקֹר נִמְצָע. Niph. to be destroyed, of a town. Pi. to cut through the vein (עֲקֹר), similar to the root of a tree); of beasts, to maim them (Author. Vers. hough their horses).

עֲקֹר adj. m., עֲקֹרָה (const. עֲקֹרָה) f.

unfruitful, barren (orig. defective in the roots, i.e. in the genitals) of man or woman.

עֵר (Aram.) m. (const. עֵר) stem or stock of the root.

עֵרָב (pl. עֵרָבִים) m. 1) scorpion (origin. a beast powerful by its prickles); 2) a kind of scourge made with hooks resembling the prickles of the scorpion. The root is עֵרָב II.

עֵרָוֶן (naturalization) p.n. of a tribe of Philistines settled in Palestine, and hence their territory; gent. עֵרָוִי.

עֵרָשׁ to turn, to pervert, fut. יַעֲרֹשׁ of the perversion of justice in the court; the former, however, is fut. of Hiph. Pi. to turn, to pervert (the walk, justice). Niph. to be pervert in (acc.) his walk of life. Hiph. like Pi. The root is עֵרָשׁ, related with the root in עֵרָב, יַעֲרֹשׁ.

עֵרָשִׁי adj. m. (pl. עֵרָשִׁים, const. עֵרָשִׁי) 1) crooked, perverse, e.g. עֵרָשִׁי a perverse generation; sometimes עֵרָשׁ succeeds the noun, and sometimes it is used as a substantive, the perverse one; 2) p.n. m. (the perverse, false one).

עֵרָשׁוֹת f. perversion, deceit.

עֵר 1) equiv. to עֵיר a city, from which also the plur. עֵרִים is formed, es-

pecially the p.n. of the Moabite metropolis, complete עֵר מוֹאָב; 2) equiv. to עֵר an adversary; comp. עֵיר in the same signification.

עֵר (Aram.) m. an enemy.

עֵר p.n. m. (the watchful one).

I. עֵרָב (fut. יַעֲרֹב) to entwine, to connect, related to עֵרָב; next, to mix; hence, 1) to barter, to exchange, to carry on traffic, proceeding from the original signification of connection; 2) to pledge, either in a moral sense in confirmation of something, or from the original signification of exchanging, a mode of transferring the sense as in עֵרָב לֵב, עֵרָב לֵב, עֵרָב לֵב to pledge the courage, i.e. to pledge oneself to do something; comp. עֵרָרָה נָפֶשׁ; 3) to be surety, or give security for (לְעֵרָבִי, לְ) some one, to stand surety (acc. עֵרָם) for some one, to defend or protect one; אֲנֹכִי אֶעֱרָבֶנּוּ I will be surety for him. Hith. to mix oneself, to interfere in (בְּ) something, to enter into a matter with (בְּ, לְ, עֵרָם, אִתּוֹ) some one, either friendly or in a dispute.

II. עֵרָב (inf. const. יַעֲרֹב) 1) to darken, to be dark, gloomy, related to עֵרָב (belongs to עֵרָוִי and עֵרָבֶל) and probably also to עֵרָבָה (belongs to עֵרָבָה shades), namely of the

darkness after the setting of the sun; 2) (not used) to be of dark colour, grey, from which עֶרְבָה.

III. עֶרַב (not used) to cut in, equiv. to חָרַף, קָרַב; hence, transf. to deepen out, to cut out, or to seize, attack (with prickles), of an animal of the scorpion species; from which עֶרַב.

עֶרַב (Aram.) equiv. to עֶרַב I. in Heb.; hence, Pael עֶרַב to intermix. Ith. עֶרַב passive.

I. עֶרַב (not used) to be waste, desolate, barren; related to חָרַב, which see. From which עֶרְבָה, עֶרַב.

II. עֶרַב (fut. יַעֲרֹב) to be sweet, agreeable, pleasant, the original signification is probably to suck.

עֶרַב adj. masc. sweet, agreeable, pleasant.

עֶרַב masc. a reptile, resembling the scorpion, which cuts with its prickles; it was one of the Egyptian plagues. Auth. Vers. "flies."

עֶרֶב (also עֶרַב, orig. an arid land) p. n. of Arabia; gent. עֲרָבִי an Arabian, also עֲרָבִי, pl. עֲרָבִים and עֲרָבִיָּים.

עֶרֶב masc. 1) darkness, strangeness, more probably mixture, mob, rabble, like אֶסְפָּסְפָּה, which explains it in the context; 2) the woof of the warp, from עֶרַב to mix.

עֶרֶב (dual עֲרֵבִים, according to some

also pl. עֲרֵבוֹת com. 1) darkness, duakiness; hence, evening: בַּעֲרֵב, לָעֵת עֶרַב, לָעֵת עֶרַב or accus. עֶרַב on the eve. The dual עֲרֵבִים is, according to the Karaites, the time between sunset and complete darkness; according to the Rabbinites, from when the sun is about setting till complete darkness. וְאֵמִי עֶרַב night wolves, who go out at night for prey; more probably, however, "wolves of the desert," as וְאֵמִי עֲרֵבוֹת shews; 2) desert, arid steppes, thus equiv. to עֲרָבָה, especially the Arabian desert; hence, מְלֹכֵי הָעֶרֶב kings of the desert; the pl. עֲרָבִים belongs to עֶרְבָה. As a denom. from עֶרַב (evening), the Hiph. הֵעֲרִיב is used to do something at evening, in the phrase הִשְׁעִיב וְהָעֶרֶב.

עֶרַב (pl. עֲרָבִים m. 1) a raven, so called from its dark colour, comp. Cant. 5:11, עֲרָבֵי נָחַל ravens of the valley; 2) p. n. of a Midianite tribe.

עֶרְבָה (pl. עֲרֵבוֹת and עֲרָבִים f. 1) darkness, cloud, from עֶרַב II., transf. to heavens of clouds, comp. עֲרִיף, to which it is related in the Root. הָרִבָּה עֲרֵבוֹת he that rideth upon the heavens; comp. רִבָּה רִבָּה בְּשָׁמַי שָׁמַי קָדָם, עַל־עֵב קָל 2) willow, so called from the grey

colour of the leaves, from ערב II.; in the Bible only the pl. עֲרָבִים const. עֲרָבִי; in the Mishna the sing. עֲרָבָה נַחַל הָעֲרָבִים (brook of the willows, comp. עֲרָבִי נַחַל) name of a brook in Moab, the present Wadi El-Ahsa; 3) arid steppe, desert; הָעֲרָבָה is the name of a lowland on both sides of the Dead Sea and the Jordan, of which lowland one part was called עֲרֵבוֹת; עֲרֵבוֹת מוֹאָב and the other עֲרֵבוֹת יִרְחוֹ (sea of the desert) is the same as הָעֲרָבָה, a border river between Moab and Edom, though some explain the former as of the Dead Sea, and the latter of the Jordan or Kidron; 4) steppe, p. n. of a city in Benjamin, probably identical with הָעֲרָבָה; gent. עֲרֵבָתִי.

עֲרֵבָה (with suff. עֲרֵבָתָם) f. security, surety, pledge; עָרַב to be surety, לָקַח עָרֵב to receive a pledge as security, from ערב I.

עֲרֵבוֹן masc. a pledge, לָקַח עָרֵבוֹן to give or take a pledge, this word was transf. from the Phœnician into ἀρραβών, *Arrhabo*.

עָרַב (fut. יַעֲרִיב) to cry (languishing) for (עָל, אָל) something; comp. עָרַב in Aram., עָרַב in Hebrew.

עָרַב (not used) to arrange, to order, related to עָרַב; hence, figur. to

stir, to stretch, to extend, in other derivatives of this root.

עָרַד (not used) to roar, to bray, of the wild ass.

עָרַד (probably for עָרַד place of wild asses) 1) p. n. of a city in the desert of Judah; 2) p. n. m. (the wild one).

עָרַד (def. pl. עָרַדִּים) Aram. masc. a wild ass.

I. עָרָה (Kal, not used) to be naked, bare, related is עָרַע, עָרַע; hence Pi. יַעֲרֶה (fut. יַעֲרֶה) to lay bare, the foundation of a building, i. e. to destroy; to make bare the chest, i. e. to empty it; to discover the secret part of a woman (פֶּת) i. e. to expose it; to lay bare the shield, i. e. to join the combat. Hiph. הִעֲרָה the same, of the uncovering of the nakedness of woman. Hith. הִתְעָרָה to uncover oneself (of a drunkard).

II. עָרָה (Kal, not used) to flow, to run, related to עָרַר, עָרַר; hence Niph. נִעְרָה to be poured forth (comp. Pi.) of the spirit of God. Pi. (fut. apoc. יַעֲרֶה) to pour out, to empty (a bottle), to pour out the life, i. e. to expose it, to empty out, to despise. Hiph. הִעֲרָה to pour out the life, i. e. to expose it.

III. עָרָה (Kal, not used) to sprout, to grow, comp. עָרַד, יַעֲרַד; hence

Hithpael, הִתְעַרָה to sprout, to grow.

עֲרוֹגָה f. a furrow (an elevated one), from הָרַג to arrange, to put in order.

עֲרוֹד m. a wild ass, from עָרַד.

עֲרוּהָ (const. עֲרוּהָ) f. the nakedness; in the original sense, and transf., to the nakedness of the land, i. e. where it is vulnerable; next generally, something odious, stained, or reproachful, shame, disgrace, dishonour; עֲרוּהָ nakedness of the mother, for shame of the mother; עֲרוּהָ nakedness of the father's wife. The root is עָרָה I.

עֲרוּהָ (Aram.) fem. expenses, loss, orig. nakedness.

עָרוֹם (also עָרוֹם, pl. עָרוּמִים) adj. m. עָרוֹם f. naked, bare (in reference to clothing), either entirely without clothing, or badly clothed.

See עָרָה.

עָרוֹם see עָרוֹם.

עָרוֹם adj. masc. subtle, cunning, shrewd, artful, from עָרַם.

עָרוֹם (עָרוֹם) masc. 1) only a secondary form of עָרַם, which see; 2) p. n. of several cities, e. g. one on the northern coast of the river Arnon, another called Rab-bath Ammon. Gent. עָרוֹם.

עָרוֹם (const. עָרוֹם) m. cleft, crevice, only a secondary form of עָרוֹם.

עָרוֹם (a noun sing., like הָרוֹם) f. green lawn, meadow, from עָרָה

III. Comp. עָרָה.

עָרָה p. n. m. (watcher).

עָרָה f. equiv. to עָרוֹם nakedness, barrenness.

עָרָה (only pl. עָרוֹת) fem. dough; (according to tradition); also the cake baked from the dough. According to others, a kind of coarse flour, grits.

עָרָה (only pl. עָרוֹת) m. darkness, darkness of the clouds, the heavens, from עָרָה.

עָרָה (for עָרָה, pl. עָרוֹת, const. עָרוֹת) adj. m. 1) terrific, terrible, powerful, mighty, either in a good or bad sense; עָרוֹת הַגּוֹיִם the terrible of the nations; 2) subst. a tyrant, the violent one.

עָרָה (pl. עָרוֹת) adj. m. lonesome, solitary, deserted, childless, from עָרָה to be bare.

עָרָה (fut. יַעֲרֶה) to arrange, regulate, to prepare, to put something in order, e. g. wood on the altar, the table for a meal, to array the battle or the combat against (לְקִרְאָתוֹ) some one; to lay a cause before the justice; to direct words, i. e. to excite them in order against (אֶל) some one, or before (לְ) some one; the word מְלִים is sometimes omitted: transf. to

arm, or prepare for battle, with omission of עָלָה; to compare with (?) something; to value (by comparison); related to עָלָה. Hiph. to value, to appraise. Comp. with the root in עָלָה, עָלָה.

עָלָה (with suff. עָלָה) m. 1) a series, order (in the situation), a suit of apparel, an equipment, a full armour; 2) transf. to valuation, value, comparison of value, equality; hence עָלָה mine equal.

עָלָה (const. עָלָה and עָלָה, pl. עָלָה) uncircumcised, having a foreskin; transf. to uncircumcised lips, i.e. heavy of speech; uncircumcised ears, i.e. hard of hearing; uncircumcised heart, i.e. insensible, immovable. In a Jewish point of view, עָלָה is a term of reproach. As to the etymology, the original form is most likely עָלָה (from which the f. עָלָה), as a diminutive form of עָלָה; hence, foreskin.

עָלָה (denom. from עָלָה) 1) to have a foreskin, to be uncircumcised; 2) to remove the foreskin, i.e. to remove that which is defective or unclean. Niph. to appear uncircumcised, to be exposed to scorn.

עָלָה (pl. עָלָה, formed from עָלָה) f. foreskin; עָלָה the member having the foreskin. In a transferred sense, עָלָה is used of an

obdurate heart, of the first fruits of the new tree which are prohibited as unclean. The plural עָלָה p.n. of a hill.

עָלָה (inf. עָלָה) 1) (not used) to bind (a sheaf); 2) to connect deceit; next, to be cunning, artful (comp. עָלָה, עָלָה, עָלָה, עָלָה. Niph. to be heaped up, to accumulate (of water), after the first signification. Hiph. to exhibit cunning, artfulness, subtlety.

עָלָה in the signification of exposing, laying bare. See under עָלָה.

עָלָה naked, bare. See עָלָה.

עָלָה (with suff. עָלָה) m. artfulness, deceit; also, dexterity, shrewdness, cunning.

עָלָה (fem. from עָלָה) f. artfulness, deceit, cunning.

עָלָה (pl. עָלָה and עָלָה) fem. a heap of sheaves, corn, or rubbish.

עָלָה (pl. עָלָה) m. (chestnut tree) in Targum עָלָה, from עָלָה=עָלָה to be high.

עָלָה p.n. m. (the active one, from עָלָה).

עָלָה (not used) probably equiv. to עָלָה to dry, to bake; hence עָלָה dough, equiv. to עָלָה, in the Mishna, cake, from עָלָה to dry.

עָלָה p.n. of a Moabite city, which in another place is called עָלָה.

עָלָה masc. (the forsaken one, the rejected one) from עָלָה to be

naked: transf. to a solitary tree
(in the wilderness).

עֲרוּר see עֲרוּר.

עֲרוּר see עֲרוּר.

I. עָרַף (fut. יַעֲרֹף) transposed from
עָרַף to overflow; comp. עָרַף, es-
pecially of the flowing of the rain
or of the dew.

II. עָרַף (not used) equiv. to עָרַב to
be dark, to be gloomy, from which
עָרִיף, which, however, according
to others, is derived from עָרַף I.

עָרַף (with suff. עָרַפִּי) m. neck, back,
from עָרַף to turn the neck (comp.
רָפָה, belonging to רָפָאִים giants,
and also the modern Heb. רָפָרַף);
פָּנָה עָרַף to turn the back, i. e. to
turn away; the same פָּנָה עָרַף, to
flee; to cause the neck to turn, i. e. to
cause to flee.

עָרַף (denom. from עָרַף) to break the
neck of a beast; next, transf. to
overthrow (altars).

עָרַף p. n. f. (a transposition from
עָרַף gazelle).

עָרַף (from עָרַף, formed with the
suffix עָרַף, comp. עָרַף m.
thin cloud, in a weaker sense than
עָרַף.

עָרַץ (fut. יַעֲרִץ) to terrify (enemies);
also intrans. to be afraid of (עָרַץ)
some one or something; related is
עָרַץ, which see. Niph. עָרַץ to be

terrible; hence עָרַץ the terrible
one, in a stronger sense than
עָרַץ. Hiph. to be terrified, to be
in fear of something.

I. עָרַק to flee after (accus.) some-
thing. The root is עָרַק, related
with עָרַח, עָרַח; עָרַח, they who flee into the wilderness.

II. עָרַק (not used) to tie, to bind; re-
lated to עָרַח, עָרַח. From which:—
עָרַק m. sinew, artery; comp. עָרַק and
עָרַק.

עָרַק p. n. of a city, Arce, in Syria,
some miles north of Tripolis;
hence gent. עָרַקִי inhabitant of
עָרַק.

עָרַק see עָרַק.

עָרַר (not used) bare, naked; hence
to be solitary, forsaken, childless.
The imp. עָרַר belongs to עָרַר, as
also עָרַר, עָרַר, but of
עָרַר and עָרַר, the root
appears to be עָרַר.

עָרַשׁ (not used) to nourish, after the
Syriac; from which יַעֲרִישׁ.

עָרַשׁ (not used) origin., to bind, and
next like עָרַשׁ to arch; comp. עָרַשׁ
in the sense of binding.

עָרַשׁ (with suff. עָרַשִׁי, pl. עָרַשׁוֹת) f.
an arched bed, i. e. a bed with a
tester.

עָרַשׁ (origin. form, for which next עָרַשׁ)
m. 1) a goat, and hence the con-
stellation Capella or Arcturus, עָרַשׁ.

mologically connected with עָז;

2) a moth, from עָשָׂשׁ.

עָשָׂב (not used) to shine, to bloom, to grow; related to עָזָב, אָזַב, עָזָה; from which עָשָׂב.

עָשָׂב (with suff. עֲשָׂבֶם, pl. c. עֲשָׂבוֹת) masc. herb, especially for feeding cattle; also collectively, herbage, vegetables.

עָשָׂב (def. עֲשָׂבָא) Aram. m. the same.

I. עָשָׂה (fut. עֲשֶׂה, apoc. יַעַשׂ) 1) to make, to manufacture (clothes, arms, a ship); in this sense also, to form, to create, to shape, with the accus. of the material, from which, and לְ of the object, for which, something is made; comp. יָצַר, בָּנָה, sometimes with בָּ of the material; applied to God, עָשָׂה signifies to create (heaven, earth, man); hence עָשָׂה creator; 2) to prepare, e.g. food, a meal, to trim the beard, to anticipate events, to prepare a sacrifice; hence, to sacrifice; "עָשָׂה לָהּ to offer to God; to appoint to an office, to make into (לְ) something; to make peace or war; 3) to carry out, accomplish (a counsel, a vow, a resolution); to celebrate, the Sabbath, a feast; to spend the time, to live, עָשָׂה טוֹב to enjoy one's-self; 4) to bear, to produce, used of the reproduction of beasts and

plants, e.g. the cow makes, i. e. gives milk; the tree makes, i. e. bears fruit; 5) to work, to do, simply expressing the idea of activity; to execute, to practise, to continue; 6) to acquire, by labour (property, slaves, wages). Niph. נַעֲשֶׂה (fem. נַעֲשֶׂהָ) to be made, to be done, to become; לֹא נַעֲשֶׂה it is not done, not usual. Pi. עָשָׂה to press (the breasts). Pu. to be made, prepared.

II. עָשָׂה belongs to the p. n. עָשָׂה, which see.

עָשָׂה לְ p. n. m. (God has formed).

עָשָׂה p. n. m. (the hairy one) son of Isaac; next, the name of a whole tribe or people whose ancestor he was; hence עָשָׂה, בְּנֵי עָשָׂה, הָיָה.

עָשָׂה m. oppressor.

עָשָׂה m. pl. oppression.

עָשָׂה masc. a number of ten; either of days, ten days, the tenth day; or of strings, decachord; hence עָשָׂה a harp of ten strings.

עָשָׂה (after the form קָדַשׁ) adj. m. artificial, עָשָׂה artificial iron, i. e. steel.

עָשָׂה p. n. m.

עָשָׂה לְ p. n. m. (created by God).

עָשָׂה p. n. m. (the same).

עָשָׂה (pl. עָשָׂהִים) masc. a rich one, wealthy one, transf. to a noble, distinguished one, and in a bad

sense, to a haughty, proud one; hence, sinner, wicked one.
 עֲשִׂירִי (formed from עֵשֶׂר) an ordinal number, masc.; עֲשִׂירִית, f. the tenth. The fem. is also used to denote the tenth part, tithe.
 עָשָׂן (fut. יַעֲשֶׂן) to smoke, to burn; figur. of the wrath of God.
 עָשָׂן (pl. עֲשָׂנִים) adj. masc. smoking, burning.
 עָשָׂן (const. עָשָׂן and עָשָׂן) masc. 1) smoke, עֲשָׂן עֲשָׂן, fig. of wrath, also of a cloud of dust; 2) p.n. of a city, perhaps identical with עָשָׂן.
 עָשָׂן (fut. יַעֲשֶׂן) orig. to press, to urge; hence, 1) to oppress (the poor, the helpless), to subjugate (a people), to chastise (said of God), עָשָׂן violence done to the blood of any one; 2) to cheat, defraud (with the acc. of the person, and also with the acc. of the object of which one is defrauded); figur. of a river which encroaches on, or overflows, its banks; to be proud, haughty. Pu. of violence perpetrated on a virgin.
 עָשָׂן (Kal, not used) orig. to touch a matter, to occupy oneself with something, thus equiv. to עָשָׂן. Hith. with עִם, to have to do with some one, i.e. to strive or contend with some one.

עָשָׂן p. n. m. (oppression, exaction).
 עָשָׂן m. 1) violence, oppression; next, property got by oppression, the gain of cheating; 2) trouble, strait, distress.
 עָשָׂן (strife, contention) p. n. of a well near Gerar.
 עָשָׂן f. distress, anguish; more correctly, however, to take it as imp. like עָשָׂן, to which it is joined, Isa. 38:14; comp. אָרָה־לִּי, but in the sense of הָשָׂן, to be inclined towards (לְ) something.
 עָשָׂן (fut. יַעֲשֶׂן) to be straight, upright, related to עָשָׂן, אָשָׂן, (יָשָׂן) transf. to thrive, to be prosperous, (אָשָׂן) to be rich: the orig. signif. is, according to some, in the Ketib עָשָׂן 1 Kings 22:49, to erect; probably, however, the more correct reading in that passage is עָשָׂן. Hiph. הָעָשָׂן (fut. יַעֲשֶׂן) 1) to present richly (of the fructifying of the soil), to enrich; 2) to gather, get riches. Hith. to appear, or to pretend to be rich. Comp. עָשָׂן.
 עָשָׂן (with suff. עָשָׂן) masc. riches, wealth, happiness, transf. to pride, wickedness.
 עָשָׂן a cardinal number, f.; עָשָׂן (const. עָשָׂן) masc. ten, always connected with the plur., or like עָשָׂן collectively. The pl.

עֲשָׂרוֹת signifies, tens. The etymology cannot be traced to any verbal root.

עֲשֹׂר (denom. from עָשָׂר fut. יַעֲשֹׂר) to tithe, to impose the tenth as a tax (on צֶמַח, פֶּרֶם). Pi. עָשָׂר to tithe, to give the tenth to (לְ) some one. Hiph. הִעֲשִׂיר (inf. with לְ, לְעֲשִׂיר) the same.

עָשָׂר a cardinal number, m., עֲשָׂרָה fem. ten, only in connection with units to denote the numbers from 11 to 19. From עֲשָׂרָה arose the dual עֲשָׂרִים (for עֲשָׂרִים) twice 10=20, which is also used as an ordinal number.

עֲשָׂר f., עֲשָׂרָה m. Aram. the same, ten; עֲשָׂרִין twenty.

עֲשָׂרָה see עָשָׂר.

עֲשָׂרֹן (pl. עֲשָׂרִים) m. a tenth, as a measure for corn or flour; formed from עָשָׂר.

עָשָׂה (in pause עֲשָׂה) to decay, to become old, of the sight being consumed.

עֲשֵׂה (3 pl. עֲשָׂהוּ) to glisten (with fatness), comp. עֲשֵׂה modern Heb. to shine; hence, עֲשֵׂה lantern.

עָשָׂה (Kal, not used) to spin, to weave (comp. עָשָׂה in signif. 2); hence, transf. to reflect, to think, a mode of transferring as in הִשָּׁב and נָסַם. Hith. הִתְעָשָׂה to consider, to reflect, for (לְ) some one.

עֲשָׂה (Aram.) the same, to reflect upon something.

עֲשָׂה (contracted from עֲשָׂה, comp. עֲשָׂה for מִשְׁתָּה, to avoid the clashing of the two ת) fem. something artificially designed, work of art, similar to מִשְׁכָּב, מְלָאכָה.

עֲשָׂה (after the form עֲשָׂה) f. the consideration, reflection, formed from עֲשָׂה.

עֲשָׂה in connection with עָשָׂר and עֲשָׂרָה eleven; also as an ordinal number, the eleventh. According to Abulwalid it is contracted from עֲשָׂה or עֲשָׂה.

עֲשָׂה (after the form עֲשָׂה, only pl. with suff. עֲשָׂהוּ) f. thought, plan, from עֲשָׂה.

עֲשָׂה (pl. עֲשָׂהוּ, const. עֲשָׂהוּ) f. 1) Astarte, a Phenician goddess, who was worshipped by licentious rites, and adored in common with צֶלֶל, she was a symbol of the planet Venus, hence also the goddess of fortune and love. The plur. signifies the statues of Astarte, comp. עֲשָׂה; 2) figur. the ewes of the flock which yield increase, and thus similar to the goddess Astoreth; 3) p.n. of a city where the worship of Astarte was practised, which city is sometimes called

בְּעֵשְׂתָרָה, i.e. בֵּית עֵשְׂתָרָה, some-times בְּיַת עֵשְׂתָרוֹת or עֵשְׂתָרוֹת קַרְנִים (the horned Astarte), gent. עֵשְׂתָרָתִי from עֵשְׂתָרָה.

עַתָּה (before makkaph עַתָּה, with suff. עַתִּי, pl. עֲתִים and עֲתוֹת) com. 1) time (from עָתָה) e.g. עַתָּה הַזְמִיר, עַתָּה נִקְמָה, also with the genitive following. מֵעַתָּה עַד־עַתָּה מֵעַתָּה אֶל־עַתָּה from time to time. עַתָּה is joined with prepositions to define the time, as בְּעַתָּה, בְּעֵתָה, בְּעֵתָה at or about the time; sometimes only acc. עַתָּה; 2) a special time; (a) time of youth, עַתָּה עֵת דֹּרִים, thy time was the time of love (or youth); יְיָהִי עִמָּם לְעוֹלָם their time should have endured for ever; (b) the proper, fitting time, e.g. Ps. 1:3, "that bringeth forth his fruit in his season" (בְּעֵתוֹ); the same מִכֶּמֶר בְּעֵתוֹ; דְּבָר, בְּכֶלֶם, בְּכֵתָב; לֹא עַתָּה (accus.) not at the proper time, premature; (c) time of the year, e.g. בְּעֵת חַיָּה according to the time of life, at the revival of this time, i.e. in the next spring; הָעֵת הַזֶּה the season is (a season) of rain; (d) a certain time appointed by Providence, time of misfortune, the last time (hour), e.g. Eccles. 3:1, "to everything there is a season;" 9:11, "time and chance happeneth to them all."

The pl. עֲתִים 1) times, in reference to chronological calculation; hence יִדְעֵי הָעֲתִים or יִדְעֵי לְעֲתִים or those who understand the times, astrologers; 2) in the sense of fate, destiny, e.g. צֹאן הָעֲתִים, where also עֲתוֹת is used; 3) times, e.g. עֲתִים רַבּוֹת many times.

עֲתָה see עֲתָה.

עֲתָה קָ (with הָ finis) עֲתָה קָ, people of the judge; עֲתָה being contracted from עֲתָה (עֲתָה) p.n. of a city in Zebulun.

עֲתָה (Kal, not used) to be prepared, ready; hence Pl. עֲתָה to prepare, to appoint. Hith. to be prepared, appointed for (לְ) something; the original signification is to found; related to יָסַד, עֲתָה.

עֲתָה (not used) belongs to עֲתָה, which see.

עֲתָה (in pause עֲתָה, from עַתָּה with הָ finis) adv. now, at present, orig. at this time, in contrast to עֲתָה; עֲתָה עַתָּה now then, עֲתָה עַד until now, לֹא עֲתָה no further, עֲתָה וְעַתָּה and now? הִנֵּה עֲתָה behold now! עֲתָה עַתָּה well now! עֲתָה עַתָּה thou art now; transf. to the sense of soon, in a short time.

עֲתָה (in Ketib for עֲתָה, pl. עֲתָהִים Keri) adj. m. prepared, ready; the plur. signifies property, gotten or prepared, treasures.

עֲמוֹד (plur. **עֲמוֹדִים**) m. he-goat, a buck, orig. the robust, strong one, from **עָמַד**; transf. to leaders of the people, who like the buck take the lead of the flock.

עֲמִי p.n. m. (equiv. to **עָמִי** born at the proper time).

עָמִי (formed from **עָמַת**) adj. m. one who is present at the opportune time, or one who is appointed at a certain time.

עֲתִיד (pl. **עֲתִידִים**) adj. m. **עֲתִידָה** (pl. **עֲתִידוֹת**) f. prepared, appointed, ready, for (לְ) something, practised to do something; **עֲתִידוֹת** as a subst. riches, treasures, orig. property got or prepared; comp. **עֲתִידוֹת**.

עֲתִיד (Aram.) the same.

עֲתִיָּה p.n. m. (probably equivalent to **עֲשִׂיָּה**).

עֲתִיק adj. m. comely, beautiful, of a dress, orig. firm, strong; see **עֲתִיק** 2.

עֲתִיק (pl. **עֲתִיקִים**, const. **עֲתִיקִי**) adj. m. 1) removed (from the breast), i.e. weaned, from **עָתַק**; 2) old, from **עָתַק**.

עֲתִיק (Aram.) adj. m. old (in days).

עָתַד (not used) to turn in, to alight, after the Arab; from which:—

עָתַד (an inn), p.n. of a city in Judah.

עָתַל (not used) to act violently, after the Arab. from which:—

עָתָלִי p.n. m. (oppressor).

עָתָלָהּ p.n. m. & f. (humbled by God).

עָתָלָהּ p.n. f. (the same).

עָתַם (Kal, not used; a secondary verb from **עָמַם**, **עָמַם**, like **עָתַן** from **עָשַׁן**) to glow, to burn; hence Niph.

נָעַתַם to be burnt, to be set on fire (of a country).

עָתַן (not used; comp. **עָתַן**) to be strong, powerful; from which:—

עָתָנִי (formed from **עָתַן** a lion) p.n.m. (lion-hearted one).

עָתָנִיָּאל p.n. m. (lion of God).

עָתַק (fut. **יַעֲתַק**) to remove, e.g. a rock; related to **נָתַק**, **אָתַק**. Hiph. to remove from one place to another, i.e. the tent; thus, to journey, to remove mountains, to translate from one writing to another, to copy; to carry together, compile; to move away, to take away words, i.e. to deprive some one of speech; from which **עָתִיק** 1.

עָתַק (intrans.) to get old, aged, is Targ. for **בָּלָה**; 2) to be stiff; hence, to be strong, firm; transf. to be comely, distinguished.

עָתַק m. that which is strong, bold, daring, insolent, from **עָתַק** 2; **עָתַק דְּבַר עָתַק** to speak hard things, i.e. haughtily.

עָתַק adj. m. strong, mighty, of property, i.e. that which is available, tangible, durable.

I. **עָתַר** (fut. יַעֲתֹר) origin. equiv. to **קָבַר** to pay homage to deities; transf. to implore, to pray to (**לְיָ**, **לְאֱלֹהִים**) God, to worship. Niph. to be entreated (with **לְ**); hence, to hearken, to grant a request; inf. absolute **נִעְתָּר**. Hiph. to address a prayer to (**אֶל**) some one, and to pray generally; with **לְ** or **בְּעֵד**, to pray for or in behalf of some one.

II. **עָתַר** (Kal, not used) to overflow; related to **יָתַר**, perhaps only a secondary form from **עָשָׂר**. Hiph. **הִעְתִּיר** to do something in abundance, to increase, to multiply words against (accus.).

עָרָר (const. **עֲתָר** m. 1) fragrance, e. g. **עֵצֵי הַקְטָנֶת**; 2) after the form **הַכֶּם**; adorer, worshipper, from **עָתַר** I.

עָרָר (abundance) p. n. of a city in the tribe of Simeon.

עֲתָרִית (formed from **עָתַר**) f. abundance, richness, fulness, from **עָתַר** II.

עֲתַת (not used) equiv. to **עָרַד** to number, to calculate, from which **עָתָה**, like **עָדָן**, from **עָרַד**.

פ

פ **פֿ** (פֿא) is the seventeenth letter of the alphabet; its name (**פֿא=פֿה** mouth) was chosen on account of

its shape; as a numeral, it counts 80. At the beginning of a syllable, **פ** is pronounced like the letter **p** in English; at the end of a syllable, it is soft, and pronounced like **ph**. It interchanges often with **ו**, **כ**, **ב**, its fellow labials, as **פֿוֹר** and **קֶבֶר**, **פֿוֹר** and **פֿוֹר**, and others.

פֿוֹר equiv. to **פֿוֹר** here; comp. **פֿוֹר**, **פֿוֹר**.

פֿוֹר (Kal, not used) to breathe, to blow, comp. **פֿוֹר**, **פֿוֹר**; hence, Hiph. **הִפְּפֵהוּ** (fut. **יִפְּפֵהוּ**) to puff away, to strew, to scatter about.

פֿאַתִּי (const. **פֿאַתִּי**, dual **פֿאַתִּים**, from which const. **פֿאַתִּי**, pl. **פֿאַתִּים**) f. 1) wind, orig. that which waves (from the masc. **פֿאַתִּי**); transf. to the region, or side of the wind, part of the world (after the analogy of **רִיחַ**), e. g. **פֿאַתִּי יָם** western side; **פֿאַתִּי צִפּוֹן** northern side; 2) territory, country generally, e. g. **פֿאַתִּי מוֹאָב** the sides of Moab (the two sides of the country of Moab); 3) corner, side of a thing, e. g. the corner of the beard, field, bed; **קְצוֹצֵי פֿאַתִּי** people whose beards are shorn in the corner, as a name of derision of several nationalities. The root is **פֿאַתִּי**.

פֿאַתִּי belongs to **פֿוֹר** and **פֿוֹר**. See **פֿוֹר**.

פֿאַר (Kal, not used) to shine, to glitter, related to **פֹֿהַר**; transf.

1) to bloom, to grow, which ideas in Hebrew always proceed from brightness; comp. **וָו**, **פֹֿהַר**, **וָו**, etc.; 2) to be distinguished, glorious; comp. **הִדְרָה**, **הִדְרָה**. Pl. **פֿאַר** to glorify, to decorate, e.g. "to beautify the meek with (גִּ) salvation," **וְהַפִּיפֵר** Deut. 24:20, is the denom. from **פֹֿהַר**, to which it belongs. Hith. 1) to be glorified; 2) to glorify oneself; in a bad sense, to boast against (עַל) some one, to exalt oneself proudly over (עַל) something.

פֿאַר (not used) to deepen out, to dig, related to **פֹֿהַר**, especially of a utensil.

פֿאַר (pl. **פֿאַרִים**, const. **פֿאַרִי**, with suff. **פֿאַרִיךְ**, **פֿאַרִיקָם**) m. magnificent decoration; transf. to turban, head-dress, from **פֹֿהַר** to beautify.

פֿאַרֶה (from **פֹֿהַר**, comp. **פֹֿהַרֶה** from **פֹֿהַר**; pl. **פֿאַרֶהוֹת** for **פֿאַרֶהוֹת**, with suff. **פֿאַרֶהוֹתִי**, also **פֿאַרֶהוֹתִי**, where the **א** is transposed) f. beauty of the tree (according to Kimchi), branch, from **פֹֿהַר**, in the signification of blooming; from which **פֿאַרֶה** (Pi.) to go over the branch or bough again.

פֿאַרֶה (for **פֹֿהַרֶה**) f. the same.

פֿאַרֶה (from **פֹֿהַרֶה**, after the form

נִפְתָּחִי, **נִפְתָּחִי** masc. brightness, beauty; **פֹֿהַר** to draw in the beauty (Author. Vers. "to gather blackness"); comp. **נִפְתָּחִי**.

פֿאַרֶן (from **פֹֿהַר** cavern-district) p.n. of a steppe between the peninsular of Sinai, Palestine, and Idumea, in the interior of which are **פֹֿהַרֶן**, **פֹֿהַרֶן**, etc.

פֹֿהַר (not used) to be unripe, orig. to be cold; comp. **פֹֿהַר** to be ripe, orig. to be cooked; hence:—

פֹֿהַר (sing. not used, pl. **פֹֿהַרִים**) fem. unripe figs, those which grow in winter.

פֹֿהַר masc. that which is unclean, loathsome; **פֹֿהַרֶה** abominable flesh; **פֹֿהַרֶה** unclean food.

פֹֿהַר (not used) to be polluted; hence, to excite disgust; related is **פֹֿהַר**, which see.

פֹֿהַר (fut. **פֹֿהַרֶה**) orig. to push violently against something; hence, 1) to attack, to fall upon something (to hurt it), to kill; 2) to press out, to urge, entreat, to alight, to meet something or some one, to border on (**פֹֿהַר**, **פֹֿהַר**) something, all in a good sense; 3) to bind, to make a covenant with (accus.) some one. In all these significations, the original idea is to come in contact with something. Hiph. **פֹֿהַרֶה** 1) to cause some one to

be beat violently, or to be hurt generally; 2) to cause some one to pray or request urgently; 3) to cause some one to attack; hence פֿאַנעמאן an enemy, an attacker.
 פֿאַנע masc. occurrence, anything that meets or happens to some one, as lot, fate, event; from פֿאַנע to meet.
 פֿאַנעאל p.n.m. (destiny from God).
 פֿאַנע (Kal, not used) to be wearied, slack; hence transf. to be indolent, sluggish. Pi. פֿאַנע to be exceedingly sluggish, or to forbear, desist from (מאָן) something. See פֿאַנע.
 פֿאַנע (const. pl. פֿאַנע) m. corpse, orig. weak, wearied, mass; hence, fig. of the blocks of the idols.
 פֿאַנע (fut. יִפֿאַנע) orig. to push against something; hence, 1) to cease, to attack, comp. פֿאַנע; 2) to meet some one (accus.) after the same gradation of significations as in פֿאַנע. Niph. נִפֿאַנע mutually to meet. Pi. to meet, with the accus.
 פֿאַנע belongs to פֿאַנע. See פֿאַנע.
 פֿאַנע (fut. יִפֿאַנע) orig. to separate, to loosen; transf. to redeem, to release by purchase (from bondage), to liberate, to save. Niph. to be redeemed. Hiph. הִפֿאַנע to cause to be redeemed. Hoph. (inf. הִפֿאַנע) pass.

פֿאַנעאל p.n.masc. (God is the Redeemer).
 פֿאַנעאל p.n.m. (the same).
 פֿאַנע (after the form פֿאַנע, pl. פֿאַנע) m. redemption, ransom-money, different from the particip. pass., which signifies the redeemed.
 פֿאַנע p.n.m. (redemption).
 פֿאַנע f. 1) separation, interval, intervening space, after the original signification פֿאַנע; 2) redemption, liberation, release.
 פֿאַנע p.n.m. (God is the redeemer).
 פֿאַנע p.n.m. (the same).
 פֿאַנע (after the form חֶרֶם) masc. redemption, ransom money.
 פֿאַנע (the common form) m. the same.
 פֿאַנע (not used) to stretch along, to extend, related to פֿאַנע, from which פֿאַנע, which see.
 פֿאַנע (const. פֿאַנע, with הַ finis פֿאַנע) m. field, plain, but only in connection with אֲרָם, אֲרָם, אֲרָם plain of Syria, for which פֿאַנע but seldom stands alone. It signifies the plain of Syria, including the desert.
 פֿאַנע (only imp. with suff. פֿאַנע) equiv. to פֿאַנע to cut off, to sever; hence, to liberate, like נִצֵּל, which see.
 פֿאַנע (not used) to nourish, to feed, to fatten, from which:—
 פֿאַנע (with suff. פֿאַנע) m. fat, orig. nourishment, See פֿאַנע.

פה (not used) to breathe, to puff, to blow, related to פָּחַץ, פָּחַץ and פָּחַץ, transf. to speak; from which the original particip. פָּחַץ, after the form שָׁחַץ from שָׁחַץ.

פה (const. פִּי, with suff. פִּי, פִּי, פִּי, פִּי, poetically פִּי, פִּי, pl. פִּים and פִּיּוֹת) masc. mouth, from פָּחַץ, which see; also of the bill or beak of birds, or of the mouth or opening of anything, e.g. of a sack; פִּי הָרֹאשׁ opening of a dress for the head, פִּי קֶרֶת entrance to the city, פִּי שְׁאֵל gate of the pit of hell. פִּי is used in the following significations: 1) as organ of speech, e.g. פִּי כָבֵד heavy of speech, פִּי מְרֻמָּה, פִּי הַקֶּלֶס, etc.; hence the phrases, פִּי אֶל־פִּי from mouth to mouth, i.e. without medium, likewise פִּי עִם פִּי, פִּי וְפִי פִּי אֶחָד; פִּי אֶחָד, i.e. unanimous, שֹׁם בְּפִי, to put words in one's mouth; פִּי מָה שֶׁיֹּאמַר what does he say to it; to be a mouth-piece, i.e. a speaker, a pleader: transf. to sentence, command; hence, עַל־פִּי according to the sentence, command; שֹׁם בְּפִי to put the hand upon the mouth, i.e. to be silent, the same לִפְתָּח; 2) as the organ of tasting and eating; hence, בְּפִי, after his taste; transf. to inanimate

objects, to denote that part which eats or devours as a mouth, e.g. לִפְתָּח פִּי הַחֶרֶב edge of the sword; לִפְתָּח (by the edge of the sword) is a phrase joined to הִנֵּה, הִנֵּה, הִנֵּה, הִנֵּה, הִנֵּה, הִנֵּה, 3) lip; next, edge, border, the utmost end of a thing, the opening being like the mouth and the border resembling the lips: thus, פִּי לִפְתָּח from one end to another; 4) mouthful; hence, portion, part, פִּי שְׁנַיִם a double portion. Joined with prepositions it has the signification of a particle: 1) בְּפִי according to the command, sentence, expression, statement, standard, manner; אֲנִי כְּפִי לְאֵל I am like thee ("according to thy wish," Auth. Vers.) in God's stead; אֲשֶׁר בְּפִי אֲשֶׁר after the manner, or according to, אֲשֶׁר is sometimes omitted; 2) לְפִי according to the standard, suitable to, לְפִי רַב, according to the number of years; 3) עַל־פִּי according to command, order; hence, sometimes like בְּפִי and לְפִי after, according to. The pl. forms, both masc. and fem., signify edges of swords or other instruments, and in reference to פִּיּוֹת, compare פִּיפָה.

פִּי (co-relative to פִּי, comp. פִּיפָה)

adv. 1) here, signifying the place of resting; 2) hither, signifying motion; 3) almost like **כִּה**; thus, **כִּפֹּחַ** from here, hence; see **אֵימָה**, **פֹּחַ**.

פֹּחַ equiv. to **פֹּחַ**, which see.

פֹּחֵךְ p. n. m.

פֹּחֵךְ (fut. **יִפְחֵךְ**, apoc. **יִפְחֵךְ**) to be cold, benumbed (of the heart), transf. to be faint, fatigued, wearied, slackened; the law is slackened, i.e. not practised. Niph. **נִפְחֵךְ** to be without vigour, activity, of life. Comp. **פֹּחֵךְ**.

פֹּחֵךְ fem. orig. weariness, slackness; hence, ceasing; comp. **הַפֹּחֵךְ**.

פֹּחֵךְ (not used) equiv. to **כִּוֹת** to die, more correctly, however, to thrust down.

פֹּחֵךְ (fut. **יִפְחֵךְ**) to breathe, to blow, to puff, to fan; hence, to cool oneself; **הַיּוֹם יִפְחֵךְ** the day cools. Hiph. **הִפְחֵךְ** (fut. **יִפְחֵךְ**) 1) to blow (the fire), to fan (with **פֶּ** and acc.), to cool a garden, to diffuse it with fragrance; **הִפְחֵךְ הַיְּרֵיָהּ** to fan a city, i.e. to set it in commotion; 2) according to the mode of transferring the sense, as in **פֹּחֵךְ** to speak, especially in a bad sense, to speak lies (**בְּנִבְיָהּ**); 3) to snub, to puff at some one, const. with **פֶּ** and **לְ**, e.g. to snub at the unfortunate one. **יִפְחֵךְ**, Hab. 2:3, is an adj. See **יִפְחֵךְ**.

פֹּחֵךְ (not used) to be sad, to sadden, after the Syriac.

פֹּחֵךְ p. n. of an African people, which some identify with the Lybians, and others with the Mauritanians.

פֹּחֵיָאֵל p. n. m. (saddened by God).

פֹּחֵיָאֵל p. n. of an Eliopolitanic priest, father-in-law of Joseph.

פֹּחֵיָאֵל p. n. m. (the same).

פֹּחֵךְ (not used) to color, to paint (**Talmud פֹּחֵךְ**), from which:—

פֹּחֵךְ m. paint, rouge; **אֶבֶן פֹּחֵךְ** glittering stones; especially the color with which the eyebrows were painted; hence, **שְׁלֹם יַעֲיִנִים בְּפֹחֵךְ** to paint the eyebrows.

I. **פֹּחֵל** (not used) to be round, namely of the roundness of an elevated object. Related in the root to **עָפַל**.

II. **פֹּחֵל** (not used) to fall; like the root in **נָפַל**, from which **כִּפֹּל**, which see.

III. **פֹּחֵל** (not used) to be strong, powerful, comp. the second signification above in **נָפַל**, and the relative root **בָּעַל** to be strong.

פֹּחֵל m. a bean, from **פֹּחֵל** I., so called on account of its round shape.

פֹּחֵל 1) p. n. of a people and country in Africa, in connection with **פֹּחֵל** and **לֹדֵד**, from **פֹּחֵל** III.; 2) p. n. m. (the strong one), probably related with **פִּיל** an elephant, so called from its strength.

I. בום (not used) Aram. orig. בם, a secondary formation from בָּה to breathe; from which בום.

II. בום (not used) to nourish, to feed, the root being lengthened by ב, as in בום I.; from which בִּיטָה.

בום (with suff. בָּמָה for בָּמָה) Aram. m. mouth, like בָּה; hence also, mouth, opening.

בִּין (fut. בִּינָה) equiv. to בָּה to turn away, to vanish.

בִּין p. n. m.

בִּינָה (the front part) p. n. of a gate in Jerusalem, if not equiv. to בָּה.

בִּינָה patron. formed from בִּין.

בִּינָה p. n. of an Idumean city between Petra and Zoar, called later *Φαινω*, and by the fathers of the church *Φέννη*.

בִּינָה (for בִּינָה) p. n. f. (the crier), from בָּה.

בִּינָה (fut. בִּינָה) to disperse, scatter, comp. בִּינָה; בִּינָה the dispersed (i. e. the Israelites); also intrans.

to spread, *fundi*. Niph. בִּינָה to be scattered, spread (of a people, army, flock). Po. בִּינָה to shatter to pieces (a rock). Pilpel בִּינָה to dash to pieces (a human being).

Hiph. בִּינָה to scatter, disperse (a people, seed, flock, etc.), to spread, drive about; בִּינָה the disperser, the destroyer, the enemy.

Hithp. בִּינָה to be scattered

abroad, destroyed. Respecting the form בִּינָה see בִּינָה.

בִּינָה to totter, to stagger, to stumble; בִּינָה בִּינָה they stumble in judgment. Hiph. בִּינָה to cause to move, i. e. to deliver, to accomplish, to carry out. Comp. בִּינָה.

בִּינָה fem. stumbling, that which causes one to stagger, orig. abstract, staggering.

I. בִּינָה (inf. absolute בִּינָה) equiv. to בִּינָה to break to pieces, to crumble; hence Hiph. בִּינָה to dissolve, to break (a covenant). The Piel forms בִּינָה, בִּינָה, and the Hithp. בִּינָה, may also be brought under this root, but they may also belong to בִּינָה, which see.

II. בִּינָה (not used) to hollow out, to dig; comp. בִּינָה and בִּינָה.

בִּינָה m. a lot, orig. a piece, a part, which may be derived from בִּינָה I; בִּינָה the name of a Jewish feast.

בִּינָה f. winepress, orig. the hole or cavity for pressing, from בִּינָה II.

בִּינָה (Persian) p. n. m. (orig. from בִּינָה awarded by lot).

בִּינָה (2 pl. בִּינָה, fut. בִּינָה) equiv. to בִּינָה to spread, e. g. of the spreading of a host of horsemen; transf. to the frivolous and vicious beasts. Niph. to be spread, scattered about.

פח see פח.

פח (not used) according to some, to be parted, divided; probably it is equiv. to פח to be open, or equiv. to פח to be deepened out.

פח (formed from פח) p. n. masc. (simplicity) from פח = פח. Comp. פח.

פח 1) adj. m. cleansed (by purging), of gold; 2) a subst. purified gold. Comp. פח from פח. See פח I.

I. פח (Kal, not used) to separate (of metals); hence, to cleanse, to purge, related to פח, פח. Hoph. part. פח purified (joined with פח), for which also פח occurs.

II. פח (fut. פח) to move to and fro, to be flexible, pliant; פח and the arms of his hands were flexible, pliant (Auth. Ver. "were strong"). Pi. פח to hop, to spring, syn. with פח, פח.

פח equiv. to פח (comp. פח, פח) to strew, scatter; פח a scattered sheep. Niph. to be scattered. Pi. פח to scatter about, to scatter the ways; fig. to spend liberally, richly.

I. פח (pl. פח) masc. a snare, net, trap; פח snare of the fowler; פח, פח, פח to lay a snare, or spread a net; fig.

destruction, snare. The root is פח I., to bind, to tie.

II. פח (only pl. פח, const. פח) m. that which is spread out, extended, thin plate, from פח II., to spread out.

פח belongs to פח. See פח.

I. פח (fut. פח) to tremble, to fear (related to פח, פח), to be afraid of (פח, פח) something; also, to tremble with joy. The orig. signif. is to hasten; hence פח to flee trembling to some one. Pi. to be in continual fear or dread of (פח) something; also absolute, to be thoughtful, intent. Hiph. to cause to fear or tremble, to fright.

II. פח (not used) to tie, to bind, from פח; related is פח, from which פח 2, which see.

פח (with suff. פח, plur. פח, with suff. פח) m. 1) fear, trembling, terror; transf. to object of fear, i.e. God, from פח I.; 2) (only pl.) testicle, from פח II. Comp. פח and פח.

פח f. terror, fear, fright.

פח (const. פח, with suff. פח, once פח for פח, if פח is not the reading; pl. פח, with suff. פח, pl. 2 פח, as if the sing. were פח) m. pacha, or governor. The original signif. is

associate or friend (of the king), according to the etymology of the old Persian.

מח (const. מחת, def. pl. מחות) Aram. m. the same.

מח (only Hiph.) denom. from מח, to lay a snare, or spread a net, to catch in a snare, only Isaiah 42:22.

מח equiv. to מח to move to and fro; hence, equiv. to the transposed מח to hasten, transf. to swerve, to transgress the path, to be frivolous, overbearing. The signif. to boil over, is tropical.

מח m. haste, swiftness; fig. unsteadiness, wantonness.

מחות f. transgression of the limits, frivolity, wantonness.

I. מח (not used) to tie, to bind: related to מח, and the roots in מח, מח; hence מח a net, and the denom. מח to spread nets, which see.

II. מח (not used) to spread out or along; comp. the root in מח, מח, מח; from which מח 2.

מח (after the form מח) m. equiv. to מח glowing of fire, live coals; transf. to lightning, from מח.

מח (not used) to glow, to burn; related to מח; transf. to be black as a coal.

מח (for מח) m. a live coal, from

מח, which see; rarely for the dead coal.

מח (not used) to form, to shape; synon. with מח; from which מח. Another signification, to seethe, to boil, is only an extended form of מח.

מח (origin. for מח) Aram. m. a potter.

מח (not used) origin. to decrease, diminish (related in the root with מח and מח); hence, to dig out, to deepen out. From which:—

מח (pl. מחות) m. a pit, something deepened out; מח mouth or edge of a pit.

מח-מואב (stadtholder of Moab) p.n. m. in the period after the exile.

מחת f. deepening, especially that which arises from a plague spread in the garment; Author. Vers. "fret inward"

מח fem. a topaz, as generally explained etymologically.

מח m. that which breaks forth in the flower, the bud.

מח Ketib instead of מח, which see under מח.

מח m. a hammer that shatters the rock; hammer of the earth, i.e. destroyer, devastator.

מח (Ketib, pl. מחות) m. Aram. overcoat or garment, from מח to spread over.

פָּטַר (fut. **יִפְטֹר**) origin. to cleave, to break; hence, to break forth (of flowers), to break up (for a journey), to loosen, to let the water take its course, to liberate, to release; hence **פְּטוּרִים** (Ketib **פְּטוּרִים**) the released (from service); to dismiss, i.e. to liberate; also intrans. to be free from service. Hiph. to divide the mouth, i.e. to open it widely as an indication of scorn. The root in **פָּטַר** is related to that in **פָּתַר**, **פָּתַר**, and **פָּתַר**.

פֶּטֶר m. origin. breaking through (of the womb), matrix; hence, generally, connected like **רֶחֶם**; next concr. that which breaks through, the first-born.

פֶּטֶר f. the same.

פָּטַשׁ (not used) to beat something thin, to flatten, to hammer. The root is related to that in **נָטַשׁ**. From which **פָּטַשׁ**.

פִּי const. from **פָּה**, which see.

פַּרְבֹּסֶת p.n. of a city in Lower Egypt, Bubastis (originally dedicated to Diana, the Diana of the Egyptians being called **בִּבְסֶת**).

פִּיד m. calamity, destruction, from **פָּדַד**, which see.

פִּיה a root erroneously adopted for **פָּה**, which see; comp. **פָּה**.

פִּיה (an extended form from **פִּי**,

which also occurs in the absolute form) f. edge of the sword. The Root is **פָּה**, as belonging to **פִּי**.

פִּי הַחִירוֹת p.n. of a place in Egypt. Etymologically it signifies place of reeds.

פִּיה m. ashes, dust, that which is easily blown away, from **פָּה**.

פִּיכַל p.n. m. (a colourer, a painter, from **פָּוַךְ**, with the nominal termination **כַּל**).

פִּילָנֶשׁ see **פִּילָנֶשׁ**.

פִּימָה f. fat, corpulence, from **פָּה**.

פִּינָחֶם p.n. m. (the brazen-mouthed one).

פִּינֹן p.n. of an Idumean chief of a tribe.

פִּיפִיּוֹת f. pl. double-edges, **פִּי** being doubled. See **פָּה**.

פִּיק m. tottering, staggering, trembling, from **פָּקַד**.

פִּישׁוֹן (pouring forth, from **פָּוַשׁ**) p.n. of a river, by which some understand the Indus, and others, the Ganges.

פִּיתוֹן p.n. m. adder, serpent.

פֶּךְ (from **פָּקַה**) m. flask, bottle.

פָּכָה (Kal, not used) equiv. to **פָּקַה** to flow, to pour forth; hence Pi. to flow out.

פָּכַר (not used) to bind, to fetter (after the Syriac). From which:—

פִּכְרֵת הַצִּרְיִים p.n.m. net of the rose. The name appears to have arisen from some event occurring there.

פָּלַח (Kal, not used) to divide, to separate, to distinguish; related to **פָּלַח**. Pi. **פָּלַח** to select something from the mass, to consecrate by a vow, as **וַיִּפְּלֹחַ**. Hiph. **פָּלַח** and **פָּלַח** (as from **פָּלַח**) to consecrate (a vow), also, according to the original signification, to make something extraordinary, distinguished, wonderful; inf. **פָּלַח** as an adv. wondrously. Niph. **פָּלַח** to be separated, select, distinguished, extraordinary, wonderful, immeasurable, difficult, e.g. "three things are too wonderful for me" (**שְׁלֹשָׁה דְּבָרִים**), "is there anything too hard for the Lord" (**הֲיֵשׁ לַיהוָה**)? "thy love to me was wonderful" (**וְהַיִּלֻּחַ**); most frequently occurs the part. **פָּלַח** wonders, which is also used as an adv. wonderfully, or as a subst. **פָּלַח** speaking wonderful things. Hith. to shew oneself powerfully against (**בְּ**) some one, i.e. in punishing him.

פָּלַח (with suff. **פָּלַח**, pl. **פָּלַח** and **פָּלַח**) m. wonderful, great, extraordinary thing; next, wonder, generally; the masc. plur. is also used as an adverb, wondrously, remarkably.

פָּלַח adj. m. from **פָּלַח**; the fem. is **פָּלַח** wonderful. The Keri

has **פָּלַח** and **פָּלַח**, quite after another formation. See **פָּלַח**.

פָּלַח p.n.m. (distinguished by God).

I. **פָּלַח** (Kal, not used) equiv. to **פָּלַח** to separate, to split (related to **פָּלַח**). Hence Niph. **פָּלַח** to be divided (of the dispersion of the nations in consequence of the confounding of speech). Pi. to divide (the tongue), i.e. to disunite.

II. **פָּלַח** (not used) to flow, to spring forth; with which the root in **פָּלַח** is related.

פָּלַח (Aram.) to divide; particip. pass. **פָּלַח**.

פָּלַח (pl. **פָּלַח**, const. **פָּלַח**, with suff. **פָּלַח** m. 1) a river, a stream, even of the Euphrates; **פָּלַח** mighty-river; **פָּלַח** waterstreams; 2) p.n.m. (division).

פָּלַח (Aram.) m. a half.

פָּלַח (only pl. **פָּלַח**) f. a division, part of a family, a host; according to others, rivers, brooks, which, however, is less suitable to the context.

פָּלַח (from a masc. form **פָּלַח**) fem. division, class, order of priests.

פָּלַח (with suff. **פָּלַח**) Aram. f. the same.

פָּלַח (more frequently **פָּלַח**, plural **פָּלַח**) epic. orig. a harlot; next, concubine, she that cohabits, and in the same original sense

also of man; the syllable **שׁ־** is only the form of termination, the root is **פֿלג** II.

פֿלד (not used) to flame, to shine; thus only a transposition from **לִפֿד**, from which:—

פֿלדרה (only pl. **פֿלדרות**) f. blade of a sword, comp. **טֿלה**.

פֿלדרשׁ p.n.m.

פֿלה (Kal, not used) to separate, to part off, equiv. to **פֿלא** and **לִפֿל**; next, 1) to select; 2) to distinguish. Niph. to be separated. Hiph. 1) to separate, with **יִן**, to divide between one thing and another; 2) to distinguish, to select.

פֿלוא p.n.m. (the distinguished one), patron. **פֿלא**.

פֿלח equiv. to **פֿלג** I. to cut in, to plough, to furrow; hence, to till the earth. Pi. to strike through (the liver), to divide (the womb), i.e. to bring forth young, to cut in pieces (fruit).

פֿלח (Aram.) orig. to plough, to till the ground; next generally, to work, to serve, transf. to serve God, with accus. and **לִ**.

פֿלח f. that which is cut off, a piece (of fruit), transf. to a stone cut round, especially a mill-stone, the upper one of which is called **פֿלח** **רִכָּב** the rider, and the lower **פֿלח** **תַּחְתִּית**.

פֿלח p.n.m. (birth).

פֿלח (Aram.) m. service, especially divine service, worship.

פֿלח to escape, related to **פֿלח** Pi.

1) to let some one escape, i.e. to save him, construed with **מִן**; 2) to bear, to bring forth, orig. to be delivered; 3) to drive away (Job 23:7, Auth. Vers. to be delivered).

Hiph. to deliver, to afford refuge, and to bring into safety.

פֿלח (plur. **פֿלחים**) adj. masc. flying, fugitive.

פֿלח m. (orig. inf. Pi.) escaping, delivering.

פֿלח p.n.m. (escape).

פֿלחי p.n. masc. (abbreviated from **פֿלחיה**, delivered by God).

פֿלחי p.n.m. (the same).

פֿלחיה p.n.m. (the same).

פֿלחיה p.n.m. (the same).

פֿלחיה p.n.m. (the same).

פֿלי see **פֿלא**.

פֿליא adj. m., **פֿליאה** f. wondrous; see **פֿלא**.

פֿליה p.n.m. (equiv. to **פֿלאיה**).

פֿליט equiv. to **פֿלח**, m. (orig. adj.) fugitive.

פֿליט equiv. to **פֿלח**.

פֿליטה (or **פֿלטה**) f. escape: concrete, that which has escaped, and in this sense also coll. **לִי** **פֿליטה** **הִיא** there is yet escape for some one; the same **נָתַן** **פֿליטה** **וְנִשְׁאָר** **פֿ**

to afford escape; **לִפְּ** **לְהִיָּה** to serve as means of escape.

פָּלִי (only pl. **פְּלִיִּים**) masc. judge, **עוֹן פְּלִיִּים** a crime amenable before the judges, orig. adj. m.

פְּלִיָּה f. justice, orig. intercession, separation of the parties.

פְּלִיִּי adj. m. (from **פְּלִיָּה**, **פְּלִיִּי** f. judicial, amenable to the court of justice; fem. also subst. justice, judge.

פָּלַךְ (not used) to turn, transf. to be round, from which:—

פָּלֶךְ (with suff. **פְּלִכּוֹ**) m. 1) circuit, district (Author. Vers. half part), like **בְּכָל**, **בְּכָלִי**, after a similar etymology; hence, **פְּלֶךְ יְרוּשָׁלַיִם** the district of Jerusalem, **רֹמֶשׁ פְּלֶךְ** ruler of a district; 2) a round stick, for walking, transf. to a distaff, or spindle, on account of its round shape.

פָּלַל (Kal, not used) to divide, to part (synon. with **פָּצַל**); hence, to decide, related to **פָּלָה** and **פָּלַץ**, from which Pi. **פָּלַל** to judge, i. e. to distinguish between right and wrong, transf. to believe, consider. Hith. **פָּלַל** to arbitrate, to judge between two parties, transf. to intercede for (**עָל**, **בְּעָר**) some one, to request, pray, implore (**אֵל**), **לְפָנֵי** some one, for (**אֵל**) something, generally to pray to God.

פָּלַל p. n. m. (judge).

פְּלִיָּה p. n. m. (Divine judge).

פָּלַם (not used) to conceal, to close up, comp. **פָּלַם**; hence, like in **אָלַם**, to be concealed, closed up, lonely, solitary.

פְּלִמְנִי (from **פְּלִמָּן**, like **אֶלְמִנִי**, from **אֶלְמָן**) adj. m. a certain one, orig. whose name is not known, or the unknown one, the concealed one, from **פָּלַם**.

פְּלִנִּי 1) adj. m. (from **פְּלִנָּן**) a certain one whose name is concealed, or any one, from **פָּלָה** to denote; 2) gent. of a place **פְּלִנִּי**.

פָּלַשׁ (Kal, not used) to be plain, smooth; hence Pi. to pave (a road); next generally, to make a road, a straight way. The signif. to weigh, is denom. from **פָּלַם**, which see.

פָּלָשׁ m. weights, scales, by which two things are balanced; from **פָּלַם** to weigh, fig. to measure exactly.

פָּלַץ (Kal, not used) to tremble, to totter; hence not connected with **פָּרַץ**, but related with **פָּלַשׁ** I. Hith. to tremble, to shake.

פְּלִצוֹת fem. terror, trembling, shuddering.

I. **פָּלַשׁ** only Hith. to roll about, e. g. in ashes (**בְּפָפָר**), in dust (**עָפָר**). The orig. signif. is to move to and fro, like **פָּלַץ**.

II. פִּלְש (not used) equiv. to פָּלַט, פָּלַח to flee, to hasten away; hence, to wander, either to migrate to or from a place. From which פִּלְשָׁת.

פִּלְשָׁט (not used) equivalent to פָּלַט, which see.

פִּלְשָׁתָא (orig. migration to or from a place) p.n. of a tract of land in Palestine (orig. land of migration); later it was used as the name for the whole of Palestine. From which:—

פִּלְשְׁתִּי (pl. פִּלְשְׁתִּים or פִּלְשְׁתִּים) gent. from פִּלְשְׁתִּי Philistines who had emigrated from פִּלְשְׁתִּי; the Mediterranean sea is therefore called יַם פִּלְשְׁתִּי Philistine sea.

פָּלַח (not used) equiv. to פָּלַט to hasten away, to flee. From which:—

פָּלַח p.n. m. (flight, haste).

פָּלַחִי (formed from פָּלַח, like פָּרַחִי, from פָּרַח) adj. m., which, however, is used as a subst.; runner, from פָּלַח, in connection with פָּרַחִי executioner, forming the body-guard of the king. See also פָּרַחִי.

פָּנָה erroneously supposed to belong to פָּנָה, Prov. 7:8. See פָּנָה.

פָּנָה (with makkaph following, thus from פָּנָה; hence, probably from פָּנָה) orig. a subst., removal, but

used only as a conjunctive, lest, *ne*, preventing an action the occurrence of which is dreaded. In this sense, פָּנָה stands either in the concluding sentence, succeeding the action which is to prevent another, or at the beginning of a sentence of prohibition, admonition, or caution. In the latter case, it must be rendered "if only not."

פָּנָה (not used) equiv. to פָּנָה to be soft, smooth; transf. to be dainty, savoury.

פָּנָה m. a dainty paste: if it signifies balm, it is also appropriate to the above etymology under פָּנָה.

פָּנָה (fut. יִפְנֶה, apoc. יִפְּ, otherwise פָּנָה, פָּנָה, פָּנָה) orig. to shine, to be visible; 1) to turn towards some one; 2) to turn generally, either to go away, or to go towards; with אֵל, לְ, accus. and הַ of motion, to turn to (אֵל) some one; of the approaching of time, e.g. לְפָנֵי הַבֹּקֶר towards morning; to turn, in order to look at something; פָּנָה אַחֲרַי to turn, in order to follow; פָּנָה מֵעַם to turn away from some one; פָּנָה עָרְךָ to turn the back, i. e. to flee. Pi. פָּנָה to cause a covered place to be seen, i. e. to clear, to move, to remove; to clear away, i. e. to make a road, with אֶ

without פָּנָה. Hiph. הִפְנָה (fut. apoc. פִּנֵּן) to turn (the back), to direct, sometimes elliptical, to turn the back, i.e. to flee; to turn round, of one who is fleeing; with אֵל, to turn the face to some one. Hoph. to be turned, directed. The orig. signif. is obvious in פָּנִים.

פָּנָה (only pl. פָּנִים, const. פָּנֵי) com. origin. the visible part of a thing; hence, face, or the sides turned towards some one; hence also the plur. with the sing. signification, which is used as a plur. "faces." פָּנִים is often used in a transferred sense: 1) the face turned toward some one, in especial reference to be favourable toward; in verbs of direction, it signifies as much as looking upon or towards something, e.g. נָתַן, שָׁם פָּנִים אֵל, with the inf. following, to be intent upon something; hence, intention, direction, purpose, e.g. פָּנָיו לְמִלְחָמָה his intention is war; 2) פָּנִים in a bad sense, hence, wrath, passion, e.g. נָתַן, שָׁם פָּנִים בְּ, to direct wrath against some one; 3) person, the face being the means of identifying personality; hence, personal presence, e.g. פָּנֵי יֵלְכֵנִי "my presence shall accompany

you;" Gen.46:30, after having seen you personally; פָּנִים has the same signification in the phrases הֵשָׁא, הִפְיִר פָּנִים—the presence of God is especially paraphrased by this word; 4) surface, e.g. פָּנֵי הַיָּם, אֲדָמָה, הָאָרֶץ, כִּפָּא, תְּהוֹם, and this signification appears also to be the basis of אֶל-פָּנֵי, connected with garments (לְבוּשׁ), פָּנִים signifies the outer part which covers; figur. the outward appearance of a thing, of man, of beast; next, mode and manner, inasmuch as such is distinguishable by appearance; 5) the face or front of a thing, e.g. the front of an army, the part of a pot turned towards a fire, the edge of a sword; hence, פָּנִים adv. before, in contrast to אַחֲרֵי; and לְפָנֵים forward (of a place), formerly or before (of time), מִלְפָּנֵים from olden times, מִפְּנֵים from the front. In connection with a house פָּנִים signifies the side visible on entering, פָּנִימָה within, inward. In connection with prepositions, פָּנֵי appears in the state of const. פָּנֵי as a particle, e.g. אֶל-פָּנֵי before the face; and, according to the signification of אֵל, in reply to the question, where or whither? אֶחָד-פָּנֵי before, the front of the

thing, e.g. **אֶת־פָּנַי הָעִיר** before the town, **אֶת־פָּנַי י"י** before God; **מֵאֶת־פָּנָיו** away from some one, sometimes corresponding with **לְפָנַי** **אֶל־פָּנַי** before, hence the form **עָמַד בְּפָנַי** to stand before some one, **קִיַּט בְּפָנַי** to be disgusted with something. **לְפָנַי** (with suffix **לְפָנַי**, **לְפָנֶיךָ**, **לְפָנֵינוּ**) 1) in the presence of some one or something, e.g. **לְךָ** **כַּמֶּשֶׁלֶשׁ** as long as the sun endures, **לְפָנַי יָרֵחַ** as long as the moon endures; 2) at, with, e.g. to find favor, pleasure, grace with some one, to be great (**גָּדֹל**) with his master; hence, sometimes equiv. with **בְּעֵינַי**; 3) before, in reference to time and place, e.g. before the tent of the congregation, before the time of harvest, **לְפָנַי מִזֶּה** previous; 4) before, to denote preference, precedence, e.g. **לְפָנַי דָּל** before thee, i.e. preferable to the poor; 5) against, especially after **קָרָה**, **קָדַם**, **יָצָא**, **עָמַד**, **הִתְיַצֵּב**, in a hostile sense; 6) like **פָּנִים** according to the mode and manner, like, as; e.g. **לְפָנַי עֹשֶׂה** like the eating of the moth; and in this sense **לְפָנַי נָתַן** to give for something. **מִלְּפָנָיו** from before some one, e.g. **י"י מִלְּפָנָיו** from before God; hence, after the verbs to flee, to drive

away, to fear, to be terrified, to tremble, to be disheartened, to be discouraged, to humble oneself; seldom equiv. to **לְפָנַי** before, of time, or equiv. to **מִפְּנֵי** because of, e.g. to cry because of something. **מִפְּנֵי** away from something, e.g. **מִפְּנֵי הֵם** away from them; hence after the verbs to go, to flee, to hide oneself, to save oneself, from some one; to fear, to reverence, to humble oneself, to rise, to be silent (from reverence) before some one; also in the other sense of **מִן**, denoting the cause, where **מִפְּנֵי** must be rendered on account of, through, **מִפְּנֵי אִשָּׁר**. **עַל־פָּנַי** must be translated according to the significations of **עַל**; hence, 1) before the face, before the eyes, i.e. manifest, **עַל־פָּנֶיךָ** manifest before you; 2) on the front side, before, e.g. before the wind, before the expanse, i.e. of the heavens; or in reference to the place, east of; in reference to time, before, previous, and thus according to all the significations of **פָּנִים** and **עַל**: generally on the surface, or toward the surface; **מֵעַל פָּנָיו** away from the surface or presence.

פִּנָּה (from **פָּנָה**, with suff. once **פִּנָּה** for **פִּנָּה**, pl. **פִּנּוֹת**) fem. corner,

orig. that which is prominent, from פָּנָה to shine; comp. פָּנָה and פָּנִית after the same gradation: fig. the heads or princes of the people who were prominent from the masses.

פָּנוּאֵל 1) p. n. m. (countenanced by God); 2) p. n. of a place. Sometimes פָּנוּאֵל.

פָּנִי adj. m. the inner part, joined with ל, לְפָנֵי.

פָּנִי (only pl. פָּנִיִּים in the Ketib) m. pearl or coral, from פָּנָה to shine. Comp. פָּנָה.

פָּנוּאֵל p. n. masc. (the same as פָּנוּאֵל).

פָּנִי see פָּנָה.

פָּנִיִּים m. pl. (abbreviated from פָּנִיִּים) the inner part of a house which is visible at entering, only used in a compound; מִלְפָּנֵי from within. From which פָּנִיִּי.

פָּנִימָה (from פָּנִי with הָ finis) orig. towards the inner part, but the signification of the הָ has become lost, and signifies in the house, within; לְפָנִימָה, לְפָנִימָה, מִפָּנִימָה innerly, inwardly, from within.

פָּנִימִי (formed from פָּנִיִּים) adj. masc. (pl. פָּנִימִים), פָּנִימִית (pl. פָּנִימִיִּים) fem. the inner part, in contrast to חִיצוֹן.

פָּנִי (after the form פָּנִי, from פָּנָה,

only pl. פָּנִיִּים) masc. a pearl, equiv. to פָּנִי.

פָּנִיָּה (contracted from פָּנִיָּה, and arose from פָּנִי) p. n. f. (pearl or coral).

פָּנָה (Kal, not used) to be soft, tender, equiv. to פָּנָה. The root is found also in פָּנָה and פָּנָה, which see. Piel to faddle, fondle, pamper.

פָּס (from פָּסָה, only pl. פָּסִים) m. orig. the end, the utmost of a thing, somewhat equiv. to פָּסָה; next, especially extremities, hands and feet, from which פָּסָה a coat reaching down to the end of the hands and feet, a stately coat (Author. Vers. "a coat of many colours").

פָּס (def. פָּסָה) Aram. masc. the extremity of the hand, sometimes for פָּסָה.

פָּסָה (Kal, not used) to divide; next, to mark off, related to פָּסָה, פָּסָה, פָּסָה, from which Pi. to cut through, i. e. to march through, probably related to פָּסָה.

פָּסָה (origin. part, piece; hence, ridge of a mountain) p. n. of the top of a mountain in Moab, southerly of Sichon.

פָּסָה (equiv. to פָּסָה, which see.

פָּסָה (not used) equiv. to פָּסָה to

spread out; hence, to be in abundance.

פֶּסֶה (from פָּסַח, const. פֶּסַח) fem.
abundance, orig. spreading out;
פֶּסֶה בָּר abundance of corn.

פָּסַח 1) origin. to remove from an object; next, to pass over, to spring over, and in const. with עָל, equiv. to עָבַר עָל to pass over something; of the destroyer, to spare; 2) to halt, to limp, fig. to be dubious, to be uncertain, of an opinion. Pi. to dance, only used by way of derision, mocking. Niph. to become lame.

תנ"ך p. n. m. (the lame one).

פָּסַח (pause **פָּסַח**, pl. **פָּסַחִים**) masc.
orig. passing over (of the sparing
of the Israelites in Egypt, at the
plague of the first born): it also
signifies 1) the sacrifice commemo-
rating this exemption; hence, the
forms **פָּסַח**, **עֶשֶׂה פָּסַח**,
שָׁחַט, אָכַל, קָבַח, **עֶשֶׂה פָּסַח**,
and in this sense the pl. signifies
Paschal lambs; 2) the feast of
Passover, which commences on
the 14th Nissan, about Easter
time: complete **חַג הַפֶּסַח**.

פֶּסֶחַ (plur. **פֶּסְחִים** with the dagesh omitted) adj. m. lame, limping.

פָּסִיל (pl. פָּסִילִים) m. 1) a carved or
chiselled image; 2) quarry or
place where the stones are dug.

Root לָמַד.

חָצַץ (not used) equiv. to חָצַץ to split, to divide. From which:—
חֶצֶץ p.n. m. (equiv. to חָצַץ) divider.
חֲצִיצָה (fut. חֲצִיצִי) to hew out, to cut out (of stone and wood), especially to make an image; related to חֲצִיץ.

פָּסֵל (with suff. **פָּסְלִי**). m. an image, either carved from wood or chiselled from stone, seldom of a molten image, for the pl. **פָּסִלִים** is used; **פָּסֵל הַאֲשֵׁרָה** image of Ashtar.

פסנתרין (also פֿערין—) Aram. m., Gr. *ψαλτήριον*, a stringed instrument resembling the cither; according to some, Psalter: the termination *ων* generally changes in Aram. into *ין*.

פָּסַף (3 plur. פִּסְפִּים) equiv. to פָּסַף to
cease, to vanish, to end; hence
parallel with פָּסַף, from which פָּסַף,
the extremities of the hands or
feet; but פָּסַף belongs to פָּסַף.

פְּסָפָה (contracted from פִּסְפָּסָה, from פָּסַח to spread out) p. n. m. (extension of progeny).

פָּנָה (fut. יִפְנֶה) equiv. to פָּנָה and
פָּנָה to breathe, like נָחַם in its
original signification; next, to
gasp, to moan, to groan.

יב p. n. of an Idumean city, for
which also stands יב.

פֶּעַר (orig. uncovering of the nakedness, after the use of the root פֶּעַר

in the Mishna and Talmud, equiv. to **נָלִי עֲרֵהָ**; 1) p.n. or rather the surname of the Moabite Baal, called **בַּעַל פְּעוֹר**, and which was worshipped by maidens offering their virginity; 2) p.n. of a Moabite mountain.

פָּעַל (fut. **יַפְעֵל**, once **יַפְעֵל**, before makkaph **יַפְעֵל־**) poetically for **עָשָׂה** to make, to do, to act; also to produce, to prepare, to procure, to create, etc.; **פָּעַל** the creator; but **פָּעַל אֱוֹן** worker of iniquity, evil-doer; **בְּ, פָּעַל לְ** to do some one evil or good.

פָּעַל (with suff. **פָּעַלְךָ, פָּעַלְיָו**, seldom **פָּעַלְיָו**; pl. **פָּעַלְיָם** m. 1) a deed of man, good or evil, without defining the quality; 2) that which is done, work, used of Divine punishment, as well as of the beneficent deeds of God; 3) that which is acquired by activity or work, property, wages, etc., like **פָּעֻלָּה**.

פָּעֻלָּה (from an obsolete masc. form **פָּעֻל**) f. 1) the doing, acting, working, way of acting; 2) wages.

פָּעֻלָּתִי (probably abbreviated from **פָּעֻלָּתִי הַיְּהוָה**) p.n. m. reward of God.

פָּעַם origin. to strike, to push, but generally urging by the spirit of God. Niph. **נִפְעַם** to be pushed, urged, troubled. Hith. like Niph.

פָּעַם (pl. **פָּעַמִּים** and **פָּעַמֹּת**) com.,

origin. stroke, pushing; hence, 1) foot-step, pace; transf. to the course or wheels of a waggon, foot, pl. **פָּעֻמֹּת** artificial feet (of a table); 2) an anvil, that upon which one strikes; 3) times, stroke, **אַחַת פָּעַם** once, or as an adverb, at once, but also without **אַחַת**; **פָּעַם** twice, and so on the plur. **פָּעַם** is used with the numeral fem. gender, thus **רַבּוֹת פָּעַם חֲמִישִׁית** many times, **פָּעַם וּשְׁנַיִם** the fifth time, **פָּעַם וּשְׁנַיִם** once and again, **עַתָּה הַפָּעַם** this time, **עַתָּה הַפָּעַם** now this time, or once, **כְּפָעַם כְּפָעַם** one time as the other, i. e. as usual, **פָּעַם-פָּעַם** now—and then.

פָּעֻמָּן (pl. **פָּעֻמִּים**) masc. something which strikes to and fro, a bell, from **פָּעַם**.

פָּעֻנָה see **פָּעֻנָה**.

פָּעַר to open wide, e. g. **פָּעַר** (once **פָּפַר**) the mouth; with **עַל** to open the mouth against some one, with **לְ** for something, as an indication of wish or desire. The signification of uncovering or exposing the nakedness is only found in modern Hebrew.

פָּעֻרִי p.n. m., appears to be a corruption of **נִעֲרִי**, which see.

פָּצָה (fut. **יַפְצֵה**) equiv. to **פָּצַע**, to split, to cut to pieces; hence fig. 1) of the opening of the lips,

either to swallow, or as a gesture of scorn, with עָל, or to speak rashly; 2) to release, to save, origin. like פָּרַה (to which it is related), to part, to separate.

פָּצָה (fut. יִפְצֹחַ) orig. equiv. to פָּצַח, generally, to break (of bones); fig. to break forth in joy, triumph; hence, generally connected with

רָנָה. Pi. to break the bones.

פָּצִירָה f. incision, cutting in, cleft; 1 Sam. 13:21, "and the mattocks had cracks" (Author. Vers. "and they had a file for the mattocks.")

פָּצַל (Kal, not used) to have a shell or peel. Pi. to peel off; transf. to cut in; related to בָּצַל.

פָּצְלוּהָ (pl. פָּצְלוֹת) f. peeling, cutting off the peel.

פָּצַח to cut in, to cleave (the earth).

The root is an extension from פָּצַח.

פָּצַע equiv. to בָּצַע to cut to pieces, Arab. to crush, to squash, in Heb. to wound, to bruise; פָּצְעוּ יָדָיו wounded, crushed (in the testicles).

פָּצַע (with suff. בָּצָעִי, pl. בָּצָעִים) m. wound, bruise.

פָּצַץ (not used) to scatter, to disperse, equiv. to פָּצַח.

פָּצַץ p. n. m. scattering, dispersion, with the article.

פָּצַר (fut. יִפְצֹר) origin. to cut in, comp. בָּצַר; transf. to urge, to

press into some one, with בָּ of the person, either by request or by violence; comp. פָּרַץ, פָּרַד. Hiph. to press urgently, to do something intensely, perseveringly, unremittingly; inf. הִפְצִיר as a noun, stubbornness, thus like מָרִי in the parallel passage, 1 Sam. 15:23.

פָּקַד (fut. יִפְקֹד) orig. to visit, seek, like פָּקַשׁ (with which it seems to be related); hence, 1) מְפָקֵד לְשָׁלוֹם to seek, enquire after the well-being, like שָׁאַל לְשָׁלוֹם; next, to visit, with בָּ, of that with which one visits; 2) to seek something or some one, i.e. to concern oneself about it, like דָּרַשׁ in this sense; hence, to inspect, either to observe, to investigate, or to muster and number: מְפָקֵד נְוֹה to visit the habitation, i.e. to search it, מְפָקֵדִים they that are numbered; 3) in a bad sense, to visit some one in order to attack or punish him, with אָל, עָל, בָּ, sometimes with the addition בְּדָרְךָ; 4) to require, to demand from some one; hence, to charge him with something, to appoint some one over (עַל) something, with אֵת (אֵת) to assist some one in overseeing, מְפָקֵדִים overseers, officers; hence, to charge, to command; טָ

deposit something, to give it into some one's charge. Niph. 1) to be desired, wished for (of something missed); 2) to be chastised, punished; 3) to be charged with something, to be appointed overseer. Pi. to muster, to number. Pu. 1) to be mustered, numbered; 2) to be sought for (something missed). Hiph. to appoint over (על, ב, ל) something; or absolute, to appoint as overseer or manager; with עֲלֵי־יָד, עֲלֵי־יָד, to deliver something to some one; with אֶת (את), to deposit something with some one, and generally to give something to the charge of some one. Hoph. 1) to be chastised, punished; 2) to be appointed over something; 3) to be deposited. Hith. to be numbered, mustered. Hothpael to cause themselves to be mustered. פִּקְדוֹה (pl. פִּקְדוֹת) f. 1) numbering, mustering; 2) punishment, chastisement, revenge; 3) watching, overseeing; hence, custody, prison, e.g. גִּית הַפִּקְדוֹת: 4) that which is taken care of, property, wealth; 5) that with which some one is charged, office, transaction; conc. officer, overseer. פִּקְדוֹן masc. that which is delivered to keep, i.e. to take care of, deposit.

פִּקְדָּה f. overseeing, charge, probably from פִּקֵּד.

פִּקְדָּה m. 1) overseeing, management, and concrete, overseer, manager, ruler; 2) symbolical name for Babel, orig. visitation, chastisement, punishment.

פִּקְדָּה (pl. פִּקְדוֹת) m. charge, command, from פִּקֵּד in signif. 4.

פָּקַח (fut. יִפְקַח) 1) to open (the eyes), to see; joined with עָן; with עָל to look upon something graciously, to open some one's eyes, either to make one (the blind) to see, or to give one something to look at: "the Lord opens His eyes upon something," is a phrase signifying He visits it with punishment; 2) to open something that is fettered or bound, transf. to open the ears, i.e. to cause to hear, and in this sense, to release, i.e. to open the prison. Niph. to be opened, of the eyes, and also in a spiritual sense.

פִּקְחָה adj. m. seeing, tropically, prudent, sensible, pl. פִּקְחִים.

פָּקַח p.n.m. (opening of the eyes, or the beholding of God).

פִּקְחִיהָ p.n.m. (the gracious beholding of God).

פִּקְחוֹתָהּ (orig. equiv. to פִּקְחוֹתָהּ) m. orig. the opening (of a prison); hence, release, from פָּקַח. The form is after פִּתְחוֹתָהּ, פִּתְחוֹתָהּ.

פָּקִיד m. an overseer, officer, of the war, etc.

פָּקַע (not used) equiv. to פָּקַע to cleave, to split, to break forth, and like פָּקַע, may be used of the breaking forth of certain fruit.

פָּקַע (only pl. פָּקָעִים) m. knop, an architectural ornament in the shape of a wild gourd or cucumber.

פָּקָעָה (pl. פָּקָעוֹת) fem. a bitter, wild gourd or cucumber, in the shape of an egg, so called either from its rapid growth, or from its bursting on being touched. See פָּקַע.

פָּר (pause פָּר, pl. פָּרִים for פָּרִים) a young bullock, heifer; hence פָּרִי as explanatory; פָּר שֹׁר an ox or bullock; פָּרִים עִם אֲבִירִים young and old bulls (Auth. Ver. "and the bullocks with the bulls"), especially of the bulls for sacrifices. The orig. signif. is either the swift runner, from פָּרָא=פָּרַד, like עָנַל from פָּרָה, or from פָּרַד, in the signification of ploughing, a plough-ox.

1. פָּרָא (Kal, not used) equiv. to פָּרָה to bear, to bring forth; hence, Hiph. הִפְרִיא to bear (or bring forth) fruit, which is more probable than to take it as a denom. from פָּרָא related to פָּרָדוּ l., which see.

II. פָּרָא (not used) to be wild, orig. to rove, thus equiv. to פָּרָה II.

Comp. *fer-us*. From which:—

פָּרָא (seldom פָּרָה, pl. פָּרָאִים) masc. orig. wild, especially the wild ass; transf. פָּרָא אָדָם a wild man.

פָּרָאִים p.n.m. (from פָּרָא the wild one).

פָּרָאָה see פָּרָאָה.

פָּרָדָר (Persian, also פָּרָדָר, pl. פָּרָדָרִים) m. an open hall; transf. to suburb, a country seat for the summer.

פָּרַד 1) to strew about, to scatter, equiv. to פָּרַד, which see; hence פָּרָדָה; 2) to spread out, e.g. the wings, equiv. to פָּרַשׁ, פָּרַץ; 3) to separate, part, divide, equiv. to פָּרַט. Niph. 1) to be dispersed, divided (comp. נָפַץ), from signif. l.; 2) to separate oneself, to part from (פָּרַד, כֵּן, מֵעַל) something; נָפַרַד a singular, strange person. Pi. to go often aside; thus intensive of Kal. Pu. to be separated, isolated. Hiph. to separate, distinguish between (בֵּין) two objects, to divide, with acc. Hith. to separate oneself, to part from.

פָּרָדָר (with suff. פָּרָדוּ, plur. פָּרָדָרִים, with suff. פָּרָדִיָּהֶם) masc. a mule, from פָּרַד to flee, to run, after the Aram.

פָּרָדָה f. she-mule.

פָּרָדָה f. corn, grain, grain of seed,

from פָּרַד to strew (comp. פָּרַע), or from פָּרַד to part, to specify (comp. פָּרַט).

פָּרָדִים (pl. פָּרָדִים) m. an orchard, a park, pleasure-garden. The word is of foreign origin, paradise.

פָּרָה to bear, to bring forth (fruit), פָּרָה רֹאשׁ a root bearing gall, particip. fem. פָּרִיָּה and פָּרַת; next, to be fruitful generally (of the multiplying of man and beast); figur. פָּרָה יִשְׁעַ salvation blooms, springs forth. Hiph. הִפְרָה (fut. apoc. (יִפְרֶה) to make fruitful, to increase, to beget abundant progeny.

פָּרָה (pl. פָּרוֹת) f. 1) young cow, derived from פָּר, also of a cow with calf, or of a cow for the yoke; the cows of Bashan, i.e. the fat cows of Bashan, are used in the Scriptures as symbols of the voluptuous women of Samaria; root פָּרַד; 2) p.n. of a city in Benjamin.

פָּרָה p.n. m. (wine-press or presser).

פָּרָה see פָּרָא.

פָּרָה see הַפְּרָת.

פָּרִיָּה p.n. m. (the solitary one, the recluse).

פָּרוֹנִי (only Ketib, pl. פָּרוֹנִים) m. inhabitant of a lower country; next, generally, inhabitant of a small, town, villager.

פְּרוּחַ p.n. m. (the blooming one).

פָּרוֹנִים p.n. of a gold region; according to some, Taprobane; according to Wilford, inhabitant of the East generally.

פָּרוֹד see פָּרָד.

פָּרֹדֶה m. a pot, a kettle, contracted from פָּרֹדֶה.

פָּרַשׁ (not used) equiv. to פָּרַשׁ to be spread out; hence figur. to be independent, sovereign. This derivation is obviously from פָּרָה and פָּרִיָּה.

פָּרָן (plur. with suff. פָּרָנוֹ) m. ruler, chief of the war, but not equiv. to מְחַוֵּקֶה or שׁוֹפֵט.

פָּרָה (only pl. פָּרוֹת) f. extensive, unclosed place, plain, flat country, in contrast to a walled, fortified place.

פָּרוֹנוֹ (with suff. פָּרוֹנוֹ) m. ruler, chief of the war, like פָּרָן. The ancients explain it as equiv. to פָּרוֹת, which, however, is not suitable to text, Judges 5:11.

פָּרוֹנִי m. inhabitant of a flat country, villager (pl. פָּרוֹנִים).

פָּרוֹנִי inhabitant of a flat country; gent. from פָּרָן, and name of a Canaanite people.

פָּרוֹל (def. פָּרוֹלָא) Aram. masc. iron, equiv. to the Heb. פָּרוֹל.

פָּרַח (fut. יִפְרַח) 1) to sprout, to bloom; transf. to the flourishing condition of man or of a people;

figur. of the breaking forth of leprosy, or of an ulcer; 2) to fly, comp. נָצַץ after the same gradation of ideas. Hiph. to cause to bloom, to bring forth blossom, to bud.

פָּרַח (with suff. פְּרָחִי) m. a sprout, a flower, a blossom; transf. to the decoration of flowers.

פִּרְחָה fem. fledged brood; transf. to despicable people.

פָּרַט equiv. to פָּרַד, to part, to separate; hence figur. to open the mouth wide for singing, like פָּרַט עַל־פִּי הַנָּבֶל e.g. פָּצַח רָנָה to sing to the tune of the harp.

פָּרַט masc. that which is separated, single; hence, single berries which drop during the gathering.

פְּרִי (with suff. פְּרִי, פְּרִי, פְּרִי, with quiescent *yod* פְּרִיָּה) masc. fruit (of the trees, or of the earth); hence, seed, corn; also of the fruit of the womb, descendants, with or without בְּטָן; transf. to fruit, i.e. a consequence of something, also of property acquired by labour (of the hands).

פְּרִיָּה p.n. m. (equiv. to פְּרִיָּה).

פְּרִיָּה (const. פְּרִיָּה, but plur. פְּרִיָּה, const. פְּרִיָּה) adj. m. violent, attacking, hurting, but generally as a subst. the violent one, the robber פְּרִיָּה קַעֲרַת פְּרִיָּה cave or den of robbers.

פָּרַד (not used) 1) to break to pieces, to crush; equiv. to פָּרַק, related to פָּרַע; hence, 2) to separate, to part, like פָּרַק.

פָּרַד m. oppression, rigour, severity, harshness.

פְּרָכָה (according to Eben Ezra, it is *mirang*) f. origin. partition-wall, curtain of partition, a veil for the ark, partition.

פָּרַם (fut. פָּרַם) orig. to split; transf. to tear, to rend (garments).

פְּרִיָּה (Persian) p.n. m. (chief, distinguished one).

פְּרִיָּה p.n. m.

פָּרַם (fut. פָּרַם) to break to pieces, to part, e.g. לָחֵם בָּרֶם transf. to the meals of consolation in mourning, Jer. 16:7 (Auth. Vers. "tear themselves"), with the omission of לָחֵם. Hiph. הִפְרִים to divide the hoof.

פָּרַם (Aram.) to divide, to part, particip. pl. פְּרִיָּה, those who divide or shall be divided.

פָּרַם (land of horses) p.n. of a country, Persia; from which gent. פְּרִיָּה.

פָּרַם m. name of a bird, ossifrage.

פְּרָכָה (pl. פְּרָכָה, const. פְּרָכָה, but also פְּרָכָה) f. hoof, claw, especially the divided one, from which denom. הִפְרִים having strong or large hoofs, being well hoofed.

פְּרִיָּה gent. m. a Persian.

פָּרָסִי (def. פָּרָסָאָה, Ketib פָּרָסִי)

Aram. m. the same.

פָּרַע (fut. יִפְרַע) equiv. to פָּרָץ; 1)

to cut in, to break in; hence, to press violently into something, to

invade in a hostile sense, פָּרַעוּ בְּיִשְׂרָאֵל and violent attacks broke forth in Israel; 2) to

divide, to separate; hence, to destroy, to tear asunder; e.g. of the

frustrating of a counsel, of the abandoning of discipline, or righteous course; 3) to rove about

wildly, like פָּרַע הוּא; פָּרָץ the people are refractory; to isolate,

by division, פָּרַע אֶהֱרֹן Aaron has isolated them; 4) to break off,

to cease, to remit, לֹא אֶפְרַע I shall not forbear. From this signifi-

cation the sense of loosening, redeeming, paying, has originated

in the Aram. and in the Talmud. Niph. to be divided, split, of a

people. Hiph. 1) to cause some to break off something, to hinder

from (מִן) a work; 2) to make refractory, reckless; the signifi-

cation to uncover, see under פָּרַע.

פָּרַע m. hair, from פָּרַע to part, to split, orig. that which is split, like

שֵׁשׁ hair, from שָׁשׁ equiv. to שָׁשׁ; from which denom. פָּרַע to

shave off the hair.

פָּרַעוּ (only pl. פָּרַעוּ, const. פָּרַעוּ)

f. equiv. to פָּרַח breach, attack, hostility, rent; next, wound, bruise, פָּרַעוּ רֹאשׁ פָּרַעוּת אֹיֵב the bruised head of the enemy.

פָּרַע native title of the Egyptian kings, which sometimes precedes the special name, e.g. פָּרַע נֹכַח. The signif. must be derived from the Egyptian.

פָּרַעַשׁ (from פָּרַע formed with the suff. שׁ-) m. 1) a pricking insect, a flea; 2) p. n. m. (the piercing one).

פָּרַעְתּוֹן (a rent, breach, bay, formed from פָּרַעַת p. n. of an Ephraimite city, gent. פָּרַעְתָּנִי.

פָּרַפַּר (mobility) p. n. of a small river in the vicinity of Damascus, now called El-Faiga.

פָּרַץ (fut. יִפְרַץ) equiv. to פָּרַע to cut in, to tear, rend; hence, 1) to pull down (a wall, fortress, hedge); 2) to press upon or in (בְּ) something, to break into something, (acc.) to penetrate violently, i.e. to make a defeat among (בְּ) something, fig. to press some one by request; 3) only a secondary form of פָּרַשׁ to disperse, spread out, to overflow, and to increase generally. Niph. to be spread, extended (of prophecy). Pual, to be pulled down (of a wall). Hith. to separate, to release oneself, used of

slaves who arbitrarily release themselves.

פָּרַץ (pl. פָּרָצִים and פָּרְצוֹת m. 1) a rent, breach, 'עָמַד בָּפֶּרֶץ to stand forth in the breach, i.e. to ward off danger; 2) attack, defeat, 'פָּרַץ 'עַל attack upon attack; 3) scattering, pouring out of water; 4) p.n. of a place (defeat), e.g. 'פָּרַץ עֲנָה (defeat of Ussah); 5) p.n. m. (breach), patron. פָּרָצִי.

פָּרַץ (fut. יִפְרֹץ) 1) to break, to break off, to tear off, orig. to break the bones; 2) fig. to release from danger, or to break the fetters. Pi. to tear off (the hoofs), to destroy, to shatter (mountains). Hith. 1) to tear oneself away from some one or something, or mutually to plunder themselves; 2) to be destroyed, shattered.

פָּרַק (Aram.) to loosen, redeem, release, comp. Heb. פָּרַק in signification 2.

פָּרַק (const. פָּרַק) m. equiv. to מָרַק, that which is boiled; hence, broth. The root פָּרַק is identical with מָרַק.

פָּרַק m. 1) violence, robbery, from פָּרַק to tear away; 2) turn of the road, cross road, from פָּרַק to break off.

פָּרַר (inf. פָּרַר=פָּרַר) 1) to crush, to bruise, to pound (related to עָרַר,

פָּרַר, אָרַר); hence, 2) to cut in, to plough, from which פָּרַר. Hiph. הִפְרִיחַ (in pause הִפְרִיחַ, infn. הִפְרִיחַ, with suff. הִפְרִיכָם) to break, destroy, of the breaking of a covenant, of the frustrating of a counsel, of the breaking of a vow, etc. Hoph. pass. Po. פִּזְרוּר to split, divide (the sea). Pilpel פִּזְרָר to shiver, to shatter. Hith. הִתְפֹּזֵר to be shattered, shivered to pieces.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) to separate, to part, equiv. to פָּרַד, transf. to define, specify, i.e. to state all the special parts; 2) to spread out. Niph. to be scattered, dispersed. Pu. פִּרְשׁ to be explained distinctly, expounded, part. מְפָרֵשׁ distinct, exact. Hiph. to pierce, to cut in, equiv. to פָּרַם.

פָּרַשׁ (fut. יִפְרֹשׁ) 1) equiv. to פָּרַם to break (the bread), to divide, and generally to divide into pieces (of food); 2) equiv. to פָּרַץ to spread out (a garment, a net, the canvass of a tent, the hands, the wings), to stretch out (the hands) for prayer, or for giving a present, or for plunder, fig. to diffuse, extend (folly). Niph. to be scattered (e.g. לִבְלִי רָחַץ). Pi. פָּרַשׁ (fut. יִפְרֹשׁ) 1) to spread out (the hands), also with בָּ; 2) to scatter about.

פָּרַשׁ (Aram.) the same as פָּרַשׁ. Pa.

to explain distinctly. Part. **פָּרַשׁ** distinct, exact.

פָּרָשׁ (const. **פָּרָשׁ**, pl. **פָּרָשִׁים** m. 1) rider, horseman (from an obsolete word **פָּרָשׁ** a horse), sometimes it is followed by the expletive **רִכָּב** **וְרִכָּב**; **פָּרָשׁ** a pair of riders, **בְּעָלֵי פָּרָשִׁים** masters of horses, riders; 2) horse, but the form has changed with **פָּרָשׁ**=**פָּרָשׁ**; hence, pl. **פָּרָשִׁים** instead of **פָּרָשִׁים**.

פָּרָשׁ (with suff. **פָּרָשׁוֹ** m. 1) dung, excrement, orig. that which separates from the body; 2) p. n. m. (separation).

פָּרָשָׁה (const. **פָּרָשָׁה**—) fem. definite statement, a certain sum. In mbdern Heb. a division of scripture, a part.

פָּרָשָׁה see **פָּרָשָׁה**.

פָּרָשָׁה (with **פָּרָשָׁה**, from **פָּרָשׁ** with the suff. **פָּרָשָׁה**—) m. dung, excrement. The suff. **פָּרָשָׁה**— is found also in other nouns.

פָּרָשָׁה a quadrilateral from **פָּרָשׁ** to spread out or extend over (**עַל**) something.

פָּרָשָׁה (Persian) p. n. m. (granted by prayer).

פָּרָה (not used) to be sweet, of water (after the Arab.). Probably equiv. to **פָּרָה**.

פָּרָה (sweet water or waterfall) p. n. of a river, the Euphrates, fre-

quently **פָּרָה**; with **פָּרָה** towards the Euphrates.

פָּרָה particip. f. from **פָּרָה**, which see **פָּרָה** (pl. **פָּרָהִים**) masc. the first, the distinguished, noble one (a foreign word).

פָּרָה only Job 35:15. According to the LXX, an abbreviated form from **פָּרָה**; according to tradition, however, from **פָּרָה**=**פָּרָה** masc. in the signification of multitude (of transgressions).

פָּרָה (fut. **פָּרָה**) to spread out, of the leprosy; related to **פָּרָה**, **פָּרָה**.

פָּרָה (Kal, not used) equiv. to **פָּרָה**, **פָּרָה** to split, divide, tear asunder, only used in Piel.

פָּרָה p. n. masc. (extension, from **פָּרָה**, with the suff. **פָּרָה**—).

פָּרָה (fut. **פָּרָה**, imp. **פָּרָה**) to spread out, to spread along, related to **פָּרָה** of the spreading of an army over (**עַל**) something, to plunder; next generally, to invade, for spoilation, with **פָּרָה**, **פָּרָה**, and accus., of the persons over whom the enemy spreads; transf. to the pulling off of a garment. Pi. to plunder (**פָּרָה**), orig. to strip them. Hiph. to cause some one to pull something off, to strip one, with accus. of the person and the subject; also

with **כָּפַל** and **כָּעַל** of the person, to strip off his garments, to plunder; transf. to flay (cattle). Hith. to strip, pull off (a garment).

פָּשַׁע (fut. **יִפְשַׁע**) to revolt from (**מִתְחַח**) under whose sway one stood, to trespass against (**פָּ** or **עַל**) something, and generally to offend, especially of the rebellion of the people against their ruler. Niph. to offend one another; **אָח נִפְשַׁע** one brother who has offended the other.

פָּשַׁע (fut. **יִפְשַׁע**) to stride, to pace, orig. equiv. to **פָּשַׁק** spread open, with **פָּ**, to proceed against something.

פָּשַׁע (with suff. **פָּשַׁעִי**, pl. **פָּשַׁעִים**) m.
1) rebellion, transgression, trespass, stronger than **חַטָּאת**, but like it, generally, sinning against God; 2) punishment for sin, trespass-offering, similarly to **חַטָּאת** is used.

פָּשַׁע m. step, stride, pace.

פָּשַׁק to split, to divide, to spread open, e. g. to open the lips wide, to spread the feet wide (for whoredom). Pi. the same of the feet. Comp. **פָּשַׁח**.

פָּשַׁח (not used) equiv. to **פָּתַח**, orig. to split, divide; next, to explain, interpret; comp. **פָּאָר** with the

similar gradation of ideas. From which **פָּשַׁח**.

פָּשַׁח (Aram.) the same, to interpret, to expound, inf. **כִּפְשַׁח**. Pa. to interpret (dreams).

פָּשַׁח (def. **פָּשַׁחָא**, pl. **פָּשַׁחִין**) Aram. m. interpretation, explanation.

פָּשַׁח (later) m. the same.

פָּשַׁח (not used) adopted as the radical to **פָּשַׁחָה** and **פָּשַׁחָה**, in the signif. of carding cotton, or the root is **פָּשַׁח**, in a similar sense. It appears, however, that the supposed derivatives are of foreign origin.

פָּשַׁחָה (with suff. **פָּשַׁחָהִי**, pl. **פָּשַׁחָהִים**) m. cotton, complete **פָּשַׁחָהִי הָעֵץ** stalks of flax, signifies also cotton; next generally, linen, flax; hence **פָּשַׁחָהִי** **פָּתִיל**, **פָּנָה**, **אָזוֹר**, as an adj. is rendered linen. Isa. 19:9, **שָׁרִיקוֹת**, is only in apposition; though the **ל** is omitted, the word is of Egyptian origin.

פָּשַׁחָה f. 1) the linen plant; 2) the cotton wick; hence **פָּשַׁחָה** 'glimmering wick (Auth. Ver. "smoking flax"), sometimes with the omission of **פָּתַח**.

פָּתַח (with suff. **פָּתַחִי**, pl. **פָּתַחִים**) masc. morsel, piece, from **פָּתַח** to break in pieces, especially of a morsel of bread; hence, most frequently joined with **לָחֶם**; pl. **פָּתַחִים** morsels, pieces, crumbs.

פת pl. **פתות**, from **פית** m. 1) privy part of a woman, orig. an opening;
2) the opening or hinges on which the door hangs. Root **פית**.

פתאים see **פתי**.

פתאם (from **פתע**, with an adverbial termination **ם**) adv. suddenly, momentarily, orig. in the twinkling of an eye; also **בפתאם**, or in connection with **פתע**, as **בפתע** **פתאם**, **לפתע**, and **לפתע**, **פתאם**. See **פתע**.

פתבנ (with suff. **פתבנו**) m. king's meat, i.e. superior viands. The word is of Persian origin, from **פת** lord, and **בנ** food.

פתנ (not used) to state, to pronounce; next generally, to pronounce sentence, only a secondary form of **פסק**; (Aram.) to decide. From which **פתנן**, which, however, is considered to be of foreign origin.

פתנ (not used) equiv. to **פתנ** to tie, to wrap round; hence, to clothe. See **פתניל**.

פתנם (Heb. and Aram.) m. sentence, decision, edict; next generally, word, equiv. to **דבר**, and like it, transf. to matter, thing. Root **פתנ**, if it is not a mixed form from *pedam* (Pelvi), and *peigham* (Persian), the word.

פתה (fut. **פתה**, apoc. **פתה**) 1) transf.

to make wide, to spread out; hence, of the lips, to open wide;
2) to be wide, of the heart, to receive impression or enticement; next, to be prone to enticement, or to be enticed; particip. **פתה** the simple one, fem. **פותה**. Niph. to be enticed to (על) something. Pi. to entice some one (to something bad), to mislead, to decoy. Pu. pass. Hiph. to make large, spacious, extensive.

פתאל (for **פתועאל**) p.n. m. (beholding of God); comp. **פתאל** for **שמעאל**.

פתנה (pl. **פתנים**) m. engraving, graven work, sculpture; **פתח** to engrave.

פתור (ditch, pit) p.n. of a place in Mesopotamia on the Euphrates.

פתות (pl. **פתותי**) m. piece, crumb.

פתח (fut. **פתח**) equiv. to **פתח**, **פתח** to open (used of the opening of doors, gates, windows, etc.; to open the mouth, i.e. for speaking, in contrast to not opening the mouth, i.e. to be silent; to open the ear of some one, i.e. to reveal something; to open the hand, i.e. to be liberal; **פתח** to open the granary, i.e. to sell openly; to open the sword, i.e. to draw it; to open the prisoners, i.e. to release them; to open a

song, i.e. to begin it. Niph. to be opened (the gate, the heaven, the mouth), to be loosened (of a girdle), to be released (of a prisoner), to be let loose, or to break forth, i. e. evil. Pi. 1) to open, to loosen, the girdle, bonds; פתח he that loosens (the girdle) after the combat; 2) to furrow (the plough-field), to engrave on (precious stones). Pu. pass. to be engraven. Hith. to release oneself, to burst the fetters.

פָּתַח (Aram.) the same, to open.

פֶּתַח (with suff. פֶּתָחִי, with הַ finis פֶּתָחָה, pl. פֶּתָחִים, const. פֶּתָחִי) m. opening, entrance; hence פֶּתַח שַׁעַר entrance of the gate; transf. to door, gate, portal; בִּפְתָּח, לִפְתָּח at or before the door; שַׁעַר פֶּתָחֵי עוֹלָם gates of eternity; fig. פֶּתָחֵי פִּי the gates, i.e. the opening of the mouth; the signification of פֶּתִיחָה is not defined.

פִּתְּחָה m. openness, distinctness; according to others, beginning.

פִּתְּחוֹן (const. פִּתְּחוֹן) m. opening of the mouth, to speak; figur. and joined with פָּה, defence.

פִּתְּחוּיָהּ p.n. m. (delivered by God).

פִּתְּי (pause פִּתְּי, pl. פִּתְּיִים or פִּתְּיָם) m. orig. openness; hence transf. to simplicity, folly, the heart being open to every impression; conc.

the simple one, the inexperienced one, easy to be enticed, a fool; sometimes in the sense of the in-offensive one.

פָּתִי (with suff. פָּתִיָּה) Aram. m. orig. width; next, breadth; from פָּתָא = Heb. פָּתָה.

פָּתִינִי (arisen from פָּתִינִי with the termination יָלִי, like פָּרִמִּי from פָּרָם, and the termination יָלִי) m. a wrapper, a mantle, festive garment, in contrast to מְחִנֶּרֶת שֵׁשׁ, thus from פָּתַנִּי to wrap round; hence in the Aram. פָּתִינִי mantle.

פָּתִינִי f. simplicity, concrete, the simple one, from פָּתָה.

פָּתִיחָה (only pl. פָּתִיחוֹת) f. origin. an adj. to פָּתַח drawn (sword), but only subst. sword (the drawn one); פָּתַח has not this signification.

פָּתִיל (const. פָּתִיל, pl. פָּתִילִים) masc. orig. that which is entwined, spun; next, thread, cord, lace, from פָּתַל to spin, to tie; פָּתִיל, Num. 19:15, stands for פָּתוּל bound, but not a substantive.

פָּתִיל (particip. pass. פָּתִיל = פָּתוּל) to tie, to entwine, to spin; the root is also found in פָּתַל, נִדְּלָה. Niph. origin. to be knotty, entwined; hence, 1) to be false, artful, i.e. to act intricately, pervertly, covertly; 2) to wrestle, to wrest; comp. נִבְּקָא = נִבְּקָא in the

same sense. Hith. to prove one-self false, artful.

פחלחל (after the form **פחלחל**) adj.
m. intricate, insidious, pervert.

פחם p. n. of a city in Lower Egypt;
according to tradition, it is identified with Fajum, a city in Upper Egypt. The etymological meaning in the Egyptian is narrow pass.

פחן (not used) to stretch, to extend;
Related to **פחן**, **פחן**.

פחן (pl. **פחנים**) m. something that stretches itself; hence, adder.

פחע (not used) equiv. to **פחת** to break forth, to open (the eyes).

פחע m. origin. opening of the eyes; hence, moment; as an adv. suddenly, momentarily, instantly, un-awares; also, unintentionally.

פחר (fut. **יפחר**) origin. to break through; hence, to explain, to interpret (a dream); comp. Aram.

פחש.

פחרון (with suff. **פחרונו**) m. interpretation, explanation, exposition.

פחרום p. n. of Upper Egypt, native country of the Egyptians, origin. country of the south; gent. plur.

פחרים.

פחשן (also **פחשן**) m. copy of a mandate, a royal edict; the word is foreign.

פחת (only inf. abs.) to break to pieces, to break off; from which

פח, that which is broken off, a piece, a morsel.

צ

צ *Saddé* (צִי) is the eighteenth letter of the Alphabet, and as a numeral counts 90. The peculiarity of the **צ** is in its being compounded from a hissing (dental) and tongue (lingual) letter. It interchanges, therefore, on comparing the roots, with the linguals **ד**, **ט**, **ת**, as **צהר** and **צהר**, **צבע** and **טבע**, **צבב** and **טבב**; as well as with the dentals **ס**, **ז**, **ש**, as **צלץ** and **צלץ**, **צא** and **סא**, **צא** and **זא**, **צא** and **זא**, etc. It likewise interchanges, on comparing the roots, with **ג**, **כ**, **ק**, from which we may infer that **צ** arose from a composition of the sounds of **s** and **k**. These interchanges we find in **צקע** and **בקע**, **צרע** and **קרע**, **צנע** and **קנע**, **צאק** and **קאק**, etc.

צא f. issue from the body, excrement, dung, from **צא**, equiv. to **צא**. Comp. **צא** and **צא**.

צא, **צא** see **צא**.

צאל (not used) equiv. to **צלל**, to overshadow, to cover; comp. **צאל** and **צאל**. See the noun **צאל**.

צאל (pl. **צאלים**) m. probably, shady bush, thus for **צלל**; according to

others, after the Arabic, lotus shrub.

צָלַץ (not used) equiv. to צָלַץ to shelter, to guard (comp. צָלַץ = צָלַץ).

צָלַץ (for צָלַץ, with suff. צָלַץ) com. a herd; collective, orig. that which is kept, guarded; but generally, small cattle, *μῆλα*, especially, sheep. צָלַץ, however, is never used of a single sheep.

צָלַץ (place of herds) p. n. of a city in Judah.

צָלַץ (מִצָּלַץ, const. מִצָּלַץ) masc. that which issued (from the mother's womb), sprout, sprig, descendant, issue, child. Root צָלַץ.

צָב (pl. צָבִים) m. 1) a litter, sedan-chair, or slow vehicle, from צָבַץ to move softly; 2) a species of lizard, so called from its sliding, sneaking movement (Auth. Ver. "tortoise").

צָבַץ (fut. צָבַץ) orig. equiv. to צָבַץ to gather, to assemble (in large numbers); צָבַץ אֶל to assemble round some place, to besiege it; also construed with the accus. צָבַץ צָבַץ a host, or an army, assembles. Hiph. צָבַץ אֶל to assemble a host, to levy recruits for war.

צָבַץ (const. צָבַץ, pl. צָבַץ, const. צָבַץ, but with suff. also צָבַץ, as if the pl. were צָבַץ) masc. (seldom fem.) a troop, a host;

צָבַץ a general; צָבַץ war-rrior; צָבַץ, צָבַץ, צָבַץ to go to war, orig. to go in the army; transf. to service of the army, or war, or field, or post, soccage, slavery; the host of heaven, of God, i.e. the host of angels, stars, planets: also called צָבַץ; hence, the Lord is called צָבַץ, sometimes צָבַץ, for which, in the more recent books, צָבַץ is used.

צָבַץ (fut. צָבַץ, inf. with suffix צָבַץ) Aram. orig. to spring forth, thus equiv. to צָבַץ; next, to desire, to wish, to will, after the same mode of transferring the sense as in צָבַץ.

צָבַץ, צָבַץ in the signification of a gazelle. See צָבַץ.

צָבַץ (probably equiv. to צָבַץ place of the hyenas) p. n. of a place in the valley of Siddim. See צָבַץ, צָבַץ.

צָבַץ (not used) equiv. to צָבַץ to move along softly, to glide, slide.

From which:—

צָבַץ (with the article) p. n. fem. (the sliding one).

צָבַץ 1) equiv. to צָבַץ to shine; hence, to be beautiful, adorned, from which צָבַץ; 2) like צָבַץ in Aram. to swell; 3) equiv. to צָבַץ to as-

semble (of an army), to which probably belongs **צִבְיָה**, Is. 29:7, if it does not stand for **צִבְיָה**.

צִבְיָה adj. m., **צִבְיָה** f. swelling of the belly, from **צָבָה** 2.

צָבוּ (def. **צִבְיָה**) Aram. fem. will, desire; hence, like **חֶפֶץ**, affair, matter, from **צָבָה**.

צָבוּעַ m. a beast of prey, from **צָבַע** to seize, attack (Author. Vers. "a speckled bird").

צָבַט (fut. **יִצְבֹּט**) probably equiv. to **צָבַת**, to bind, to tie together; **קְלִי' קְלִי'** ears of corn bound up; according to others, to hand, to deliver.

I. **צָבִי** (pause **צָבִי**, pl. const. probably **נֹחַם צָבִי** Jer. 3:19) m. ornament, beauty, glory, glory of kingdoms, i.e. Babel; land of beauty, i.e. the land of Israel, for which also **צָבִי** alone stands; the glorious, holy mountain, i.e. the mountain of the temple. Root **צָבָה** I.

II. **צָבִי** (pl. **צָבִיִּים**, **צָבִיִּים**, **צָבִיִּים**) m. a gazelle, probably so called on account of the beauty of its appearance.

צָבִיָּא p.n. m. (ornament, beauty).

צָבִיָּה (from **צָבִי**) fem. the female gazelle.

צָבִיָּה p.n. f. (the same as **צָבִיָּא**).

צָבִיָּה for **צָבִיָּא** and this for **צָבִיָּה**.

I. **צָבַע** (not used) equiv. to **צָבַע**, to dive, to dip into; hence next, to paint, to colour, orig. to dip into the paint.

II. **צָבַע** (not used) to seize, to attack; next, to rob, from which **צָבוּעַ**, beast of prey, hyena, and also **אֶצְבַּע**.

צָבַע (Aram.) equiv. to **צָבַע** I., Heb. to dip in, to wet; hence Pa. **צָבַע** to wet. Ithpael **אֶצְבַּע** to be wetted.

צָבַע (pl. **צָבָעִים**) m. origin. that into which something is dipped; next, colour, paint, transf. to coloured garment.

עֵן צָבָעוֹן p.n. m. (the wild one, robber), from **צָבַע** II.

צָבָעִים (haunt of hyenas) p.n. of a valley and place in Benjamin.

צָבַר (fut. **יִצְבֹּר**) to heap up, to garner, to gather.

צָבַר m. a heap.

צָבַת (not used) to bind, to tie, related to **צָפַר**. The same is **צָבַת** and **צָוֶת** in Aram.

צָבָת (pl. **צָבָתִים**) m. a sheaf, bundle (of corn).

צָד (with suff. **צָדִי**, with **ה** finis, **צָדָה**, pl. **צָדִים**) m. 1) side; hence **עַל-צָד**, **מִצָּד** as an adv.; 2) only pl. **צָדִים** for **צָדִיִּים**, from **צָד** a net, for catching, according to Ibn Gannach.

צד (Aram.) the same.

צדא (not used) Aram. in Targum only Af. to mock, scorn, from which צדא mocking.

צדד (not used) equiv. to צדדא to turn away, from which צד side, orig. turning away.

צדד (also צדדא mountain-side) p. n. of a place, north of Palestine.

I. צדה equiv. to צוד to waylay, to lay a trap; צא-תנפש' to hunt the soul, i. e. to hunt one's life.

II. צדה (Kal not used) to destroy, to devastate; hence Niph. נצדה to be destroyed. The orig. signif. is to cut off, to annihilate.

צדה see צידה.

צדוק p. n. m. (the pious one, the just one).

צדיה f. hunting, lying in wait, artfulness, from צד I.

צדים (only with the article, mountain side) p. n. of a city in Naph-tali.

צדיק m. the just, righteous, upright one; in a matter of law, he that is right; in reference to the moral course of life, he that is honest; hence, synonymous with נקי, תמים, ישר.

צדק (fut. יצדק) to be just, upright; next, to be pious, good, honest, with all secondary significations. Niph. to be justified (before a

tribunal); the sanctuary shall be justified, i. e. its honour shall be saved. Pi. to justify, to declare as just. Hiph. to make righteous, i. e. to declare one as righteous before justice, to acquit. Hith. הצדק to justify oneself, to defend oneself.

צדק (with suff. צדקי m. 1) straightness (of the path); next, righteousness, justice; צמע צ', בעל צ'; נשפט צ', בשער צ'; in the genitive, hence, correct, proper, just; as, צאונ' just balances, צד' sacrifices of righteousness; in a judicial sense, a just cause, the right which some one has, or is ceded to him; generally, honesty, probity, uprightness, salvation, happiness, etc.

צדקה f. equiv. to צד, hence also benevolence, just deed, virtue; מורה לצדקה the former rain in abundance (Author. Vers. moderately).

צדקה (def. צדקהא) Aram. fem. the same.

צדקה p. n. m. (righteousness of God).

צדקיהו p. n. m. (the same).

צהב (Kal, not used) to shine, to glitter, related to זהב. Hoph. to shine as gold, to be of gold color, yellow, gilt; hence, participle, הצהב glittering.

צָהָב adj. m. glittering, gold-colored, yellow.

צָהָב as the root to **צִי, צִיָּה, צִיִּי, צִיּוֹן**, see **צִיָּה**.

צָהָל (fut. **יִצְהַל** imp. f. **צִהְלִי**) 1) to be bright, to shine; 2) to shout, with joy, to triumph, transf. to neighing, bellowing (of beasts). Hiph. to cause to shine (the face), to cheer, to gladden.

צָהָר (not used) equiv. to **טָהָר**, but related also with **צָהָל** to shine, to glitter, to illumine; from which, **יִצְהָר** (with suffix **יִצְהָרֶךָ**, plur. **יִצְהָרִים**) orig. that which shines, oil. It is a noun formed from the fut. like **יֵשֶׁל, יִנְשֹׁף, יִלָּק, יִשָּׁר, יִחַמֵּר, יִלְקֹט, יִקֹּם, יִתּוֹם** and others; from which the denom. **יִצְהָר**, to press oil (**יִצְהָר**).

צָהָר (dual **צָהָרִים**) fem. light, ray, transf. to an opening to admit light, window, like **ὥς** in Greek, the dual **צָהָרִים** noon, orig. the point of turning between the increasing and decreasing light, fig. luck, prosperity, i.e. the time when the sun is in his zenith.

צֹו (pause **צֹו**, after the form **קֹו**) m. a sign post, a road index, related to **צִוֵּן**; **הָלַךְ אַחֲרֵי צֹו** to walk after the index of the road (Auth. Vers. commandment), figur. precept, commandment. Root **צָוָה**.

צֹו (not used) equiv. to **צִוֵּן**, to issue, of excrement, dung; from which:—

קִיָּא צֹוָאָה f. excrement, dung, **קִיָּא צֹוָאָה** vomit and filthiness, or filthy vomit, as a figure of abomination. Root **צֹוָא**.

צֹוָאִי adj. m. filthy, of garments.

צֹוָאָר (const. **צֹוָאָר**, with suff. **צֹוָאָרִי**, but also **צֹוָאָרִים**, pl. **צֹוָאָרִים**, const. **צֹוָאָרִי**) m. neck, seldom throat, orig. the narrowest of the upper part of the body, from **צָוָר** to be narrow; **צֹוָאָר** with stretched out neck, the plur. signifies sometimes the front and back part of the neck, and sometimes the rumps, the heads of which being cut off.

צֹוָאָרֶת (only pl. with suff. **צֹוָאָרֶתְכֶם**) f. the same.

צֹוָבָא (abbreviated from **נְצֹוּבָא**, from **נָצַב** a post) p.n. of a Syrian state, complete **צֹוָבָא**, later it was used for Nisibis.

צֹוֵד (fut. **יִצְוֹד**) equiv. to **צָרָה** to lie in wait, to waylay (**צָרָה** acc.) some one; hence, to catch, to hunt (for game), **צֹוֵד נֶפֶשׁ** to hunt the life. Pi. **צֹוֵדִר** the same, with accus. sometimes even omitting **נֶפֶשׁ**. The Hith. **הִצְוִידִר** is a denom. from **צֹוֵד**, which see.

צָוָה (Kal, not used) orig. to fix, to place firmly, related with **נָצַב**,

צָוָה (comp. the deriv. **צִוּוּן** for **צִוּוֹן**), from which Pl. **צִוָּה** to appoint or nominate some one over (על) something; next, 1) to command, to charge, with acc., sometimes const. with **על**, **אֶל**, **לְ**, and the thing commanded stands then in the accus., the command follows either after **לְאָמַר** or indirect in the inf.; 2) to order, with **על**, of the person to whom the order is directed; with **אֶל**, **לְ**, of the person in whose behalf the order is given; **צִוָּה לְבֵיתוֹ**, אֶל־בֵּיתוֹ to put his house in order, i.e. to make his last will. Pual, to be charged, commanded.

צָוָה (fut. **צִוּוּחַ**) to cry, to call; hence, **קָרָא** in modern Heb. to call, to give a name; related is **שָׂכַח**.

צִוְחָה (const. **צִוְחַת**) f. a cry, either for joy or grief.

צוּל (not used) equiv. to **צָלַל** and **צָהַל** to roar, to snort (syn. with **הוּם**), from which **מְצוּלָה**, and—**צוּלָה** f. the roaring precipice, depth, syn. with **תְּהוֹם**.

צָמָא (fut. **צִמּוֹם**) origin. equiv. to **צָמָא** to languish, to famish; next, to fast; **הָצוֹם צִמְתָּנִי** did ye at all fast for me.

צוֹם (with suff. **צִמְכֶּם**, pl. **צוֹמוֹת**) m. the fasting, or concrete, the fast-day.

צִוָּעַ (not used) equiv. to **צָעַע** to lay, to stretch, to lay down in rows, from which **צִוָּעָע** image-work of gold and silver.

צִוָּעַר see **צָעַר**.

צִוָּעַר p. n. m. (littleness).

צִוָּה equiv. to **הָוָה** to overflow, construed with **על**. Hiph. to cause to overflow, to flood.

צִוָּה (plur. **צִוָּהִים**) m. 1) honey-cell, from **צִוָּה** to overflow; according to others, honey-comb, in the sense of being round; more correctly, however, equiv. to **סִוָּה**; hence, from the sugar-cane, the juice of which (sugar) is called **נֶפֶת**; 2) p. n. m. for which once in Keri **צִוָּה** and **צִוָּה** occur.

צוּפָר p. n. m. the dancing, hopping one.

צִוָּץ origin. to shine, to glitter; hence transf. to bloom. Hiph. 1) to shine forth, look forth; modern Heb. to look, behold; 2) to break forth in blossom or flower, and generally, in a figurative sense, to flourish.

I. **צוּק** (Kal, not used) equiv. to **קָנַן**, **חָחַק** to enclose, to bind round; hence Hiph. **הִצִּיק** (part. **מִצִּיק**) to straiten, to oppress, construed with the dative and accus.; or also, to press in some one, to urge, with accus. or **לְ**; to straiten a town, i.e.

to besiege it. **מַצִּיק** the oppressor.

Hoph. **הוּצַק** pass.

- I. **צוּק** (fut. **יָצוּק**) equiv. to **יָצַק** to pour out, to pour forth, to melt; hence, Job 28:2, "and brass is molten out of the stone"; **צִקוֹן** **לְחִישׁ** they pour out (for **צִקוֹן**) in prayer.

- III. **צוּק** (Kal, not used) to put, to place firmly, related to **צָנַן**; hence Hiph. **הִצִּיק** to place some one. Hoph. (if it does not belong to **צוּק** II.) to be placed, origin. to be fixed, cast.

צוּק m. strait, oppression, from **צוּק** I.

צוּקָה f. the same.

צור see **צֹר**.

- צוּר** (fut. **יָצוּר**, apoc. **יִצְרֶה**) 1) to enclose; next, to besiege (comp. the root in **בָּצַר**, **הָצַר**, **עָצַר**, etc.), construed with **עַל**, **אֵל**, and accus.; 2) to straiten, oppress, to persecute, related to **צָרַר**; 3) equiv. to **יָצַר** and **קָרַר** to tie up (money), to bind together, to tie, comp. **צָרַר** in this sense; 4) to cut, to form, comp. **צוּר** in this sense; from which **צוּר** sharp edge; 5) (not used) to walk, to go, comp. **שָׂרַר**, **חָרַר**; 6) to be strong, connected with signif. 3, comp. **חָזַל**. Hiph. 1) to oppress; 2) to have pangs, throes (of a woman in travail), denom. from **צִיר**, which see

צָהַר (pl. **צָהָרִים** and **צָהָרוֹת** m. 1) stone, rock, from **צָהַר** to be firm, strong, hard; **צָהָרִים** **צָהָרִים** the stones of the rocks; **צָהָרִים** **צָהָרִים** the Rock of Israel, i. e. God; sometimes **צָהַר** alone; also, to denote the ancestor of a people; in this sense the plur. is **צָהָרוֹת**; 2) sharp edge (of the sword), **צָהָרוֹת** sharp knives; 3) image, form, shape, from **צָהַר** to form; 4) p. n. m.

צָהָר see **צָהָר**.

צָהָרָה f. form, shape (of a house or a temple).

צָהָרָן (from **צָהָרָה** formed with the termination **וֹן**, comp. **מַאֲשֵׁן** from **וֹרַע**) m. a little neck.

צָהָרִים p. n. m. (God is the Rock).

צָהָרִים (the Rock is the Almighty).

צָהַר (Kal, not used) to kindle, to burn, to light; hence Niph. **נִצַּח** (fut. **יִנְצַח**, pl. **יִנְצְחוּ**) to burn with (בְּ) something, to be heated, to be wroth against (בְּ) some one; also, to be set on fire, to be destroyed. Hiph. **הִצִּית** (once Ketib **הוֹצִית**) to kindle, to set fire to (בְּ) something, the same **הִצִּית** **בְּאֵשׁ**.

צָח adj. m., **צָחוֹת** plur. f. 1) glowing, hot (of the wind); transf. to bright, serene, cheerful, e. g. of the cheering warmth of the sun; 2) shining,

glittering, dazzling, of the bright colour of the skin; 3) luminous, brilliant, distinct, clear, in a spiritual sense, of speech. The plur. **צִחֹת** stands as an abstract.

צִחָא p. n. m. (brightness, beauty).

צִחָה (not used) origin. to glow, to burn; next, to be dry, parched, related to **צָחַח**, **צָקַק**; transf. to languish, to burn with thirst.

צִחָה (according to Kimchi **צִחָה**) m. the languishing one, with (accus.) thirst (after the form **עָקַשׁ**).

צָחַח (3 pl. **צָחִיחַ**) to glow, to burn; next, to be dazzling, shining, white. See **צִחָה**.

צִחִיחַ (const. **צִחִיחַ**) m. dearth, dryness, **צִי קָלַע** barren rock.

צִחִיחָה f. waste, dry, parched, country; comp. **צִיָּה**.

צִחִיחַ (pl. **צִיחִים**—Ketib) adj. m. dry, parched, placed, formed from **צִחִיחַ**.

צָחַח (not used) equiv. to **צָחַח** to be filthy; hence, to stink.

צִחִיחָה f. bad odour, stink.

צִחִיחָה (pl. **צִחִיחֹת**) fem. cheerfulness (of the heart), joy.

צָחַח (fut. **יִצְחַק**) equiv. to the later **שָׂחַח** to laugh, to mock at (?). Pi. some one. The root is **צָחַח**. Pi. 1) to laugh, to mock, repeatedly at (**בְּ**) some one; 2) to jest, to play, to sport, indicated by laughter, especially of the sport of love.

צָחַק m. scorn, sport, laughter.

צָחַח (not used) to be dazzling white, to shine, origin. equiv. to **צָהַר**, which see.

צִחָה m. dazzling white (of wool).

צָחַר (only pl. f. **צָחֵרוֹת**) adj. m. shining, white, used of the color of the white ass.

צָחַר p. n. m. (shining); for which **צָחַר** once stands.

צִי (contracted from **צִיָּה**, pl. **צִיִּים**) m. a ship, a fleet, from **צָוָה** (related to the root in **חָצַב**, **קָצַב**) to hollow out, origin. that which is hollowed out. The form **צִיִּים** belongs to **צִיָּה**; the form **צִיֹּת** belongs to **צִיָּה**, to which also the root **צִיָּה** belongs.

צִיָּה p. n. masc. (a post, as if from **צִיָּה**).

צִיד (const. **צִיד**, with suff. **צִידִי**) m. 1) hunting, the chase; 2) concrete, the object of hunting, game, venison; 3) food, meal, provision for a journey.

צִידִי m. huntsmen, hunter, from **צִיד**.

צִידָה (also **צִידָה**) f. food, especially provision for a journey.

צִידִי (fishing) 1) p. n. of a Phœnician city (as such fem.), complete 'צִידָה the great Sidon having been the celebrated commercial town of Phœnicia, hence in the Bible **בְּנֵי צִידִי**; the state was called

צִירֹן 2) p. n. of the first-born son of Canaan (hence masc.), and next also, the name of the people. The gent. was called:— צִירְנִיָּה (pl. צִירְנִים, צִירְנִין, צִירְנִיָּה) m., צִירְנִיָּה (pl. צִירְנִיָּה or צִירְנִיָּה) fem. the Sidonian.

צִירָה (for צִירָה, not used) 1) to glow, to burn; related is the Aram. מִצְרָה, not = צִירָה; 2) to hollow out, to deepen (הַצִּירָה=הַצִּירָה in the radicals). The two significations are not connected.

צִירָה (formed from a masc. צִיר) f. a dry parched country; hence also, desert, steppe, generally in connection with אֶרֶץ and מִדְבָּר, sometimes alone. The plur. צִירֹת is rendered by some, ships. Root צִיר.

צִירֹן m. dry land, parched soil.

צִירֹן (a stronger form from צִיר; hence appell. dry place, or probably equiv. to צִירֹן hill) p. n. of a hill of Jerusalem, on which a castle stood, and which was later the seat of divine glory; hence, צִירֹן. הַר הַקֹּדֶשׁ. In prophetic language צִירֹן was later used for Jerusalem; hence the inhabitants, בְּנֵי צִיר, יִשְׁכְּבוּ בְּצִיר, בָּת צִיר, עַם בְּצִיר. With the gen. it occurs in the phrase צִירֹן קְדוֹשׁ יִשְׂרָאֵל Zion of the Holy One of Israel.

צִירֹן (pl. צִירֹנִים) masc. a little hill for

pointing out the road, road index, transferred, to tomb, monument, probably from צִירָה thus for צִירֹן.

צִירֹן (only pl. צִירֹנִים, formed from צִיר) adj. m. 1) inhabiting a dry country, inhabitant of the desert, either of man or beast; 2) ship-master, sailor, from צִיר ship.

צִירָה (or צִיר, with ה of motion צִירָה) p. n. of a desert south of Palestine, wherein the place קְרִישׁ בְּרִנֶּע was situated.

צִירֹן masc. a prison, orig. enclosure, from צִירָה to enclose, to shut up. The form is after קִימָר, קִידָר, קִימָשׁ.

צִירֹן (littleness) p. n. of a place in Judah.

צִירֹן equiv. to צִירֹן.

צִירֹן as a verbal root, see צִירֹן.

צִירֹן (pl. צִירֹנִים, with dagesh for the quiescent yod) masc. 1) a plate, orig. that which is visible at a distance; comp. צִירֹן in the Hiph.; 2) flower, blossom, orig. glittering, after the usual gradation in Hebrew from shining to blooming; 3) wing, after the mode of transferring in פִּרְחָה; hence also, fins (of fishes); in the Aram. צִירִין, equiv. to בְּנֵי שֶׁחַר; 4) p. n. of a place.

צִירָה (const. צִירָה) fem. a flower, צִירָה a flower of fading, where

נָחַל is a noun after the form שָׁרַק; the reading is not צִיץ הַנָּחַל.

צִיציָה (צִיציָה) fem. 1) hair or lock in front, so called on account of its wing-like form; 2) fringe of garments, also on account of its wing-like appearance. The Targum צִיציָה is the *krássaeda* of the LXX.

צִיָּקֶל see צִיָּקֶל.

צִי as a verbal root see צִי, but the Hith. הִצִּי is only a denom. from צִי 3.

צִי (from צִי, which see) m. 1) pain, pangs, woes; צִי יוֹלָדָהּ the pangs of a woman that travaileth, from צִי writhing; 2) hinge of the door, probably after the same derivation, from צִי to turn, as is evident from מְסֻבִּים in the context; 3) a messenger, from צִי to walk, to go; from which denom. הִצִּיִּיר to repair for wandering, walking; 4) image, figure, from צִי-צִי to form, transf. to idol-image.

צִי see צִי.

צִל (with suff. צִי, with analysed dagesh צִלָּה, plur. צִלִּים, const. צִלִּי, but probably also צִלִּי m. (seldom f.) shadow, from צִל=טָלַל to cover, to veil; צִל נָכוֹי a shadow that declineth, i.e. towards evening, the same is צִל עֶרֶב;

צִל עֶרֶב the passing shadow; hence generally as a figure of transiency, e.g. צִל יָמֵינוּ the transiency of our days: צִל is also used as a figure of protection, shelter, and refuge, as צִל קוֹרָה shadow of the roof, i.e. protection of the house: also as a symbol of nothingness, perishableness, e.g. צִלִּי יָצָרִי my members are like a shadow, i.e. lean, wasted.

צָלָא (Aram.) orig. to incline, to lean, like נָטָה in Hebrew; hence, Pa. to pray, orig. to bend the knee (for prayer). The root appears to be only a secondary form from צָלַע (צָלַע), which see.

צָלָה (fut. יִצְלֶה, inf. צָלֹה) to roast (meat). The root צָלָה has its analogy in צָלַל.

צָלָה p. n. fem. (singing, song, from צָלַל).

צָלָל (Ketib) m. a rattling (according to Kimchi), thus from צָלַל to sound; according to others from צָלַל=צָלַל, hence equiv. to צָלַל, which corresponds with מְתַהַהֵךְ in the context.

צָלַח (in pause צָלַח, fut. יִצְלַח 1) (not used) to cut in, to deepen out, from which צָלַחַת; 2) to cut through (a river), i.e. to wade through it, comp. צָלַע in the same sense in modern Heb.,

צָ' הַיַּרְדֵּן to cross the Jordan; 3) to penetrate, to break forth, e. g. of the spirit of God, which breaks forth over (עָלָה, אָלָה) some one; also of the breaking forth of fire; hence יִצְלַח כְּאֵשׁ בְּיָדָיו lest he break out like fire; 4) to thrive, to prosper, orig. to go on prosperously, thus connected with signif. 2; צָ' לָהּ to be fit, adapted for something. Hiph. (of signif. 4) to cause to prosper (an undertaking), to carry out something happily, to cause to prosper the way, i. e. equiv. to be successful, used of one who succeeds in everything.

צָלַח (Aram.) equiv. to צָלַח Heb. in the signification of, to go through; hence, הִצְלַח to make one prosperous, and generally of the thriving and prospering of an undertaking.

צֶלַחָה (only pl. וְזֹת) f. dish, cruse.

צֶלַחִית f. the same.

צֶלַחַת (in pause צֶלַחַת) f. dish, cruse, orig. that which is deepened out, from צָלַח; transf. to the hollow of the bosom, and the lap.

צָלִי (const. צָלִי) m. roast, or meat for roasting.

צֶלִי Keri for Ketib צֶלִי, which see.

צָלָל (3 plur. צָלָלוּ) 1) to sound, to tingle; hence, of the quivering of the lips, related to צָלָל, צָלָל; 2)

to cover, equiv. to סָלַל; hence, to overshadow (comp. סָלַל); 3) to sink, in which sense it is frequently used in modern Hebrew; 4) equiv. to גָּלַל to roll, to move round: all these significations are found again in the derivatives. See צָלָל, צָלָל, צָלָל, and others.

צֶלֶלָהּ p. n. m.

צָלַם (not used) to shadow, to cover, only an extended form of צָלַל; צָלַם, צָלַמוֹת, are probably formed from צָלַל.

צָלַם (with suff. צָלַמִּי, pl. צָלַמִּים) m. orig. shadowing; next, a phantom, or image, figur. idol-image generally; also, of the human figure, which has a resemblance to another: צָלַם is probably formed from צָלַל, with the termination לָחַם, like מָלַח from מָלַח, from צָלַח, from צָלַח, from צָלַח.

צָלַם (but also צָלַם; def. צָלַם) Aram. m. the same, but only in the signification of idol image.

צָלַמוֹן (shadowed mountain) 1) p. n. of a mountain in Samaria; 2) p. n. m.

צָלַמוֹהַ (shadowed place) p. n. of an encampment of the Israelites in the desert.

צָלַמוֹת f. probably equiv. to צָלַם.

formed from צָלַם, after the form עֲבָדוֹת, קִרְוֹת, according to the opinion of Abulwalid and Kimchi; hence, darkness, shade, especially of the shade *Orcus* (Auth. Ver. "shadow of death"); also, land, gates of darkness, syn. with אֶפְלָא. צִלְמָנָה p.n. m. (refusal of shelter, i. e. delivering up; (צִלְמָנָה = מָנָה). צִלַּע 1) to incline, to lean; comp. the Aram. צִלַּע, which root is also found in צָלַע; hence 2) to halt, to limp, a defect shown by inclining on one side. Possibly, however, צִלַּע in signif. 2, is only a denom. from צָלַע. צִלַּע (const. צִלַּע and צִלַּע, with suff. צִלַּעִי, pl. צִלַּעִים and צִלַּעוֹת, const. צִלַּעוֹת) f. (but the pl. צִלַּעִים m.) 1) side, leaning, from צָלַע; hence צִלַּע שֹׁמֵר he that watches at the side of some one, i. e. a friend (Author. Vers. "watching for my halting") (?); transf. to the side of inanimate objects, e. g. side of the tabernacle, an anti-chamber of a building, wing of a door; also, side, equiv. to part, in reference to the position; 2) rib, on account of its being inclining, or of its being at the side of the body. The plur. צִלַּעוֹת is used besides of ribs, also of the sides of the altar, or any side piece,

counter-part, also of the ribs or skeleton of a building, i. e. of the beams, flooring, etc.; 3) p.n. of a Benjaminite city.

צָלַע masc. the halting, the limping, fall, adversity.

צָלַע to break to pieces; next generally, to strike, to give a blow.

צָלַע p.n. m. (the breaker).

צָלַע p.n. m. (sharp wound).

צָלַע (shelter against the sun) p.n. of a place in Benjamin.

צָלַע (pause צָלַע, const. צָלַע, pl.

צָלַע, const. צָלַע) masc. 1) a tinkling, clattering instrument; hence pl. basins, cymbals; 2) a

kind of chirping insect, cricket (Author. Vers. "locust"); 3) the rustling (of wings), i. e. the tumult of armies, in which sense is probably to be understood צָלַע צָלַע; 4) fish-hook, from צָלַע to sink deeply.

צָלַע (not used) equiv. to צָלַע to split, to divide.

צָלַע p.n. m. (splitting).

צָלַע p.n. m. (the covered, veiled one).

צָלַע see צָלַע.

צָלַע (1 pret. צָלַע, fut. צָלַע) to languish, to thirst, figur. to pant (for God, etc.), related to צָלַע.

צָלַע m. thirst.

צָלַע (pl. צָלַע) adj. m., צָלַע f. thirsting, languishing.

צָמָא f. thirst, languishing, applied to ardour, fervency.

צָמָא (const. צָמָא) masc. parched, languishing, country.

צָמַד (Kal, not used) equiv. to צָמַד (in צָמַד) and צָמַד to bend, to tie together; hence Niph. to attach oneself to (לְ) something, e. g. to the worship of Baal. Pu. to be tied firmly on (of the sword). Hiph. הִצְמִיד to concoct, to devise artfulness, craftiness.

צָמַד (with suff. צָמַד, plur. צָמַדִּים, const. צָמַדִּי) m. 1) a pair (of oxen, asses), orig. joining, e. g. צָמַד בָּקָר a pair of oxen, צָמַד חֲמוֹרִים a pair of asses, רֹכְבֵי צָמַדִּים horsemen riding in pairs; 2) a yoke, an acre, i. e. a piece of ground, to the ploughing of which a pair of oxen are required, *jugum*.

צָמָה fem. a veil, from צָמַח to veil round, as Abulwalid renders it מִסְחָה; according to others, hair-plaids, hair-tails.

צָמוּג (pl. קִים-) dried grapes baked to cakes, from צָמַק.

צָמַח (fut. יִצְמַח) to sprout forth, to grow; the root syllable is צָמַח: it is applied to the growing of plants, trees, and the hair, fig. of the springing forth of new events.

Pi. to grow strongly and prominently (of the hair). Hiph. to cause to sprout forth (with double accus.), fig. to cause to appear or spring forth.

צָמַח (with suff. צָמַחִי) m. the sprouting, growing; צָמַחִי sprouting leaves, but generally conc., sprout, or a branch, fruit, product (of the earth, field), and synon. with צָמַח or מִנְחָה הַאֲרָץ; מִנְחָה הַאֲרָץ that which God causes to grow, product; sprout of righteousness, applied to the progeny of David, a future king from the house of David.

צָמַח (pl. צָמַחִים) m. 1) bracelet tied round the arm; 2) cover of a vessel, which is fastened to the vessel.

צָמַח (after the form צָמַחִי) m. snare net, from צָמַח to entwine, to bind; hence צָמַחִי צָמַחִי the snare (Author. Vers. robber) shall lay hold of him; synon. צָמַח. צָמַח, מִלְכָּדָת, רֶשֶׁת in the same passage; transf. to the one who lays the snare, robber, e. g. צָמַח וְרֶשֶׁת הֵלֵם and the robber lies in wait for (Auth. Vers. swallows up) their substance.

צָמַח f. orig. destruction, but only צָמַחִי, adverbially, equiv. to צָמַח, i. e. entirely, altogether, for ever.

צָמַח (not used) 1) equiv. to צָמַח (comp.

the radical in **צמח** to entwine, to bind, to tie fast (comp. the Aram. **צמח**; 2) to veil round, to wrap round, to cover, probably from signif. 1. See **צמח** and **צמח**.

צמח to shrink together, to dry up, by which something is lessened and becomes lean; hence **צמח** dry breasts; related to the root **צמח**.

צמח (not used) equiv. to **צמח** (related to **צמח** and Aram. **צמח**) to sprout forth, to break forth, to grow, especially of the wool, like **צמח** of the hair, and **צמח** of the foliage.

צמח (with suff. **צמח**) masc. wool; **צמח** wool-shearing.

צמח p. n. of a Phœnician people, whose city, Simyra, was on the western foot of the Lebanon, and the ruins of which are yet to be seen.

צמח p. n. of a city in the territory of Benjamin, from which **צמח**.

צמח (with suff. **צמח**) f. foliage (Author. Vers. highest branch) of the cedar, *coma arboris*, thus connected with **צמח**. Comp. **צמח**.

צמח to destroy (the life), to cut off, to exterminate; related to **צמח**, and probably also to **צמח**. Niph. to be destroyed; transf. to dry up, of a river. Pl. **צמח** like **קל**;

צמח with the doubling of the last radical signifies they have entirely destroyed me. Hiph. **צמח** to destroy, to uproot, to annihilate.

צמח belongs to **צמח**, see **צמח**.

צמח see **צמח**.

צמח (not used) equiv. to **צמח** to shelter, to protect, like **צמח**; hence:—**צמח** and **צמח** (with suff. **צמח**) m. herd, flock, so called from their being sheltered. Comp. **צמח**.

צמח (from **צמח**, pl. **צמח** and **צמח**) f. 1) thorn, prickly, especially in this sense the plur. **צמח**; 2) a shield which covers the whole body, from **צמח** in the signification of covering, **צמח** shield-bearer; 3) fish-hook, especially in this sense the plur. **צמח**, if it is not to be rendered a boat, a sculler, from **צמח** in the sense of to bend, to entwine; 4) cooling, cold, from **צמח** to be cold.

צמח see **צמח**.

צמח Ketib, see **צמח**.

צמח (pl. **צמח**) m. a canal, a water-spout, especially of a pipe; fig. a cloud (Auth. Vers. water-spout), Ps. 42:8. See **צמח**.

צמח (fut. **צמח**) 1) to decline, to remove downwards, to alight from something; 2) to penetrate into something, related to **צמח**, **קל**.

צָנִי (only plur. צָנִיִּים) masc. thorn, prickly, from צָנַץ to be pointed.

צָנִיָּה (const. צָנִיָּה; pl. צָנִיָּוֹת) masc.

head-dress, turban, either of the head-dress of women, of distinguished persons, or of priests.

Once in Ketib צָנִיָּה for Keri צָנִיָּה.

צָנִיָּה to be hard, in modern Heb. of bread, of the withered ears of corn; related is צָנִיָּה in צָנִיָּה.

צָנִי see צָנִיָּה.

צָנִי (not used) 1) equiv. to צָנִי to be sharp, pointed, from which צָנִיָּה; 2) equiv. to צָנִי to shelter, to protect, to cover, from which צָנִיָּה; 3) equiv. to צָנִי, צָנִי to entwine, to tie; hence צָנִיָּה boat (made of wicker-work) and צָנִיָּה basket (Author. Vers. pot); 4) equiv. to צָנִי to be shady, cool; hence צָנִי cold.

צָנִי to decline, to alight, a secondary form of צָנִי; next, to be humble, meek; צָנִי the humble one, the modest one. Hiph. to walk, i.e. to conduct oneself humbly.

צָנִי (fut. צָנִי, with suff. צָנִי) to wrap round (a turban); next, to conceal: related to צָנִי.

צָנִיָּה fem. wrapper, veil; hence, Isa. 22:18, "he will surely veil thee round" (Author. Vers. "violently turn and toss thee").

צָנִיָּה fem. basket, from צָנִי to en-

twine; according to some, vessel generally (Auth. Vers. pot), from צָנִי to protect.

צָנִי (not used) to enclose; related to צָנִי, but not to צָנִי.

צָנִי (not used) equivalent to צָנִי to hollow out, from the hollowing of pipes.

צָנִי (not used) to be hollow, from which:—

צָנִיָּה (pl. צָנִיָּה) f. canal, pipe, tube, through which the oil runs in the lamp; the same is *καὶθαρος*, *cantharus*. If the root is צָנִי, צָנִי is the additional syllable to form the termination, like צָנִי in צָנִיָּה from צָנִי, etc.

צָנִי (fut. צָנִי) to stride, to pace, hence, 1) to pace (on the plain ground), to stride along, with solemnity, e.g. in procession, to walk with a measured step, to proceed (through a country); of God, who majestically passes (marches) over the earth; 2) to step up, to ascend, e.g. צָנִי over the wall (Auth. Vers. to run over). Hiph. to cause some one to proceed, to lead; hence, Job 18:14, and thou leadest him (Auth. Vers. it shall bring him) to the king of terror.

צָנִי (with suff. צָנִי, pl. צָנִי) m. step, walk, צָנִי, צָנִי to enlarge the steps, to make the

steps firm, a figure of good success; in contrast to straitening the steps, a figure of failure. To number the steps of some one, is a figure of designing evil against him.

מַצְעָדָה (pl. מַצְעָדוֹת —) f. 1) the marching (proceeding) of God; 2) a kind of ornament worn by the women of the east on the legs, compare מַצְעָדָה.

מַצְעָדָה to incline, to bend, e.g. of the holding of a vessel down for emptying it, of the stretching down of a harlot, of the bending or bowing of one that is fettered, מַצְעָדָה the captive exile; of the throwing back of the head as a gesture of pride. Pi. to bend a vessel to empty it.

מַצְעָדָה Ketib for מַצְעָדָה, which see.

מַצְעָדָה (with suff. מַצְעָדָהָ) m. a veil, a covering or wrapper (round the head).

מַצְעָדָה (once for which מַצְעָדָה, plur. מַצְעָדָהִים) 1) adj. masc., מַצְעָדָהִי fem. small, little (in days, years); next, generally the younger one, transf. to inferior in value; 2) p.n. of a place (littleness).

מַצְעָדָה f. young, of age, abstract; from which מַצְעָדָהָ, joined to a noun by מִן and צֵד; and littleness, in reference to height.

מַצְעָדָה (fut. מַצְעָדָה) to wander (of the nomades), orig. to load the beasts, it being only a secondary form from מַצְעָדָה; fig. Is. 33:29, a tabernacle that shall not wander, i. e. not be taken down.

מַצְעָדָה p. n. of an ancient city in Lower Egypt, on the eastern border of the branch of the Nile, otherwise called Tanis, in Egyptian *Dachane*, i. e. the lower.

מַצְעָדָה (wandering) p. n. of a city of the Kenites, in the territory of Naphtali.

מַצְעָדָה (not used) to veil, to cover. The form appears to be transposed from מַצְעָדָה; from which מַצְעָדָה.

מַצְעָדָה (only pl. מַצְעָדָהִים) masc. a row, from מַצְעָדָה = צֵד; hence מַצְעָדָה מַצְעָדָהִים trellis-work (Auth. Ver. "image work").

מַצְעָדָה (an older form for מַצְעָדָה; fut. מַצְעָדָה) to cry aloud, to call out (for help), to call to some one (with מִן, לְ of the person); the object for which one cries stands in the accus. Pi. to cry repeatedly. Hiph. to call together, to assemble, like מַצְעָדָה. Niph. to be called together.

מַצְעָדָה f. cry; מַצְעָדָהִים the cry over them.

מַצְעָדָה fut. מַצְעָדָה equiv. to מַצְעָדָה to be little, inferior, in reference to ap-

II. צַפַּע (not used) equiv. to אָפַע, אָפַע to breathe, to blow, to puff; hence of the breathing or hissing of the serpent (comp. אָפַעָה); comp. also אָפַעָה.

צַפַּע m. adder, viper, from אָפַע to breathe, to hiss.

צַפַּעֲנִי (pl. צַפַּעֲנִים) masc. formed from אָפַע species of adder. The form is as in יִדְעֲנִי.

I. צַפֵּף (Kal, not used) to hiss, to chirp, to peep, or to bring forth any piping sounds, only in Pi. (in a reduplicate form), צַפַּפְצַפֵּף to peep.

II. צַפֵּף (not used) to set, to plant; analogous to which is the root in רָצַף, רָצַף.

צַפַּפָּה (from צַפֵּף II.) f. plant.

I. צַפֵּר (fut. יִצְפֹּר) to turn, in a circle, from which צַפִּירָה.

II. צַפֵּר (not used) to be hairy; in the radical it is related with פָּרַע; from which צַפִּיר.

III. צַפֵּר (not used) to point, to edge, to cut in (related to חָפַר); from which צַפִּירָן.

IV. צַפֵּר (not used) to chirp.

צַפֵּר (pl. צַפִּירִין, def. צַפִּירָא, const. צַפִּירִי) Aram. com. a bird.

צַפִּירָעִים m. (coll. f.) a frog, pl. צַפִּירָעִים.

The etymology is obscure.

צַפִּירָה p. n. f. (little bird).

צַפִּירָה (pl. with suff. צַפִּירָהֶיךָ) masc. 1) nail of the fingers, orig. the point;

2) point of a pencil; comp. אָנָּךְ. The root is צַפֵּף III.

צַפֵּת (not used) equiv. to צַבַּת to bind, to tie round; hence transf. to adorn, as in צַפֵּר; it is also connected with the signification of; to order, to arrange, to lay in rows.

צַפֵּת f. knop, orig. that which surrounds or adorns the head of a pillar.

צַפֵּת (watch tower) p. n. of a Canaanite city.

צַפֵּתָה (the same as צַפֵּת) p. n. of a valley in the territory of Judah.

צַפִּי see צַפִּי.

צַקֵּל (not used) according to some, to bind together, like עָקַל; according to others, to hollow out, to deepen out; from קָלַל.

צַקֵּלָנוּ (only with suff. צַקֵּלָנוּ) masc. sack, pocket, from עָקַל.

צַקֵּלָנָה (or צַר, in pause לָנָה) p. n. of a Philistine city.

צַר (with a tonic accent, or the article, צָר; with suff. צָרִי, pl. צָרִים, 1) adj. m. צָרָה (pl. צָרוֹת), f. narrow, straitened, confined; 2) subst. abstract, strait, trouble, tribulation, and in this sense the masc. form צָר is often used; as לִי צָר I am in a strait, צָר in trouble, צָר וְצָרוֹת trouble and anguish; sometimes the f. form צָרָה, lengthened with הָ mobile,

עַתָּה, עֲמֹת, יוֹם צָרָה e.g. בְּצָרָתָהּ in time, day of trouble; לִי צָרָה in my trouble; צָרַת נָפֶשׁ anguish of the soul, as apposition to צֹקֶה, צֹקֶה, תּוֹכָחָה, מְצֹקָה, חֲשֵׁקָה; 3) conc. צָר m. enemy, adversary, oppressor, persecutor; hence, apposition to אֹיֵב; צָרָה f. adversary, rival (applied to a wife whose husband has more than one wife); 4) צָר in the sense of צָרַד a rock, a stone. See צָרַד and צָרַד.

צָר (strait, confinement) p.n. of a city in Naphtali.

צָר masc. 1) a rock, a stone, a flint, equiv. to צָרַד which see; 2) sharp edge, probably, a knife, from צָרַד; 3) equiv. to צָרַד Tyrus. See צָרַד.

צָרַב (Kal, not used) equiv. to צָרַב, קָרַב to glow, to burn. The Niph. נִצְרַב to be burnt, to glow (of the face).

צָרַב adj. m. but only occurs in the fem. צָרַבָּת burping, glowing, of the glowing fire.

צָרַבָּת f. burning, burning wound, or inflamed spot on the skin.

צָרַד (not used) to be cool, fresh, from which:—

צָרַדָּה (cooling) p.n. of a city not far from Scythopolis; see also צָרַדָּה and צָרַדָּה which stand for it.

צָרַד (not used) equiv. to צָרַד to cut

in something (to wound) burn; 2) to cut in a tree or shrub for the balm to ooze out.

צָרַד as a fem. from צָר, and thus from the root צָרַד, see צָר and צָרַד.

צָרַדָּה p.n. f. (the wounded one): her children were called צָרַדָּה. It is possible that צָר is only a secondary form of צָרַדָּה.

צָרַדָּה p.n. f. (the wounded one).

צָרַד see צָרַד.

צָרַד 1) to cry, to cry aloud, related to צָרַד, צָרַד; 2) to shine, to glitter, but only in the derivative צָרַדָּה. Hiph. of signif. 1, to let the voice resound afar off, used of the shouting of war.

צָרַד a Tyrian, gent. from צָר Tyrus. Another צָרַד is the form in pause from צָרַד, which see.

צָרַד (with *va* copulative צָרַד, pause צָרַד) masc. balsam, a gum which drops from the balsam tree, and belongs to צָרַדָּה הָאֲרָץ best fruits of the land (Palestine).

צָרַד gent. for צָרַד, see צָרַד 3.

צָרַדָּה equiv. to צָרַדָּה.

צָרַדָּה (pl. צָרַדָּה) m. tower, watch tower, from צָרַד to be visible at a distance.

צָרַד (not used) orig. to desire something; hence, to need, want. The verb is frequently used in the Aram.

צָרַח (with suff. צָרַחְךָ) masc. want, need.

צָרַח to wound, to hurt, to strike; hence, צָרַח the wounded one, transf. to the leprous one (comp. נָנַע and נָנַע). Pu. to become leprous. Only particip. מְצָרַח (pl. מְצָרַחִים) fem. מְצָרַחַת he or she that suffers from leprosy.

צָרַח f. hornet, wasp, from צָרַח to sting; according to Saadia, Abulwalid, and Aben Ezra, plague, calamity, disease.

צָרַח (for צָרַחַת, place of wasps) p. n. of a city in Judah, from which the gent. צָרַחִי and צָרַחִי.

צָרַח (with suff. צָרַחְךָ) f. leprosy, of man, houses (a sort of corrosion), and garments (a kind of mould), the form is after מְדַרְרַת, kamets being only substituted for the dagesh.

צָרַח (fut. יִצְרַח) to smelt (metals) by burning; hence, צָרַח a worker in gold and silver, transf. to cleanse, to purify (from the dross), figur. to try, to cleanse. In a moral sense, צָרַח pure, tried. Niph. to be tried, purified (in a moral sense). Pi. to melt, cleanse (metals).

צָרַח p. n. m. (worker in gold).

צָרַח (smelting-place, with מְצָרַח motion, מְצָרַח־מְצָרַח) p. n. of a Phœnician city between Tyrus and

Sidon, Sarepta, now Saffend. According to tradition it is France.

צָרַח (3 pret. צָרַח and צָרַח, 3 f. צָרַחַת, 3 pl. צָרַחִים, with suff. צָרַחְךָ; the same in the particip., sometimes the contracted form; fut. intrans. יִצְרַח, trans. יִצְרַח 1) to bind up, e.g. in a garment, or water in a cloud, the sin, the testimony (i.e. it is hidden); to be shut, of women, i.e. not to marry; the root is found again in צָרַח, צָרַח, צָרַח 2) to oppress, to persecute; hence particip. צָרַח adversary, persecutor, and particip. f. צָרַחַת. It is also used impersonally and intrans. with לְ; as, I am in trouble, in a strait, in anguish; with עַל, to be anxious for something; fig. of the mutual jealousy and rivalry of two wives (of one husband): fut. יִצְרַח; 3) (not used) to be hard, hence צָרַח a rock, equiv. to צָרַח. Pu. to be bound together, particip. מְצָרַח. Hiph. הִצְרַח (fut. יִצְרַח, pl. יִצְרַחוּ) to press (the enemy), to besiege, to hurt, to offend; מְצָרַח a woman having throes, i.e. in labour; for signif. 2, comp. צָרַח. צָרַח (also צָרַח, pl. צָרַחוֹת) masc. 1) bundle, bag, or sack (with gold), and generally something bound up, e.g. a bundle of myrrh;

צֹרֵר a bag with holes, צֹרֵר נָקִיב

אֶבֶן a bundle of precious stones,

figur. צֹרֵר הַחַיִּים bundle of life;

2) little stone, equiv. to צֹרֵר; hence, a grain.

צֹרֶה p. n. for צֹרֶה heap.

צָרִית p. n. m. (brightness), for צָרִית.

צָרִית הַשָּׁמֶר (brightness of the morning), p. n. of a city in the territory of Reuben.

צִרְתָּן (probably formed from צִרְתָּן, for which it stands) p. n. of a city in the tribe of Manasseh.

צִתָּה see צִתָּה.

ק

ק called Koph (קוֹף, pl. קוֹפִין) signifies the hole of an axe where the handle is put in; the figure arises from the name; as a numeral it signifies 100. It interchanges, 1) with the gutturals, including ע; 2) with ת, as קָשָׁה and קָשָׁה; קָח and קָח and others.

קָח (with suff. קָח) m. that which is spewed out, from קָח.

קָח (const. קָח) f. an aquatic and land bird; according to some, a pelican, so called on account of its spitting out the shells which it swallows; thus from קָח, in the Talmud קָח.

קָח m. name of a vessel; hence, a

measure for solids, from קָח to hollow out, to deepen out; comp. בֹּר.

I. קָח (inf. קָח, imper. קָח, fut. יָקַח to blaspheme, to curse (God or man); related is קָח and the root in קָח, קָח, קָח.

II. קָח (not used) 1) equiv. to קָח, עָקַע, קָח to be arched, hilly; 2) to hollow out, to arch, or to make something dome-like, from which קָח and קָח. The words קָח and קָח are from קָח.

קָח (for קָח that which is hollow) f. the maw of cattle, so called from its hollowness, from קָח.

קָח (with suff. קָח) f. the privy part of a woman; thus also from קָח or קָח, and hence equiv. to קָח.

קָח f. arched tent, from קָח to arch. קָח (plur. קָח) m. heap, mass of idols.

קָח f. 1) the burial, the burying; 2) a grave, equiv. to קָח.

I. קָח (Kal, not used) to receive; especially Pi. קָח to accept something offered; fig. of the receiving of instruction. The origin. signification is to seize, to lay hold of.

II. קָח (Kal, not used) to be in front or opposite something; hence Hiph. קָח to stand opposite something.

קָבַל (Aram.) the same, like קָבַל I.; hence Pa. קָבַל to receive, to accept.

קָבַל and קָבַל (Aram.) m. that which is in front or opposite one (synon. with פָּנִים), but only used as a prep., before, opposite, or like מִפְּנֵי because of; קָבַל-קָבַלְדִּי just because of; the same קָבַל-דָּנָה because of; קָבַלְדִּי before thee.

קָבַל (const. and before makkaph קָבַל, with suff. קָבַלְדִּי) masc. the same, but only as a prep., before, opposite; קָבַל מְחִי pushing against, signifying the breaker down of the wall (Auth. Vers. "engines of war").

I. קָבַע (not used) to be round, arched; related to קָבַע and קָבַע.

II. קָבַע (fut. יִקְבַּע) orig. to spin, to entwine (comp. עָקַב, עָקַב); hence after the usual mode of transferring, to deceive, to cheat, to overreach, to trick; קָבַע deceiver.

קָבַע f. cup.; קַבּ cup or chalice for drinking, to distinguish it from the chalice of a flower; according to others, settling of the dregs, from קָבַע in the sense of (especially in modern Heb.) fixing, settling in a place.

קָבַץ (fut. יִקְבֹּץ) orig. to hold together (related to קָמַץ and קָמַץ); hence, to gather (corn, booty) at (אָל) a

place, על-יֵד in the possession or for the possession (with לְ of the person) for those for whom the gathering takes place, or also to assemble (men), to (אָל, עַל) some one's. Niph. to be gathered, of inanimate objects, to assemble at (אָל, עַל) some one. Pi. to gather the lambs and carry them in one's bosom, i.e. to protect them, or gathering generally (sheaves, water in fish-ponds, wages of a harlot, beasts, people, etc.); to gather in the beauty, i.e. to withdraw it, to cease to shine; but it is especially used of the gathering in of the dispersed of Israel. Pu. pass. Hith. to assemble at (אָל) some one's.

קָבָצָא (place of Divine assembly) p.n. of a city in Judah. See יִקְבָּצָא.

קָבָצָה f. a collection, heap (of gold and silver).

קָבָצִים (double-heap) p.n. of a city in Ephraim.

קָבַר (fut. יִקְבֹּר) origin. equ(v. to חָבַר, חָבַר to dig; generally, to dig a pit, bury (a corpse); according to others, the original signification is like in קָבַר. Niph. to be buried. Pi. to bury several or often. Pu. pass.

קָבַר (with suff. קָבָרִי, plur. קָבָרִים)

const. קברות and קברי, const. (קברות) m. a grave; the pl. stands sometimes for a place containing a number of graves, i. e. a burial-ground.

קברות התאונה (graves of lust) p. n. of a place in the Arabian desert.

קָרַד (not used) to split, to divide, to cut; related to קָרַד, קָרַד, from which קָרַד and קָרַד; the קָרַד, however, which is used, is only a denom.; according to another explanation of קָרַד, equivalent to קָרַד to be pointed, from which קָרַד, the crown of the head being the top point of the human body.

קָרַד f. in signification and etymology, equiv. to קָרַד cassia, so called on account of the sticks being divided up the middle.

קָרַד (not used) to possess; hence קָרַד p. n., which see.

קָרַד (but only pl. קָרַד, after the form קָרַד, נָקָרַד to designate a certain age) m. former time, time of old, time of yore; hence קָרַד (הָרַד קָרַד) = קָרַד = קָרַד ancient brook.

קָרַד (or קָרַד, const. קָרַד, plur. קָרַד) adj. m. clean (physically or morally); next, holy, i. e. free from sin, or consecrated (of the priest, of the Jewish nation); also,

of holy places and days. The Lord especially is called קָרַד or קָרַד, and in the plur. קָרַד; the last term, however, is also used of angels, the pious, and the Israelites generally.

קָרַד 1) to glow, to burn, e. g. fig. of the burning of the fire in wrath, i. e. of the kindling of wrath; 2) to kindle.

קָרַד f. burning ague, from קָרַד. Comp. קָרַד.

קָרַד (with ה of motion קָרַד) m. that which is in front; hence, east; קָרַד east side, קָרַד east wind, but in both instances also קָרַד alone, and in the last sense fig. for קָרַד vanity: קָרַד signifies either forward or toward the east.

קָרַד (pl. קָרַד) Aram. adj. masc. holy, but as a subst. the holy one, like קָרַד, and also used like it of angels and the Israelites.

קָדַם (Ka, not used) to be before, in front; hence Pi. to precede, in reference to time, place, and action, and it is therefore joined with other verbs; קָדַם to anticipate by something, i. e. to meet one with presents. Hiph. קָדַם to precede, to anticipate, to act obligingly by anticipation of some one's wishes.

קדם (with ה of motion קדמה, comp. קדמי from קדש, pl. const. קדמי) m. front side, that which is before or in front; hence 1) eastern part (in contrast to אחרון), eastern territory; מן קדם from the east, in reference to the east; בְּנֵי קָדְמִי sons of the east, inhabiting the desert of Arabia; הַר הַקְּדָמִים the Arabian mountains; הַרְבֵּי קָדְמִים the Mesopotamian mountains, and these countries were called אֶרֶץ קָדְמִים; אֶרֶץ בְּנֵי קָדְמִים from the east of; 2) in reference to time, time of yore, eternity; מִקְדָּם from ever; מְלָכֵי קָדְמִים kings of ancient times, next as an adv., formerly=לְפָנִים, and as a prep., before, and in this sense also pl. const. קְדָמִי; 3) practices of the east, witchcraft, only Isaiah 2:6, מִקְדָּם, for which some read מִקְסָם; קָדָמָה eastward.

קדם belongs to קדמה. See קדם. קדם (or קדם, with suff. pl. קדמי, Aram. קדמיהון, קדמוהי, קדמיה) m. the same, but usually as a preposition, before, either of locality or time; מִן קֶדְמָם from before, from opposite. קדמה (const. מִתָּה, with suff. מִתָּה, pl. suff. קדמותיכם) fem. (formed from קדם) orig. beginning, former existence; but also as a prep.

before, previous, ere, especially the state of const.

קדמה (Aram.) fem. the same, the former time, but only used as a prep. מִקְדָּמִתְּדָנָא or מִקְדָּדְ previous, prior.

קדמה p. n. m. (the East).

קדמה (only const. קדמת) fem. the East, but only as a prep. east of. קדמון adj. m., מונה— fem. easterly, from קדם.

קדמות (ancient place) p. n. of a city in the tribe of Reuben, and also the name of the neighbouring desert.

קדמי (def. קדמא, pl. קדמאין, but also contracted קדמיא) Aram. adj. m., קדמיתא (def. קדמיתא or קדמיתא, def. pl. קדמיתא) f. the first, in reference to succession.

קדמיאל p. n. masc. (ancient time of God).

קדמני (pl. קדמנים) adj. m., קדמנית (pl. קדמניות) f. 1) the further one, the front one, in reference to locality; hence, easterly; הַקְּדָמִנִי the East i. e. the Dead Sea; 2) ancient, old, ימים קדמנים the ancient days, מִשָּׁל הַקְּדָמִנִי the ancient proverb or the proverb of the ancients, קדמניות ancient, past; 3) (ancient) p. n. of a nation. קדקד (with suff. קדקדו) m. crown of the head, קדקדו crown of the

hair, orig. division, parting, from קדר.

קדר to be dark, to be black, e.g. of the darkening of the sun and moon, figur. to mourn, or to go in mourning, black garments; to look dark, gloomy, blackish (of waters). Hiph. to darken, figur. to cause to mourn. Hith. to be darkened (of the heavens).

קדר (the black one) p. n. m. of the ancestor of an Arabian tribe of nomades; hence קדר בגי later for the Arabs generally.

קדרון (the dark brook) p. n. of a brook and valley between Jerusalem and the Mount of Olives; the brook discharges itself in the Dead Sea.

קדרות f. blackness, darkness, of the heaven.

קדרנית adv. mourning, in mourning, comp. adv. אדרנית.

קדש (once in pause קדש, fut. יקדש) to be clean (physically and morally); related to קדש, thus orig. to shine; hence, to consecrate oneself to some one, accus., to be holy; also of inanimate objects to be consecrated. Niph. to be considered, treated, as holy, to prove oneself holy towards (ב) something, to be sanctified. Pi. קדש to sanctify, to consecrate (an altar, a building,

for the office of priest, for sacrifice, for battle), or to treat or declare as holy, to institute something holy (fast); next, generally, to prepare something, to arm, to select as sacred. Pu. pass. מקדש the hallowed, consecrated, prepared one. Hiph. to hallow, to sanctify, to consecrate to God. Hith. to sanctify oneself, i. e. to cleanse oneself (syn. with וקדש), or to prove oneself holy; to be kept holy or to be sanctified, of a festival.

קדש (pl. קדשים) adj. m. קדשה (pl. קדשות—) fem. 1) a male or female devotee to the worship of Astarte, where boys and girls sacrificed their chastity (Auth. Ver. "whore, sodomite"). The Aram. form was transferred to the Israelites, with the idolatry of the Arameans; hence, its being used only in this sense; 2) p. n. of a place in the desert: complete ברהל.

קדש (with ה of motion קדשה) 1) p. n. of a city in Judah; 2) a city in the tribe of Naphtali; 3) a city in the tribe of Issachar, for which once קשיון.

קדש (with suff. קדשי, plur. קדשים, const. קדשי m. 1) holiness, cleanliness; hence, in the genitive following a noun as an adj., e. g.

אֶבֶן קֹדֶשׁ holy name, אֶבֶן קֹדֶשׁ holy stone; 2) sanctuary, or consecrated gift. The pl. is used of the holy vessels, or consecrated offerings; יְהוָה קֹדֶשׁ the holy of holies, i.e. the Most Holy.

קֹדֶשׁ see קֹדֶשׁ.

קָהָה (fut. יִקְהָה) equiv. to פָּהָה to become dark, weak, but only used of the teeth; קָהָה to be blunt, of iron; see פָּהָה.

קָהַל (Kal not used) equiv. to קָוַל, belonging to קָוַל to call together; hence Niph. to assemble, or to be assembled. Hiph. to convene, to cause to assemble.

קָהָל (const. קָהָל, with suff. מִקְהָלִים) m. an assembly called together; next, congregation generally, mass of people, like in יִשְׂרָאֵל קָהָל, but also a mass of nations (or an army).

קָהָל (assembly) p. n. of an encampment of the Israelites in the desert.

קָהָל fem. assemblage, congregation.

קָהָל p. n. m. Being also an appell. it stands sometimes with the article, and having a fem. form, it is once construed with the fem. The signification is, the gatherer, preacher, etc.

קָהַת (not used) to assemble; hence

קָהַת and תִּקְהָת, if יָקָה is not the original.

קָהַת p. n. m. (assemblage), patron. קָהָתִי.

קו (const. קו, with suff. מִקְוֶה) m. 1) cord, string, from קָוַה to wind, to bind, to twist; but generally, (a) a cord for measuring, a line; to draw the measuring line over something is a biblical figure for devoting to destruction; (b) string of an instrument; hence, sound; (c) law, command: thus, line in a figur. sense; 2) strength, power, from קָוַה, which see, only Is. 18:2, and only according to some interpreters.

קָוַה (3 fem., probably מִקְוָה *mirrag*, imp. קָוַה for קָוַה) to spit out, to spew; figur. to spew out a people, i.e. not suffer them. Hiph. (fut. apoc. יִקְוַה) to vomit (something eaten or drunk); figur. to cast off.

קָוַה (not used) to be hollow; related is קָבַב and קָבַב; from which קָבַה and קָבַה.

קָוַה (const. קָוַה) m. a helmet, orig. that which is arched, from קָוַה to bind, or intrans. to join; hence קָוַה and תִּקְוָה I., and from which, as in חֹזֶק, to be firm, strong, vigorous. The verb is used to sig-

nify, to wait, to long, to hope, thus orig. like **יחל** and **חול** to adhere firmly to something, to trust in something firmly. Niph. to be joined, gathered (of water, nations). Pi. to wait, to hope for, (accus. **ל**, **לָּ**) something; to hope, trust (in God); transf. to await, to lie in wait for some one.

קָנָה (not **קָנָה**, only in Ketib, const. **קָנָה** after the usual manner) m. cord, string. It is the original form from which **קָן** arose.

קוּחַ see **פְּקֻחָהּ**.

קִיַּם (pret. **קָם**, fut. **יָקִים** and probably **יָקִים**) 1) equiv. to **קָיַץ** to be disgusted, to be wearied, grieved, with something; hence const. with **בְּ**, like **קָוִץ**; but also with the accus. in **קִיַּם בְּסֵלָה** to give up the hopes, if it does not belong to **בְּמַעַם**; **קָם** but a little he would have been wearied with thee (Author. Vers. "but as if that were a very little thing, thou wast corrupted." Niph. to be weary of **בְּפָנָי** or with **בְּ**) something. The form **נָקְטָה**, **נָקְטָה** are as if from Hith. **הִתְקַטַּם** to be weary, disgusted with **(בְּ)** something.

קִיַּם (Aram.) equiv. to **קָיַץ** II., to cut off; from which **קִיַּם**.

קָלָה (not used) to call, to cry, also to say, to speak. Comp. **קָחַל**.

קוֹל (pl. **קוֹלוֹת**) m. a voice (of man), a sound, noise, of inanimate things. In the first instance **קוֹל בְּרִי** loud weeping; **קוֹל עֲנֹת** (or **קוֹל** alone) singing; **קוֹל שִׁמְחָה**, **רִנָּה** shouting (of triumph), or as a voice of one that speaks; if with a loud voice, it is expressed by **קוֹל רָם**, **קוֹל יָדוּל**; **קוֹל אֶחָד** in one voice, unanimous, or the noise of a multitude: used of beast, **קוֹל** signifies the braying, neighing, bellowing, etc., according to the context. Used of inanimate objects, it signifies the sound produced by an instrument, or the sounds on certain occasions; hence, rustling, gushing, rattling, rushing, etc. In poetic language, thunder; **קוֹל נִשָּׂא**, **הָרִים קוֹל** to lift the voice; **קוֹל נָתַן** to break into a cry, either weeping, or to calling together; **שָׁמַע קוֹל פִּי** to give ear to, to hearken to someone; **הִשְׁמָע קוֹל פִּי**, **הִשְׁמָע קוֹל בְּ**, **לְקוֹל פִּי**, **שָׁמַע קוֹל פִּי**, **הִשְׁמָע קוֹל בְּ**, **לְקוֹל פִּי** to make something known.

קוֹלֵיהָ p. n. m. (the voice of God).

קָם pret. **קָם**, once **קָם**, fut. **יָקִים**, **יָקִים**, imp. **קָם**, particip. **קָם**, but once, 2 Kings 16:7, (**קָם**) 1) to stand, to exist, to be (compare **יָקִים**); next, to maintain oneself, to remain, to

endure, on a certain place; in connection with על, to insist upon something, to persevere, or to be confirmed; to be fulfilled, established, of a prediction, a plan, a vow; with ל, to assist some one; with לפני, to exist before some one; with עיני, to stand still, immovable, as a description of blindness; 2) to rise from מעל, מן a place, before (מפני) some one, to meet (לקראת) some one; in connection with other verbs, it signifies, rising to do something, beginning; with על, ל, ב, אל, to rise against some one in a hostile sense; קום is used in many other significations, which, however, may be reduced to the two above. Pi. קים (fut. יקים, in the later Scriptures) 1) to confirm, with על; to impose a duty upon some one or upon one's-self; קים שבועה to fulfil an oath; קים דבר to fulfil a thing; 2) to preserve life, from קום. Po. קום 1) to build up, to re-establish (ruins); 2) to place oneself in various localities, e.g. לא יב יקום he will rise as an enemy in various places. Hiph. יקים (fut. יקים, apoc. יקם) 1) to raise (the fallen one), to incite, to arouse, rebellion; to provoke, arouse, the enemy,

against על some one, to bring misfortune over על some one; 2) to cause to arise, to raise (judges, prophets, kings, a new generation) to cause to spring forth (a plant), to call forth a progeny, to establish a name ל יקים; 3) to erect (a pillar, a tent, an altar, a monument), to erect anew (something fallen); fig. to restore, re-establish (a people, a covenant), to revive (the dead); 4) to appoint (a king), to confirm. Hoph. pass. to be established, erected, appointed. Hith. התיקום to raise oneself against (ל) some one, מתקומם an adversary, an opponent.

קום (particip. קום, pl. קומין, Keri קומין, fut. יקים) Aram. the same, to stand, to arise, to endure. Pa. קים (inf. קימה) to establish (a decree). Af. יקים, יקים (pl. יקומין, particip. יקומין, fut. יקים and יקים) to erect (a column, a pillar), to nominate (a prince), to appoint over (על) something. Hoph. קום (after the Heb. התיקם 3 fem.) to be placed, to stand.

קום f. height, stature, orig. erect position, e.g. נבד, שפלת ק' also man generally, e.g. כל קום every stature, i.e. every man; קום the height of cedars.

קִמְּמִית adv. erectly, with upright
body, with great safety.

I. קָן (Kal, not used) to sound; next, to wail (comp. הִנָּהֵן, הִנָּהֵן), from which Pi. קָנַן to attune a song of lament, to lament over (אָל, עַל) something. The root is related to that in קָנַע.

II. 𐤓𐤕 (not used) to cut in, to sharpen the point; not related to the preceding root.

קִי belongs to קִי, which see.

I. קָנַע a softened form from קָנָה, i.e. *ar* (קָר) is softened into *ā* (קָע). Similarly בָּנַע and בָּצַר, מָעַט and מָצַר, קָצַע and קָצַר, קָרַע and קָרַר, קָרַקַע and קָרַקַר, origin. to engrave, to dig through, figur. as in יִזְכֵּר to spring (of the camel); possibly, however, it is equiv. to קָנַי II.

II. קָץ (Kal, not used) equiv. to קָץ I. to be wearied, disgusted (the interchanging of קָ and קָ is frequent). Niph. נִקָּץ (secondary form for נִקָּץ 3 pret. f. נִקָּץ) to be wearied of (מֵעַל, מֵעַם) something, to be indignant. Another signif. of the root קָץ, see under קָץ, for which הוֹקִיעַ.

נִיץ m. prince, ruler, occurs in connection with נִיץ and נִיץ, orig. a trained camel, comp. נִיץ and others.

הִקֵּץ (not used) equiv. to הִקְצֵץ to en-
circle; transf. to be moveable,
dexterous, from הִקְצִיץ and הִקֵּץ.
See also הִקְצֵץ.

קוף (pl. קופים) m. an ape, orig. the dexterous one, from קוף.

I. **יָפַח** (fut. **יִפְּחֶה**, **יִפְּחֵה**, apoc. **יִפְּחֵה**) 1) to be wearied, disgusted (with **אֵל**) some one, to be in fear (**יִפְּחֵהוּ**) of some one. For this root **יָפַח**, comp. **יָפַח** and **יָפַח** II. and the root in **יָפַח**. Hiph. **יִפְּחֶה** Isa. 7:6, to affright, which, however, according to some, belongs to **יָפַח** II.; 2) Kal, not used, to be moveable, stirring, = **יָפַח**. Hiph. **יִפְּחֶה** to awake, to arouse, from a sleeping or a torpid state.

II. קָצַץ (Kal, not used) equiv. to קָצַץ to cut in. Hiph. קָצַץ, Isa. 7:6, to hurt, to torment, to cut off (fruit); hence like קָצַץ of the reaping of fruit, harvesting.

יָבִי in the signification of, to abide
the summer. See under יָבִי.

קוץ (pl. קוצים, const. קוצי) m. thorn,
from קוץ to sting, to prickle ;
also coll. thorny plants.

קֹוצָה (pl. קֹוצִיּוֹת) lock of hair, a curl
(synon. with רֵלָה, רֵלָל).

I. קָדַח (1 pret. קָדַחְתִּי) to dig (for water). Comp. the root כָּחַץ, and that in קָדַחְתִּי, קָדַחְתָּ. Pi. (reduplicated) קָדַחְתִּי to dig under, to un-

dermine; transf. to destroy (a wall): probably קָרַךְ is only a denom. from קִיר, or from קָרַר, equiv. to עָרַר.

II. קָרַר to flow, comp. בָּרַר, orig. to roll along. Hiph. to cause to flow, to spring forth; figur. to beget (wickedness).

III. קָרַר (not used) to bind, to tie; hence, to weave, from which:—קָרַר (only pl. קָרָרִים) m. thread, wove, of the web of the spider.

קָרַר see קָרַר.

קָרַר (or also קָרַר, pl. קָרָרִים, after the form קָרַח) fem. beam, so called from its connecting the building, thus from קָרַר III., not from קָרַר; figur. a house, from which only denom. Pi. קָרַר to lay the beams; fig. to arch, to build (עֲלִיּוֹת). Hiph. קָרַר to build up (עָרַם).

קָרַשׁ (not used) to be bent, crooked; the same is the root in עָרַשׁ; the fut. יִקְשֵׁשׁ belongs to קָרַשׁ=קָשַׁשׁ, or it is a pret. from יִקְשֵׁשׁ, to seize. קָרַשׁ p. n. m. bow of the Lord, i. e. rainbow. Comp. קָרַח; as a p. n. probably thunder.

קָטַב (not used) equiv. to קָטַב to cut; hence, to destroy. Comp. הָצַב.

קָטַב m. 1) destruction; שֹׁעֵר קָטַב a destroying storm; 2) pestilence, joined with מְרִירָה, bitter pestilence (Auth. Ver. "destruction").

קָטַב (with suff. קָטַבְךָ) m. pestilence, destruction.

קָטַח f. frankincense, from קָטַח I. קָטַח p. n. f. the girded one, from קָטַח II.

קָטַח (Kal, not used) equiv. to קָטַח to be wearied, disgusted; hence, Niph. נִקְטַח (3 fem. נִקְטָה for נִקְטָה) 3 pl. נִקְטָה, 2 pl. נִקְטַתֶּם, to be wearied with (בְּפָנֶי, בְּ) something or some one. The form קָטַח belongs to קָטַח, and not to קָטַח.

קָטַל (only poetically, fut. יִקְטֹל) to kill, to slay.

קָטַל (particip. קָטֹל, pass. קָטֹל) Aram. the same. Pa. קָטַל to kill, several or many. Ithp. pass.

קָטַל m. slaughter, murder.

קָטַן (1 pret. קָטַנְתִּי, fut. יִקְטֹן) to be little, small (in contrast to גָּדַל to be great) from קָטַן to shorten, to cut off; fig. to be considered little, insignificant, unworthy. Hiph. to make small (a measure).

קָטַן (pl. קָטָנִים) 1) adj. m. קָטָנָה (pl. קָטָנוֹת) f. little, in reference to the size of a person, in contrast to גָּדוֹל, and like it used also of inanimate objects, e. g. קָטָנָה a little city, fig. insignificant; of persons, young, tender. Rarely as an abst. littleness, as קָטָנוֹת a vessel of littleness, i. e. a small vessel; יוֹם קָטָנוֹת a day of small

things, i. e. little beginnings; 2) p. n. little one.

קָמֵן (const. קָמֵן) adj. m. the same.

קָמֵן (with suff. קָמֵנִי) m. orig. little-ness; hence, little finger: others read קָמֵנִי, as if from קָמֵן.

קָמַף (fut. קָמַף) equiv. to קָמַף to tear off, to pluck off; hence, of the plucking off (of ears of corn, mallows, etc.). Niph. to be plucked off.

I. קָמַר (Kal, not used) equiv. to עָתַר to diffuse fragrance (comp. יָמַר and the Aram. קָמַר). Pi. קָמַר to burn frankincense, in honour of a deity, especially of idols; particip. f. מְקַמֶּרֶת altar for frankincense. Pu. מְקַמֶּרֶת perfumed with myrrh. Hiph. הִקְמִיר to burn (with accus. of the object), orig. to cause to be consumed in smoke, e. g. an offering connected with burning, as עֹלָה, חֶלֶב, and with the accus. of the place where the offering is burnt; but the deity to whom the offering is made, stands in the dative or with לְקָמִי. Hoph. pass. מִקְמָר that which is burnt or consumed in smoke.

II. קָמַר equiv. to קָשַׁר to bind (so קָמַר Aram.); hence, in architecture, to arch; הַצִּירוֹת קָמָרוֹת arched courts, Auth. Vers. joined; according to the tradition קָמַר in

this passage (Ezek. 26. 23) is rendered in the sense of קָצַר.

קָמַר (def. קָמַרָא, pl. קָמַרִין, Aram. m. 1) knot, origin. that which is intricate; hence figur. of mystery, riddle; 2) joint, connecting the limbs.

קָמַר (after the form שָׁלַם) m. burning, consuming in smoke.

קָמַרֵן (probably, the little one) from קָמַר=קָצַר p. n. of a city in Zebulun, for which once קָמַת, i. e. קָמַתֵּן stands.

קָמַרַת (with suff. קָמַרְתִּי) f. 1) frankincense, e. g. of spices (סָמִים); מִזְבֵּחַ הַקָּמַר altar of frankincense; 2) that which is burnt (of sacrifices), as אֵילִים קָמַר.

קָמַת (the little one, for קָמַתֵּן) p. n. of a city in Zebulun, for which also קָמַרֵן stands, which signifies the same.

קָמַא (with suff. קָמַאוּ) masc. spitting, spittle, from קָמַא.

קָמַה belongs to קָמִי, see קָמִי.

קָמַט (def. in the Targ. קָמַטֵּא) Aram. m. equiv. to קָמַץ Heb. summer.

קָמַט (for קָמַד) masc. smoke (of an oven), נֶאֱדָר בְּקִיטוֹר a bottle in the smoke, i. e. shrinking together; transf. to the mist or fog resembling smoke.

קָמִם (after the form קָמַם, with suff. קָמִינִי) m. the hostile rising against

one; hence, enmity; transf. to enemy, adversary.

קִים (def. קִימָא) Aram. command, edict, from קִים (synon. with בְּרִיחַ, רִחַק).

קִים (Aram.) adj. m., קִימָא fem. firm, constant, lasting.

קִימָה f. the rising, infinitive noun.

קִימָהּ see קִימָהּ.

קִי see קִין.

קִין (with suff. קִינִי) m. 1) a lance, spear, orig. that which is pointed, from קִין; 2) p. n. m. (smith; according to the Scripture, he that was gotten); 3) p. n. of a people; hence קִינִי a Kenite; 4) p. n. of a city in Judah, used with the article.

קִינָה (pl. קִינִים and קִינֹת) fem. 1) mourning-song, קִינָה על אֶל, to lift up the voice of lament over some one; 2) (smithy) p. n. of a city in Judah.

קִינִי (also קִינִי and קִינִי) gent. m. a people descending from a certain Cain, and living among the Amalekites.

קִינִי p. n. m. (smith), equiv. to קִין.

קִינִי (with suff. קִינִי) m. 1) orig. the cutting off (of fruit); next, reaping of fruit (comp. קִינִי); 2) קִינִי a hasty fruit before the summer; next, summer generally; 2) summer-fruit, especially figs.

Root קִין.

קִיצוֹן (for קִיצוֹן) adj. m., קִיצוֹן ל the outmost, the last.

קִיצוֹן m. according to Samuel Ibn Chofni, the wonder-tree, ricinus; according to others, a kind of gourd (קִרָא) in the shadow of which Jonah the prophet rested.

קִיצוֹן (for קִיצוֹן, a double form from the simple קִלּוֹן) m. shame, disgrace, equal to קִלּוֹן. The word arises from קִלָּה and not from קִלָּל.

קִיר (also קִיר, plur. קִירוֹת) masc. 1) wall; קִיר אֶבֶן stone of a wall; קִיר הָעִיר master-mason, city-wall, קִיר בְּקִיר one that pisseth against the wall, i. e. a dog; קִיר מוֹשֵׁב הָקִיר a seat on the wall; קִיר נֶרֶם a storm against the wall, i. e. that which destroys the wall; sometimes only a part, only a side of the wall; hence קִיר הַחוֹמָה figur. of the sides of the altar, of the walls of the heart, etc.; קִיר קְטָנָה a little chamber on the wall (קְטָנָה refers to קִיר); 2) a place fortified by a wall, i. e. a castle, fortress, especially in many proper names of places, e. g. קִיר מוֹאָב, קִיר חֲרָשׁ; 3) p. n. of an Assyrian people and district, formerly inhabited by the Aramæans, probably it is the country round the river Cyprus, now called Cur or Kur.

קירם (also קרם) p. n. m. (bending, bowing, from קרם).

קיש p. n. masc. (catching, from קיש, which see).

קישון (curve) p. n. of a brook springing from the Tabor, and discharging itself in the gulf Acco (Arab. **ח'יפא**, of the city **נ'הר ח'יפא**).

קישו stands for קישוהו, which see.

קיתרם (so in the Ketib, for which in the Keri **קתרם**) m. *κίθαρος*, coat of mail; next, in the sense of *κίθρις*, cithern; the word is of Greek origin, like the name of many musical instruments.

קל (pl. **קלים**) adj. m., **קלה** f. 1) light, swift (in running), sometimes with the addition of **קל** **קל** **קל**; subst. **קל** a swift runner, swift horse, courser (Isa. 30:16); next, generally, one who is light of foot; adv. swiftly, quickly, easily, lightly. Root **קלל**.

קל (Aram.) m. equiv. to **קול** in Heb. voice.

קל (inf. n. noun from **קלל**) m. shame, disgrace, only Jer. 3:9, thus = **קלון**, origin. lightness, in a moral sense.

קלה (Kal, not used) equiv. to **קהל** assembly; hence in Niph. **ויקלהו**, if the word is not misspelled for **ויקהלו**, in which case, the root **קלה** does not exist at all.

I. **קלה** equiv. to **צלח** to roast by the fire, to dry (ears of corn); hence

קלהו parched corn, like **קלי**; transf. to burn (human beings as a punishment). Niph. pass. but only particip. **נקלה** burning or inflamed wound.

II. **קלה** (Kal, not used) equiv. to **קלל** to be despicable, insignificant, or transf. to despise; hence Niph. **נקלה** to seem vile, to be condemned, despised; particip. **נקלה** (in contrast to **נבדר**) the poor one, the despised one. Hiph. to despise, to esteem low; particip. **מקלה** despising, setting light (the parents).

קלון (const. **קלון**, with suff. **קלני**) m. disgrace (in contrast to **קבור**), shame (of face); transf. to shameful deed or speech, **קלון** **קלון** strife and reproach.

קלח (not used) probably only a secondary form from **צלח** in the signif. of to deepen out; hence:—

קלחת f. only a secondary form from **קלח** kettle, dish, orig. something deepened out; according to others, from **קלח** to pour out.

קלט 1) to be contracted, to be shrunk together, particip. pass. **קלט** *contractus*, a dwarf, a cripple (Auth. Vers. "lacking in his parts"), in contrast to **שריץ**, having anything superfluous; 2) to hold, to contain, to gather (within itself);

hence מקלם; the p. n. מקליטא be-
longs to signification 1.

קל (once קליא) masc. parched corn
(when yet in the ear); hence equiv.
to the complete phrase אָרִיב קלִי בִּישׁ.

קלי p. n. m. (swift runner).

קליה p. n. m. (contempt).

קליטא p. n. m. (dwarf).

קל (2 per. קלות, 3 pl. קלו, fut. יקל).

pl. (יקלו) to drive, to run (comp.

cell-o, κέλλ-ω), like the Pi. קלקל

and the relative קלע I. prove;

transf. 1) to be swift, flexible, e.g.

swifter (קלוי) than the eagles; 2)

to be light, i. e. insignificant, dimin-

ishing, in reference to quantity,

corresponding with חלה II.; 3) to

be despised, low, in reference to

quality. Niph. נקל (after the form

נָמַס and נָקַל (after the form נָמַס;

1 pers. ינקלתי, fut. ינקלו) to become

light, vile (ל) to some one, to be

light, i. e. easy, or to be despised,

esteemed low (בְּעֵינַי) to some one;

also, to be light of foot. Pi. קלל

to make light of something, to

despise, to curse (comp. פָּבַד to

esteem as weighty, i. e. to honor),

with accus. and ל, seldom con-

strued with ב; ק' בִּישׁ or

בְּאֱלֹהִים to curse some one by the

name of God; קלל לו' to curse

oneself. Pu. to be cursed, or to

be destroyed by a curse. Hiph.

הקל (inf. הַקֵּל, fut. יִקַּל) causative

of all significations of the Kal;

hence, 1) to lighten, to make light

(something heavy), to take off (the

work) from (מִן) (מַעַל, מִן) some one's

hands, or to lighten the work;

2) to despise. Pilpel קלקל 1) to

shake (the arrows), i. e. to shoot;

2) to point, to sharpen (פָּנִים) the

edge, or to polish, to make bright,

equiv. to קלל. Hithpael הִתְקַלְקַל

to be shaken.

קלל adj. m. polished, bright, used of

metal.

קללה (const. קִלְלָה) f. curse, blas-

phemy, transf. to one who bears

the curse of God, who is sentenced

to death.

קלם (Kal, not used) orig. to cry, to

call aloud; next, to mock, to

scorn, קלם אֶתְנָן to scorn the

wages of a harlot, i. e. to feign

modesty. In Aram. and modern

Heb. to laud, to praise loudly.

Hith. to make sport of (ב) some

one, to mock or laugh at (מִן)

some one.

קלם m. scorn, mockery (synon. with

לַעַן, חִרְפָּה).

קלקל f. the same.

I. קלע equiv. to קלל and קלע, to

drive, to fling (Aram. קלקל), to

scatter about, קולע one that flings,

קָאָבֶן with stones. Pi. קָלַע the same.

II. קָלַע to cut in, to deepen, either by carving out or by engraving, also used of sculpture; comp. חָלַל, and the root in קָלַץ.

III. קָלַע (not used) to entwine, to weave, like קָלַע in modern Heb. and קָלַע in Aram., from which קָלַעִים. A fourth signification of קָלַעִים, 1 Kings 6:34, is not to be adopted, as קָלַעִים stands in that passage for קָלַעִים.

קָלַע (pl. קָלַעִים, const. קָלַעִי m. 1) a sling, קָלַעוּ his sling, קָאָבֶן stones for slinging, from קָלַע I.; 2) a curtain, covering, from קָלַע III. to weave, to entwine, like מָסַךְ after the same analogy; 3) only 1 Kings 6:34, as a secondary form of קָלַעִים.

קָלַע a slinger.

קָלַל adj. m. inferior, bad (of bread).

The form stands for קָלַל, like עָרַע for עָרַע; in a similar manner is קָלַל for קָלַל, and קָמַר for קָמַר.

קָלַשׁ (not used) to sting, to prickle. The Aram. קָלַשׁ is only a secondary form from קָלַשׁ; but possibly equiv. to קָלַץ.

קָלַשׁ masc. a prong, a point, קָלַשׁ a three-pronged instrument, a pitchfork.

קָמַח (not used) probably only an extended form from קָמַח to assist.

קָמַח f. seed yet in the ears, standing corn, from קָמַח.

קָמַח p.n.m. (assistance from God).

קָמַח (a pillar) p.n. of a place in Gilead.

קָמַח (also קָמַח, pl. קָמַחִים, as if from a sing. קָמַח) m. thorn, thistle, and generally prickly plant, from קָמַח to prickle.

קָמַח (not used) to pound, to grind, related to מָחַ, מָחַה, there the root is מָחַ. Probably related to מָח to be marrowy.

קָמַח m. meal.

קָמַח (fut. יִקָּמַח) to press, to hold together, related to קָמַח, transf. to seize. Pu. קָמַח to be imprisoned, fettered. In modern Heb. to shrink together, to have wrinkles.

קָמַח (pause קָמַחוּ) equiv. to קָמַח, to wither (of plants), to dry up, to perish.

קָמַח equiv. to קָמַח, to press together, to close (the hand), to take a handful; in modern Heb. also of the closing of the mouth.

קָמַח (only pl. קָמַחִים) m. a bundle, a heap; hence, לְקָמַחִים in full bundles, i.e. in abundance (used of corn).

קָמַח (with suff. קָמַחוּ) m. a handful, generally with the addition of קָמַח.

קנש (not used) to prickle, probably related to קנש in קנש. From which קנש.

קנש see קנש.

קנ (const. קנ, with suff. קנ, pl. קנים)

m. 1) a tent, cell, without conveying the idea of being small; 2) a nest, a bird's nest, transf. also to a nestling. The root is קנ to erect, to build. As a denom. from קנ occurs the Pi. קנ to build a nest, or to dwell in a nest, of the dove and other birds, used even of the cell of a serpent. Pu. to nestle, to dwell.

קנא (Kal, not used) to glow, to burn,

comp. the root-syllable in קנא and קנא; next, to turn red, with passion or jealousy. Pi. 1) to glow with zeal or jealousy, to be jealous of (accus.) a wife, to be envious of (א, accus. ה) some one, to be zealous for (ה) some one, to emulate (א) some one, and generally to glow with zeal for a person or a cause; 2) to excite to wrath or to jealousy, almost like Hiphil; קנא, קנא, for קנא, to be very zealous or very wrath. Hiph. to excite jealousy, wrath, particip. מקנא for מקנא.

קנא (Aram.) to buy, equiv. to קנא Heb.

קנא adj. m. zealous, jealous, אל קנא a zealous, or rather zealous God.

קנא (pl. קנאות) 1. jealousy, envy;

next, zeal, wrath, for something or some one, emulation, vying, and the same gradation of sense as occurs in the verb; קנאות a meat offering of jealousy, i. e. on account of jealousy; קנא the image of jealousy, i. e. which excites the divine jealousy.

I. קנא (fut. קנא, apoc. יקנ) to buy;

hence, to get, to acquire, to possess; thus the Lord is called קנא, i. e. possessor of heaven and earth; also of the getting of a wife; hence קנא lord, master, owner; most frequently, however, קנא is used in the sense of buying at a certain price; hence, sometimes with the addition קנא. The person of whom one buys is construed with קנא, קנא, קנא. Niph. to be bought. Hiph. to sell (as a slave). קנא belongs to קנא. The root is קנא=קנא.

II. קנא (not used) to stand upright,

erect; related to which is קנא and קנא.

קנא (const. קנא, pl. קנים, and in the

orig. signif. קנא) m. a reed, cane, so called from its erect position; hence, 1) bulrush, קנא, beast of the bulrush, i. e. crocodile, as a symbol of Egypt; 2) spice reed, sweet reed, e. g. קנא בשם.

3) a stalk of the ears of corn ;
4) a measuring reed or rod, complete קנה המידה, קנה משענת קנה; 5) the beam of a balance; 6) the upper bone of the arm, also branch of a candlestick, in which sense the pl. קנולת; 7) a reed for writing, which signification may be connected with signif. 2.

קננה (place of bulrushes) 1) p. n. of a brook in the borders of Ephraim;
2) p. n. of a city in the tribe of Asher.

קנני adj. m. equiv. to קנני, *zealous*, arduous in the defence of some cause.

קנף (not used) to hunt (according to the Arab.), to get by hunting; according to some, related to קנף.

קנף (the old form for קנף) p. n. masc. (hunter) from which the patron. קנפי, a descendant from קנף.

There is, however, another form:—

קנפי p. n. of a Canaanite people, probably descending from an ancestor called קנף.

קנפי see קנפי.

קנני (with suff. קנני) m. that which is bought, acquired, got; hence, possession, that which is bought for money (Levit. 22:11), i. e. a slave; קנני קנני cattle and possessions, (fig. creatures, as being the possession of God).

קנני (not used) equiv. to קנני to be hard, hence קנני; according to others, equiv. to קנני II., with reference to the noun קנני. Such an extension of root, however, is uncommon.

קנני (const. קנני, with shortening of the cholem) m. formed from קנני (with the termination קנני) cinnamon reed or cane; *Kinnamon*, *cinnamon*, used for ointments and frankincense, so called from its hardness, or from its reed-like shape.

קנני (not used) equiv. to קנני, קנני to build, to erect; hence, to prepare. From which קנני, but Pi. קנני and Pu. are only denom. from קנני.

קנני belongs to קנני, Job 18:2, which, however, belongs to קנני.

קנני (possession) p. n. of a city in Hauran.

קנני (fut. קנני, imp. f. קנני) equiv. to קנני, קנני to cut, to divide; hence, as in קנני, transf. to decide, to divine; next, to soothsay (of false prophets and necromancers, similar to קנני of true prophets); קנני קנני to carry on sorcery; קנני קנני to predict lies; קנני sorcerer, necromancer.

קנני (pl. קנני) m. orig. knowledge of divination, also from the signification of cutting, in קנני; decision, sentence, e. g. decision.

from the lips of the king. Commonly, however, it signifies sorcery, soothsaying; transf. to the wages of sorcery.

קט (Kal, not used) equiv. to קטץ to cut off. Po. קוטס to cut off (fruit).

קט (not used) equiv. to קטץ to divide, to split; transf. to measure, from which קטת: possibly, however, that the root is קטה = קטה in the sense of to hold, to contain, which is more suitable to the following:—

קט f. a cup, a vessel for containing ink, an inkstand; hence, generally joined with קטב to the following:—

קט (not used) probably equiv. to קטל, to fortify, to enclose, from which:—

קטלה (burgh, castle) p.n. of a city in Judah (comp. קטלה, in modern Heb. (of the same root) a castle, e.g. קטלת איוב Job's castle, Calatjoud in ancient Aragonia; קטלה Kale, in the Crimea, etc.

קט (not used) equiv. to קטץ to cut in, to etch; hence, in the reduplicated form קטקט, m. modern Heb. to castrate, to uproot, to annihilate.

קט m. a cut (in the skin), or digging in, grafting, e.g. a mark in the skin.

קט (not used) to deepen out; related is קט, קר, קרה, and the roots in קט, קר, קר, קר, קר, קר.

קטה (pl. קטות, const. קטות, with suff. קטותיו) f. a vessel deepened out, a dish, a basin, comp. קטה.

קט to draw in, to shrink, like קט, or transf. to draw together (the feet, in sitting), to coagulate, to curdle (of whey to cheese), to congeal (of the floods), to settle to the bottom (of the dregs). In Zech. 14:6, the Ketib has קטת. Hiph. קטת to curdle. Niph. according to some in the above passage in Zech.; קטת יקרות יקרות יקרות bright stars shall draw in. The Auth. Vers. renders it according to Keri יקרות יקרות "the light shall be neither clear nor dark."

קט masc. congelation, frost, from קט.

I. קט (Kal, not used) to cut off; hence Pi. קט to cut off (a web, wove); transf. to cut off the life, from which a later sig. to shorten, which is found in the Aram.

II. קט (not used) equiv. to קט to join, to be attached, annexed (of the skin), which signification is suitable to קט.

קט m. the leech, on account of its attaching itself, from קט II.; according to others, on account

of its shrinking together, from
 קפד I., Auth.Ver. the bittern, and,
 according to Gesenius, hedgehog.
 קפדה (Milél, hence masc.) destruc-
 tion). It is possible, however, that
 קפדה is fem., and that the accent
 receded on account of its being
 joined to a monosyllable.
 קפוז m. arrow-snake (Author. Vers.
 "the great owl"), from קפו to
 spring, so called from its swift
 springing.
 קפז (not used) equiv. to קפץ to
 spring, to hop, to hasten away.
 קפץ (fut. יקפץ) equiv. to קמץ to
 close together, to gather, to shut
 (the hand or mouth); fig. to shut
 up his tender mercies (of God).
 Niph. to be taken out of the way,
 i. e. to be destroyed. Pi. to spring,
 to leap, comp. קפז.
 קפי (with suff. קפי, plur. const. once
 קפיו) m. origin. the point where
 something is cut off; hence, end,
 of locality and times; קפז
 the lodging of the borders, i. e. at
 the utmost end; also in reference
 to actions and circumstances, the
 end, the utmost; hence אין קפז
 without end, ספק at the end,
 after, the same as קפז. Transf.
 (a) downfall, עון קפי iniquity lead-
 ing to downfall, קפי my death;
 (b) the end of a prophecy, i. e. its

fulfilment; the end of time, i. e.
 the kingdom of the Messiah; com-
 plete קפז קפז, קפז קפז, קפז קפז.
 The plur. Job 18:2, is used only
 in the sense of the singular, end;
 hence קפז קפז קפז to make an
 end of words.

קצב (fut. יקצב, יקצב) equiv. to קצב
 to cut off, to hew (wood); figur.
 to cut, in the sense of forming,
 shaping, קצב קצב a well-
 formed flock (Auth. Vers. a flock
 of sheep that are even shorn).

קצי (pl. const. קצי) m. 1) cut, in
 the sense of form, shape; 2) end,
 from קצב to cut off.

קצה (inf. קצות) equiv. to קצה
 to cut off; hence fig. to destroy (na-
 tions). In the derivative, to decide,
 judge, it is analogous with קצי.
 Pi. to cut off (the feet), to cut off
 (one tribe after the other) a com-
 munity. Hiph. to scrape off (from
 a wall); comp. קצע in this signi-
 fication.

קצה (const. קצה, plur. with suff.
 קציהם) orig. adj. m. קצה (pl. const.
 קצות, with suff. קצותם) f. ceasing,
 ending, but generally only a subst.;
 1) the end, uttermost part (of a
 hill, a river, a camp, a country),
 קצה נבול the utmost border:
 קצה from all ends; 2) in refer-
 ence to time, hence before num-

בשר קצה, equiv. to קצה; 3) in reference to the mass, i.e. the whole, קצה from the whole number of his brethren. The fem. is used especially to signify the border; hence קצה at the border; the plur. const. קצות signifies the utmost extremity of a thing, e.g. קצות הארץ the utmost end of the earth, קצות הדרך the extreme parts of ways, works; but also in the sense of a sum total, e.g. קצותם from the whole of them, קצות העם from the whole of the people.

קצה see קצה.

קצה (after the form קצה) m. the end.

קצה (after the forms קצה, קצה, קצה, קצה, from קצה; pl. const. קצה) m. end, קצה the ends of the earth.

קצה see קצה.

קצה see קצה.

קצה (not used) equiv. to קצה to cut, which, however, does not agree with the succeeding noun in the context, more correct therefore appears to be the original sense, to strew.

קצה masc. black cummin, from קצה to strew.

קצה (const. קצה, plur. const. קצה, with suff. קצה) m. judge, a cadi, orig. he that decides, formed from

קצה, equiv. to קצה; transf. to leader (in war), the distinguished one, etc.

קצה (pl. קצה) f. rind of cinnamon, cassia, from קצה to peel; comp. קצה; 2) p.n. f. (cassia).

קצה (const. קצה, plur. with suff. קצה) m. 1) that which is cut off, a bough, a branch, the same in the plur.; 2) abst. reaping, harvest, or concrete the corn reaped. Comp. קצה, קצה, קצה, קצה harvest of wheat, קצה harvest of barley, קצה fruit of the Kde. Seldom for קצה reapers.

קצה (Kal, not used) equiv. to קצה, קצה to hew, to cut off; hence Pu. to be cut off, particip. קצה corners, which, however, is probably a subst. like קצה. Hiph. to scrape off, especially from the wall. Hoph. only part. קצה corners, which, however, is probably a subst.

קצה (fut. קצה) origin. to snort, to fume, to rage; transf. to be wroth against (על, אל) some one or something, קצה to be excessively wroth. Hiph. to provoke one to wrath. Hith. to become wroth; related is the Aram. קצה.

קצה (Aram.) the same.

קצה (with suff. קצה) m. 1) anger,

wrath; transferred to contention, strife; 2) foaming (of the waters).

Comp. $\text{אִתְּקַרְתָּ} = \text{אָם}$ in the Talmud.

קָצַף (Aram.) masc. the same, anger, wrath.

הַשְׁמַדָּה f. destruction, orig. like שָׁמַד , הַשְׁמַדָּה that which provokes the Divine wrath; hence parallel with הַשְׁמַדָּה .

קָצַע (2 pers. pret. קָצַעְתָּ) equiv. to קָצַע , to cut off (the hand), to shave off (the beard). Pl. קָצְצוּ and $\text{קָצְצוּ$ to cut off (a cord), to chop off (hands, thumbs), to tear off, to break off, to cut to pieces (string). Pu. pass., particip. מְקֻצָּץ being cut off.

קָצַץ (Aram.) the same. Pa. to cut off (branches).

קָצַר (fut. יִקְצַר) to cut off, to reap, to mow (related to קָצַע), especially fruit, ears of corn, etc. Particip. קוֹצֵר the reaper, but particip. pass. מְקֻצָּר belongs to קָצַר . Hiph. הִקְצִיר to reap, to mow.

קָצַר (fut. יִקְצַר , once יִתְקַצְרֶנָּה for יִתְקַצְרֶנָּה) to be short, to be stumpy (from קָצַר), the hand of some one is short, i.e. he is weak in power; with רַחֵם and נִפְשָׁם , short of suffering, i.e. impatient, not forbearing; with כֵּן , at something; comp. אִתְּקַרְתָּ ; figur. the years, days, are short. Pl. to shorten (the days). Hiph. the same.

קָצַר (const. קָצַר , pl. const. קָצָרִים) adj.

m. short, יָד קָצָר weak in power,

יָמֵי קָצָר short lived, רַחֵם קָצָר and

נִפְשָׁם קָצָר impatient, not forbearing.

קָצָר masc. shortness, with רַחֵם , not forbearing, impatient.

קָצָה (after the form כָּנַת , כָּנַת , from

קָצָה , with suff. קָצוֹתָם , pl. קָצָה ,

with suff. קָצוֹתָיו , Ketib) f. end,

קָצָה at the end, pl. the ends (of the earth), the borders (of a thing).

קָצָה (const. קָצָה) Aram. the same, but also in the signification of totality, the whole sum total.

קָר see קִיר .

קָר m. the cold, from קָר .

קָר (pl. קָרִים) adj. m. cold, cool (of water), figur. calm, quiet (רַחֵם) in mind.

I. קָרָא (fut. יִקְרָא) 1) to cry, to lift up the voice loudly (related to קָרַע), to call; hence, קָרָא the crier (the partridge), but especially of man, sometimes with the addition of קָרָא לְפָנַי ; קָרָא לְפָנַי to call before someone; קָרָא לְאִל to call to some one, seldom קָרָא לְיְיָ ; קָרָא לְאַחֵרִי to call after some one; קָרָא לְאֵל to call upon, especially God, with לְאֵל , לְאֵל , and עַל , of the person; to call upon God in behalf of some one. Also, to proclaim, e.g. קָרָא לְצִוּוֹת to proclaim a fast, קָרָא לְדִרְוֹר to proclaim liberty, most frequently of

the proclaiming of prophecies and predictions; 2) to call one, in the sense of inviting, where the pers. is construed in the acc. and with ל, and אל; קראו אליו to call to oneself, e.g. קראו a name, i.e. to acquire a name; to invite to a feast, קראו עצה to call together to a feast, קראו העדה they that are called to the assembly, קראו לשלום, ל to invite to peace; to assemble an army, to choose from the mass, to appoint, in this sense קראו בשם, also to praise (the name of God), rarely of idols; 3) to name, complete ל קראו שם, sometimes with the omission of שם; hence, ל קראו, followed by the accus., of the name; קראו את-שם to give a name; 4) to read (loudly), קראו בקול from a book; קראו באזני פ' to read to some one. Niph. קראו 1) to be called with (acc.) שם a name; קראו פ' בשם, to be called after the name of some one: קראו שם על the name is given to something; קראו מן means the same; 2) to be read, recited. Pual, 1) to be called, named; 2) to be appointed, selected for (?) something. The 3 fem. pret. קראת for קראת inf. besides קרא also קראות, fut. with suff. יקראו for יקרא.

II. קרא (fut. יקרא) equiv. to קרא I.

1) to meet with, to befall, either good or evil; 2) to go towards some one; hence, inf. with ל, as prep. לקראת towards, to meet (with suff. לקראתכם, לקראתו), but also over against. Niph. נקרא to be met, found, with על; next, to happen, by chance. Hiph. to cause to meet, befall (evil, with double accus.).

קרא (particip. קרא, pass. קרי, inf. קרא, fut. יקרא) Aram. like the Heb. קרא I. Ith. אתקרי to be called.

קרא m. orig. the crier, transf. to a partridge.

קרא (an infin. noun) f. happening, meeting, but only in a state of const. and with suff. in a prepositional sense, towards, opposite, over against. See קרא II.

קרב (not used) to attack, to seize; related is קרב, קרב, קרב; from which עקרב scorpion, and קרב battle.

קרב (but without being in pause קרב, infin. קרב, with suff. קרבכם, and the fem. form קרבה, fut. יקרב) to approach, to draw near, like אל, קרב, hence, with אל, קרב, rarely with פ, על; e.g. and the time drew nigh that Israel must die; also construed with יקראת, מול, ער. In a hostile sense is

phrases **לְמַלְחָמָה**, **אֶל־מַלְחָמָה**, **אֶל־הָעִיר**, **עַל־פָּ**; and with **אֶל** alone, signifies connubial intercourse. Niph. to approach, to draw near. Pi. **קָרַב** to bring near, rarely intransitive, to draw near. Hiph. to cause to approach, to bring near, especially of the bringing of offerings, presents; to cause two things to touch each other; **קָרַב הָיָה** to cause to draw back, to remove; seldom intrans. like Pi. and Kal.

קָרַב (Aram.) the same. Pa. **קָרַב** to bring near. Aph. **הִקְרַב** to bring (gifts and offerings).

קָרֵב (pl. **קָרִיבִים**) adj. masc. drawing near, approaching, orig. part.

קָרַב (pl. **קָרִיבוֹת**) m. battle, war, from **קָרַב** to meet. Possibly, however, **קָ** is from **קָרַב**, thus from the orig. signif. to seize, to attack.

קָרַב (def. **קָרֵבָא**, pl. **קָרֵבִין**) Aram. the same.

קָרַב (with suff. **קָרִיבִי**, pl. **קָרִיבִים**) m. orig. body, entrails, heart; transf. to the inward part, the middle, as a prep. **בְּקָרֵב** in the midst, among, within, e.g. **בְּקָרֵב הָאָרֶץ** in the midst of the land. The verbs **הִקְרַב**, **בָּרַח**, **הִסְרִי** with **בְּקָרֵב**, to denote removal from the midst; **קָרַב** is a nominal root, without being connected

with the verb **קָרַב**. Comp. Aram. **לְגוֹ** body, in a similar mode of transferring the sense.

קָרֵבָה (const. **קָרֵבָת**) f. nearness, approach; **קָרֵבָה לַיהוָה** the nearness of God.

קָרָבָן (and **קָרָבָן**, const. **קָרָבָן**, with suff. **קָרָבָנִי**, pl. with suff. **קָרָבָנֵיהֶם**) m. an offering, gift of an offering, orig. that which is brought near; hence also, of offerings without blood, oblation. Comp. **הִקְרִיב**.

קָרָבָן (later; const. **קָרָבָן**) masc. the same, offering.

קָרַד (not used) equiv. to **קָרַח**, **קָרַח**, **קָרַח** to cut, to hew, from which:—

קָרָדִים (with suff. **קָרָדִים**, pl. **קָרָדִים**) and **קָרָדִים** (m. axe, so called from its hewing; comp. **קָרָד** from **קָרַד**). The form is as in **קָרָדִים**, **קָרָדִים**, **קָרָדִים**, and others, which termination **-ים**, has subsequently become an adverbial suffix.

קָרָה f. cold, orig. adj. fem. from **קָר**, which has become an abstract noun.

I. **קָרָה** (fut. **יִקְרָה**, once **יִקְרָה**, after the manner of **לִי**, apoc. **יִקְרָה**) equiv. to **קָרָה** II., to meet (some one), but with accus. of the person, to befall some one, either good or evil; also, of the fulfil-

ment of a promise (with accus. of the person); **וַיִּקֶּר מִסֶּרָה** and her hap was to light on, etc. Niph. to meet, to happen, by chance, with some one (**לְקָרְאוֹת, לְקָרְאוֹ, לְקָרְאוֹ**), which significations originate all in **קָרָא**.

II. Hiph. to cause to meet, to bring something about at the proper time, opportunely.

II. **קָרָה** (Kal, not used), to join, to connect; hence, Pi. **קָרַה** to lay the beams, i.e. to connect the building through the crossing of the beams; next, to build, to erect, through laying beams. Perhaps only a denom. of **קָרָה**.

קָרָה (c. **קָרָה**) m. chance, occurrence, from **קָרָה** I.; **סִפְרָה לַיְלָה** (unclean-ness) that chanceth by night; modern Heb. **קָרָה** in this sense.

קָרוֹב (after the form **רְחוֹק**, pl. **קָרוֹבִים**) adj. m. **קָרוֹבָה** (pl. **—בֹּת**) f. near, 1) in a local sense, with **אֵל, לְ**, seldom **אֶצֶל** (by) a person or thing; **שָׁכֵן קָרוֹב** a near neighbour; **קָרְבֵי יְיָ** those that are near the Lord (in dignity), of priests and Levites, figur. near, said of God, i.e. easily answering or protecting; the nearness of the name of God, i.e. frequently mentioning the divine name; 2) of time, the day of the Lord is near, i.e. soon to come; **בְּקָרוֹב** in a

short time; **מִקְרֹב** after a short time, or recently; **קָרוֹב מִכֵּנִי** a little distance from something; 3) in reference to relationship, **קָרוֹבֵי** my relatives, transf. to acquaintance and friendship.

קָרַח (fut. **יִקְרַח**) to shave off, to make bald, related to **קָלַח** and **קָרַע**.

Niph. a baldness made (**לְ**) in honour of some one. Hiph. to shave off, to make baldness (**לְ**) in honour of some one. Hoph. pass.

קָרַח p. n. m. (the bald-headed one).

קָרַח (after the form **נִבְּחָה**) m. bald-headed one, at the back of the head, different from **נִבְּחָה**, the fore part of the head.

קָרָה m. ice, cold, so called from its smoothness; transf. to crystal, on account of its similarity to ice.

קָרָה (with suff. **קָרָחוֹ**) m. 1) equiv. to **קָרָה** ice, hail; 2) p. n. m. bald head, patron. **קָרָחִי**.

קָרָחָה see **קָרָחָה**.

קָרָחָה (**קָרָחָה**, with suff. **קָרָחָהָ**) fem. baldness, as an indication of mourning, generally on the forehead, seldom equiv. to **נִבְּחָה**; **קָרָה קָרָחָה** to make a bald place on the head.

קָרָחִי patron. from **קָרָה**, which see.

קָרָחָה (with suff. **קָרָחָהָ**) f. baldness, transf. to the bald place on a garment.

קרי (pause קרי) masc. orig. chance, occurrence, from קרה I. (comp. (קרה); but generally meeting in a hostile sense, resistance; קהל; קרי עם to walk contrary unto one; בקרי in a contrary way; קרי בִּחְמַת קרי acting contrary with fury.

קריא (origin. particip. pass.) called, invited.

קריא (קריא, def. קריא) Aram. fem. the same, like the Heb. קריה.

קריאה f. calling out, proclamation.

קריה (const. קריה) f. a city, equiv. to קרי, but only in the poetical books, from קרה to build. So קרת (Phoenician קרת Kart; קר Kar; קר, קר Kur). In the following proper noun of cities, קריה is found as a component part.

קרית ארבע city of Arba, the Anekite, p. n. of the city, later חֶבְרוֹן; according to some, so called on account of the four giants residing there, and according to others, on account of the four couples of patriarchs buried there.

קרית בעל (city of Baal) p. n. of a city in Judah, identical with קרי יערים.

קרית הצות (street-town) p. n. of a city in Moab.

קרית ערים (contracted ערים קרית, also with the article קרית ערים; forest-town) p. n. of a city on the

border between Judah and Benjamin, seldom קריה alone.

קריית סנה (city of the senna plant) p. n. of a city in Judah, for which also:—

קריית ספר (town of letters) p. n. of the city formerly called דיביר.

קריית יערים see קריית ערים.

קריית (cities) 1) p. n. of a city in Judah; 2) in Moab; from signif. 1, arose the gentile קריית איש יִסְכַּחֲמִי.

קריית see קריית יערים.

קרייתים (double city) p. n. of a city in the territory of Reuben, later belonging to Moab. Another of the same name was in Naphtali. **קרי** (fut. יקר) to crust, to cover (with skin), construed with על, frequent in modern Hebrew.

קרן (with suffix קרנו, dual קרנים, const. קרני, plur. קרנות, const. קרנות) f. horn (of a bull or ram), also of artificial horns made of iron, transf. to vessels made of horn, symbolically as a sign of strength, power, in which sense the forms קר, הרים קר, הוציאה קר, נגדע קר, the figure of power and strength is taken from the bull.—

קרן also signifies, 1) a musical wind instrument, the horn, cornu; 2) the tusks of an elephant; hence, קרנות, on account of their

size; 3) horn of the altar (plur. const. **קַרְנוֹת**, i.e. the points which protruded like a horn, but not the corner; hence, **וַעֲשִׂיתָ קַרְנוֹתָיו עַל** **אַרְבַּע פְּנוֹתָיו** (Ex. 27:2); 4) top (of a mountain), especially of the peak; 5) rays, in the dual form, of the flashes of lightning or of the rays of the sun, so called from their horn-like shape. The root is **קָר** (see **קָוַר**) to dig through, and **וֶן־** is only a nominal addition.

From which denom.:—

קָרַן to beam forth, to shine (see **קָרַן** 5), of the shining of the countenance.

Hiph. **הִקְרִין** to have large horns; comp. **הַפָּרִים** under **פָּרְסָה**.

קָרַן (def. **קָרְנָא**, dual **קָרְנִין**, def. **קָרְנִיָּא**)
Aram. the same, horn.

קָרַן הַפּוֹדָה p.n.f. (paint-horn).

קָרַם to bow down; related to **קָרַשׁ**, and **קָרַץ**, according to some.

קָרַם (plur. **קָרָמִים**, const. **קָרָמִי**, with suff. **קָרָמִי**) m. a hook or pin, so called on account of its bent shape.

It is also the original form for **קָרַסַל**.

קָרַם p.n. m. (for **קָרָם**, the bent one). **קָרַסְלִי** (dual **קָרַסְלִים**, with suff. **קָרַסְלִי**)
masc. origin. ankle, joint; next, knuckles, formed from **קָרַם**, with the diminutive suffix **לִי**.

קָרַע (fut. **יִקְרַע**) 1) to tear asunder, to rend, e.g. garments; **לִקְרָעִים**,

קָרַע קְרָעִים to tear in pieces; to tear a book in pieces, fig. to rend the heaven, a nation, a kingdom, with **מִיָּד**, **מִעַל**, **מִן**, of the person from whom something is torn away; to cut out a window, i.e. to open a hole in the wall; to rend the eyes with paint, i.e. to paint them; 2) to blaspheme, comp. **הִרְרָה**. Niph. to be torn (of a garment), figur. to be destroyed (of an altar).

קָרַע (pl. **קְרָעִים**) masc. a rent, a tear, concrete that which is torn, torn garments.

קָרַע (fut. **יִקְרַע**) equiv. to **קָרַע** (comp. **קָרַע** and **קָרַע**), to tear open, to open wide; hence, the figur. expressions, **קָרַע עֵינָיו**, **קָרַע שִׁפְתָיו**, indicating maliciousness, scorn; according to others the original signification is to pound, to grind, thus **קָרַע** joined to **עָן** signifies winking, and with **שִׁפְתָיו** biting the lips. Pu. to be nipped off, e.g. of the clay which the potter breaks off from the mass.

קָרַע m. destruction, from **קָרַע** in the transf. sense.

קָרַע (pl. with suff. **קָרַעוֹהִי**) Aram. m. a piece of meat torn off; hence, figur. **אָכַל קָרַעוֹהִי דִּי מִן** to eat the pieces of a person, i.e. to slander him.

קרקע m. 1) ground, floor, e.g. of the floor of a house, of the bottom of the sea, of the pavement, the cover or ceiling of a house of several floors, inasmuch as the ceiling of the lower room is the floor of the upper one. The form is contracted from **קרקע**; thus from **קרקע**, if not from **קרקר**; 2) p.n. of a place in Judah.

קרקר (digging) p.n. of a place.

קרר (not used) to be cool, cold, transf. to be calm of mind.

קרש (not used) equiv. to **קריש**, **קריש**, to cut to pieces. From which:—

קרש (with suff. **קריש**, plur. **קרישים**, const. **קרישי**, with suff. **קרישיו** m. board, plank, orig. something cut off, collectively boarding.

קרת (after the form **קרת**, from **קרה** II.) f. equiv. to **קריה** a city, **קרומי קרת** the high points of the city, **פי קר** the entrance of the city.

קרתה (city) p.n. of a place in the territory of Zebulun.

קרת (dual from **קרת**, double city) p.n. of a city in the territory of Naphtali, for which is also the general dual form **קרתים**.

קש (pl. modern Heb. **קשים**) m. straw, stubble **קש גדה**, **קש גדה** driven stubble, stubble that passeth away by the wind; from which denom. **קשש**,

to gather straw; also Po. **קשש** to gather straw or wood. In Kal, to be gathered or received (of an out-cast, comp. **קשש**). Hith. to gather oneself, to be received again in the congregation, as a sign of cleanliness; thus in both conjugations used only in the transferred sense. The root is **קשש**.

קשא (not used) according to the Talmud equiv. to **קשה** hard, difficult (to digest). From which:—

קשא (pl. **קשאים**) m. a melon, cucumber, from **קשא**. The modern Heb. **קשה**, pl. **קשות** is contracted from **קשאה**, pl. **קשאות**.

קשב (fut. **יקשב**) probably equiv. to **קשב** to be eager for something; hence, to listen, hearken, or equiv. to **קצב** to incline the ears in order to listen; generally in Hiph. joined with **אזן**; but also with omission of **אזן**, and construed with **ק**, **ל**, **על** and acc.

קשב (after the form **קלח**) adj. m., **קשבת** fem. attention, listening, hearkening.

קשב adj. m., **קשבות** f. hearkening, attentive.

קשב m. hearkening, attention, **רב קש** great attention; **ק' קש** he hearkened diligently.

קשה (fut. **יקשה**, apoc. **קש**) 1) to be juiceless, dry, comp. **קשש**, **קשש**

and the root in קָשָׁה; next, to be hard, difficult, cruel (of wrath, violence, request). Niph. to be burdened, oppressed, enervated. Pl. קָשָׁה to make hard, difficult; קָשָׁה בְּלֶדֶת to have hard labour (of childbirth). Hiph. הִקְשָׁה (fut. apoc. שִׁקְשֵׁה) to harden (the neck), to be stiffnecked, to harden (the heart), to be stubborn, to make heavy (a yoke); hence, in connection with other verbs, to express importance, difficulty, e.g. הִקְשָׁה לְשִׂיחָא to ask a hard thing; הִקְשָׁה לְשִׂיחָא hardly let go; 2) (not used) to make firm, hard (a plait or lock of hair); from which קִשְׁשָׁה and מִקְשָׁה.

I. קָשָׁה (not used) equiv. to כָּסַח (כֹּסֵחַ) to hold, to contain (of a dish or basin).

II. קָשָׁה (not used) equiv. to כָּסַח, to cover, to protect; hence קִשְׁשָׁה, which see.

קָשָׁה (const. קָשָׁה, pl. קָשִׁים, const. קָשִׁי adj. m., קָשָׁה (const. קָשִׁית, pl. קָשִׁוֹת) fem. difficult, hard (of words, a yoke, bondage), קָשָׁה לֵב, פָּנִים presumptuous brow, obdurate heart; קָשָׁה יוֹם one whose day is hard, i.e. the unfortunate one; קָשָׁה חֲזוֹנִים hard visions, i.e. prophecy of calamity; קָשָׁה רֶמֶס heavy

of spirit, i.e. melancholy; always in accordance with the noun to which the adjective is joined; also, mighty, violent, etc. The fem. קָשָׁה is also used in the abstract, that which is hard, unfortunate.

קָשָׁה (Aram.) m. firmness; hence, קָשָׁה; קָשָׁה in truth, truly.

קָשָׁה (Kal, not used) a hardened form from קָשָׁה, comp. קָשָׁה and קָשָׁה; from which Hiph. 1) to harden (the heart), to be hardened (used of the ostrich towards its young).

קָשָׁה (not used) probably, to make firm, to confirm; thus synon. with קָשָׁה belonging to קָשָׁה. The root in קָשָׁה is equiv. to קָשָׁה.

קָשָׁה (not used) to portion, to measure, to mete out. Comp. קָשָׁה.

קָשָׁה m. firmness; hence (like קָשָׁה) truth; according to several versions, קָשָׁה is equiv. to קָשָׁה and קָשָׁה הַתְּנוּסִים מִפְּנֵי קָשָׁה to flee from the archers.

קָשָׁה (origin. form for קָשָׁה) masc. truth.

קָשָׁה m. hardness, stubbornness, obduracy.

קָשָׁה (hardness of soil) p.n. of a place in Issachar, for which קָשָׁה stands once.

קָשָׁה f. something weighed; next, name of a weight for gold and

silver, probably of the value of four shekels.

קִשְׁתִּים (pl. קִשְׁתִּים, and with suff.

קִשְׁתִּי f. scales, so called on account of its covering things;

קִשְׁתִּין a coat of mail.

קָשָׁה (fut. יִקְשֶׁה to bind, to tie, to join

to (א) something, e.g. "his life is bound up in (א) the lad's life;"

to bind (an animal) to (with על or without) something; to join,

i.e. to conspire against (על) some one, complete על קָשָׁה קָשָׁה. The

part. קָשָׁה is used in the transf. sense, to be strong (of sheep);

comp. קִישׁ in a similar mode of transferring the sense. Niph. to

be attached (to a person), to be joined (of a wall). Pi. to bind

round (a girdle). Pu. only part. קִשְׁתִּים the strong cattle. Hith.

to conspire against (אל) some one.

קִשְׁיָה (with suff. קִשְׁיָה) masc. 1) con-

spiracy, קִשְׁיָה to make a conspiracy; 2) joining.

קִישָׁה (only pl. קִישָׁה) m. a girdle (of a bride or wife).

קִשְׁשָׁה (not used) equiv. to קִשְׁשָׁה, to be juiceless, hard, dry; from which

קִשְׁשָׁה and the denom. קִשְׁשָׁה, which see under קִשְׁשָׁה.

קִשְׁתִּים (with suff. קִשְׁתִּים, plur. קִשְׁתִּים,

c. קִשְׁתִּים, with suff. קִשְׁתִּים)

com. 1) a bow (on account of its bent form, from קִשְׁשָׁה) for shooting;

קִשְׁשָׁה a deceitful bow, i.e. to fly and not to shoot, in order to

deceive the enemy; קִשְׁשָׁה i.e. an arrow; קִשְׁשָׁה, קִשְׁשָׁה to bend

the bow; קִשְׁשָׁה, קִשְׁשָׁה to shoot with the bow; transf. to archer,

like קִשְׁשָׁה, for which also קִשְׁשָׁה, plur. קִשְׁשָׁה, once, song of the

bow, i.e. David's elegy on Saul, in which the bow is mentioned;

figur. strength, power; hence, to break some one's bow, i.e. to

destroy his power; my bow is strengthened, i.e. my powers in-

crease; 2) rainbow, complete bow of God. The root is קִשְׁשָׁה, from

which קִשְׁשָׁה, after the form of קִשְׁשָׁה.

קִשְׁשָׁה m. an archer; this form, signifying a calling or trade, is common in modern Hebrew.

קִשְׁשָׁה (after the form קִשְׁשָׁה, only

pl. קִשְׁשָׁה, const. קִשְׁשָׁה) f. dish or basin, so called from its hold-

ing or containing things (from קִשְׁשָׁה 1.).

קִשְׁשָׁה (not used) after the Arab. to serve; from which קִשְׁשָׁה.

קִשְׁשָׁה (Ketib קִשְׁשָׁה) Aram. m. the cithern, answers to *Kithar*, and

thus orig. coat of mail, from its similarity.

tively, to look upon (ב) something with pleasure, gladness; to look down (from an eminence), or fig. with contempt upon (accus.) something; to have care for, or to oversee something (with accus.); to select, choose, to visit, to salute, complete 'שָׁלוֹם פִּי רָאָה אֶת שָׁלוֹם פִּי; to look (hoping for assistance) upon אֶל, אֲלֵ, some one; to look at, i.e. to take for something or for some one (with ב); to look at, i.e. to learn something from (מִן) some one; to have an eye (i.e. to purpose) upon something; 3) to experience something, either by the understanding, or other senses, e.g. by the hearing, tasting, touching; רָאִיתִי אֵשׁ I felt the heat; also by the emotions, to enjoy, thus רָאָה בְּטוֹב רָאָה בְּרָעָה, to see life, i.e. to enjoy it; to see death, i.e. to die; to learn wisdom, i.e. to adopt it. Niph. 1) to be seen, visible, to shew oneself (of man and inanimate things), construed with ל and אֶל; with God, to appear in the sanctuary, וַיֵּרָא אֶת פָּנָיו; 2) to be seen, i.e. to be protected by God. Pu. (3 pl. רָאוּ, with dagesh in א) to be seen. Hiph. הִרְאָה and הִרְאָה (fut. יִרְאָה, apoc. יִרְאָה, like Kal) 1) to cause to see, to shew, with double

accus., of the person and object, rarely with ב in the concluding sentence; to reveal in a dream; 2) to cause some one to experience, to enjoy (either good or evil), in which sense it is, as in Kal, construed with ב. Hoph. to be shewn something. Hith. mutually to behold, to look at one another, either as an indication of hesitating, or to measure one another for a combat. The derivatives are very numerous and manifold.

רָאָה (const. רָאָה), adj. m. seeing, beholding; רָאָה עָנִי seeing affliction.

רָאָה f. name of a bird of prey, Auth.

Ver. the glede, so called on account of its sharp sight. Some read רָאָה, which actually occurs in a parallel passage.

רָאָה (pl. רָאִים) m. 1) a seer, prophet, thus as a noun particip.; 2) vision, as a noun infin.; רָאָה בְּרָאָה they err in vision.

רָאִי p.n. m. of the eldest son of Jacob, afterwards the name of the tribe called after him. According to the biblical etymology, it is equiv. to רָאָה בָּעֵינִי they have seen upon the affliction, hence illustrated through רָאָה בָּעֵינִי; perhaps equiv. to רָאִית בֶּן beholding of the son.

רָאָה (orig. inf.) f. the seeing, with

רָא, to look upon something attentively.

רְאוּמָה p. n. fem. (the elevated one) from רָאָם=רָאָם.

רְאוּת f. the seeing, thus the Keri, but the Ketib has רְאוּת.

רְאִי masc. a mirror, for which also מְרָאָה.

רְאִי (pause רְאִי m. 1) the seeing, beholding; 2) look, like מְרָאָה, hence מְרָאִי at a view (Author. Ver. "that it cannot be seen");

3) appearance; רְאִי טוֹב good-looking; 4) spectacle, example; רְאִי שֹׁמֵם to make for an example, a warning.

רְאוּהָ p. n. m. (God is the beholder) once רְאוּהָ stands for it.

רְאִים see רְאִים.

רְאִישׁוֹן see רְאִישׁוֹן.

רְאוּת f. the seeing, beholding; Ketib for רְאוּת.

רָאָל (not used) equiv. to רָעַל to tremble; from which רָאָלָה.

I. רָאָם (not used) to be high; equiv. to רָאָם, רָאָם, which see.

II. רָאָם (not used) to roar, equiv. to רָעַם, which corresponds better with רָאָם than with רָאָם I.

רָאָם (also רְאִים and רָאָם, pl. רְאִים) m. the wild boar or buffalo, whose horns were considered very dangerous, and at the same time high and prominent; רָאָם

רְאִים the young buffalo. Biblical interpreters differ as to the species of רְאָם; according to some, it is the rhinoceros or unicorn; according to others, a kind of gazelle; the former, however, is more probable.

רְאוּמָה f. pl. 1) heights; fig. things unattainable; 2) p. n. of a city in Gilead, otherwise רְאוּמָה; 3) p. n. of a city in the tribe of Issachar; 4) pearl, coral; hence its being mentioned in connection with other precious things.

רְאוּמָה נָגַב (height of the south) p. n. of a city in the territory of the tribe of Simeon, otherwise for which רְאוּמָה נָגַב.

רָאָשׁ see רָאָשׁ.

רָאָשׁ poverty. See רָאָשׁ.

רָאָשׁ (pl. רְאִישִׁין, with suff. רְאִישִׁים) Aram. m. 1) the head; the visions or views of the head, i. e. fancies, imaginations; 2) transf. to sum, chief, principal, as רָאָשׁ in Heb. See the root:—

רָאָשׁ (not used) equiv. to רָעַשׁ to move to and fro, especially of the head. This root, though existing in all Semitic dialects, has nowhere been preserved in a verb.

רָאָשׁ (origin. contracted from רְאִישׁ; pl. רְאִישִׁים for רְאִישִׁים, but with suff. once also רְאִישִׁין) m. 1) head

(of man or beast), origin. top, so called from its moving to and fro; *בְּרָאשׁוֹ*, *הָרִשׁוֹב*, *הָרִשׁוֹב* are phrases to express the making some one to experience something; *רָאשֵׁי* *הַחֲזָלִיץ* bands that were ready armed; *לְרָאשׁוֹ* *לְכָל* to every man; next, to signify life, thus *בְּרָאשֵׁינוּ* to the jeopardy of our heads, synon. with *נַפְשֵׁנוּ*; *רָאשׁ* is transf. to (a) the upper part or top of anything; hence, top of a mountain, tower, throne, pillar; highest point of a country, top part of the bed; personally, chief, leader, etc.; (b) sum, mass (like *summa* from *summus*) of physical or spiritual objects, e.g. *רָאשֵׁי דְּבָרִים* the sum of words; (c) beginning, the first; also, as an adverb, before, above; the root is *רָאשׁ*; 2) *רָאשׁ* (once *רֹאשׁ*) m. a kind of poppy-head, the contents of which were bitter and pernicious; *חֵי רָאשׁ* the juice of poppy-heads, a kind of opium; next, poison, venom, generally; it is closely connected with *רָאשׁ* head, and derived from it on account of its similarity in shape; 3) p.n. of a Scythian people, mentioned in connection with *חֲבִיל* and *כְּנִשָּׁה*, probably a tribe of the northern Taurus.

רָאשֵׁינוּ (only pl. *רָאשֵׁינוּ*) f. beginning,

former time. The form stands for *רָאשֵׁינוּ*.

רָאשֵׁינוּ (for *רָאשֵׁינוּ*) adj. f. the uppermost; *רָאשֵׁינוּ* the uppermost stone, i.e. the corner stone; *רָאשֵׁינוּ* after the form *רָאשֵׁינוּ*; according to others, *רָאשֵׁינוּ* is a subst. and signifies the foundation stone, because it is laid down the first.

רָאשֵׁינוּ (formed from *רָאשׁ*, sometimes *רָאשֵׁינוּ*, and once *רָאשֵׁינוּ* pl. *רָאשֵׁינוּ*) adj. m., *רָאשֵׁינוּ* (pl. *רָאשֵׁינוּ*)

f. that which is at the head of anything, the foremost, the chief, the first in rank or position, e.g. *רָאשֵׁינוּ לְיָד הַמֶּלֶךְ*, and this sense *רָאשֵׁינוּ* in this first, highest place, orig. adv. foremost; also in reference to position and order, the first, the foremost, *רָאשֵׁינוּ* furthermost, *רָאשֵׁינוּ* at the head; also, in reference to time, e.g. the first day, *רָאשֵׁינוּ* the first man, *רָאשֵׁינוּ* — the ancestors, the ancients; especially, in contrast to successors, the last, hence the phrase *רָאשֵׁינוּ וְאַחֲרֵינוּ* the first and the last, in which sense *רָאשֵׁינוּ* — signifies also former deeds; sometimes it signifies soon, or that which is to follow immediately; hence *רָאשֵׁינוּ* *primo tempore*, soon, early, the same *רָאשֵׁינוּ*. In the absolute form the pl. m. signifies ancestors,

the ancients, **שומות ראשנים**
the ruins of ancient times; plur.
fem. former deeds, events of old.
Joined with prepositions, the sig-
nifications are in conformity with
the peculiarity of the prepositional
syllables.

ראשית see **ראשית**.

ראשית (also **ראשית**, from **ראש**,
with the formative syllable **ית**—)
fem. 1) beginning (in contrast
to **אחרית**), e.g. of the kingdom,
of strife; but also absolute, the
beginning of all things; or relative
to something later, the former
position, the former time, the first
of its kind, both in reference to
time and value; hence, the firstlings
(of fruit, corn, wool-shearing, or
birth); transf. to the firstlings of
the creation; 2) the highest, chief,
e.g. **ראשית** chief ointments,
ראשית the first of nations, **ראשית**
זבורה the chief of might.

ראשית adj. m. (from **ראש**) only
ראשית f. the first.

רב (pause **רב**, pl. **רבים**) adj. m.,
(pl. **רבות**) fem. 1) in reference to
quantity, much, many, numerous;
also of collectives, which consist
of many individualities, and are
joined to a whole. It not only
succeeds the noun as an adjective
in the same number and gender

as the noun, but it sometimes
precedes the noun in the con-
structive state, independently, and
as a substantive, e.g. **רב חבונה**
רבתי עם, **רבת אוצרות**, **רבתי בנים**
and after this substantive use,
רב and **רבה** are used as adverbs
in the signification of much,
enough; seldom in the construc-
tive state **רבת**; 2) in reference to
quality, great, mighty, aged, dis-
tinguished, uppermost, etc., ac-
cording to context; hence, as a
subst. abstract, greatness, power;
or concrete, chief, leader, master
(comp. **רב החבל**, **רב מפרחים**)
(**בית המלך**) the aged one, etc. The
rendering of **רבים** archers, Job
16:13, is unnecessary, as it may
be translated the mighty ones, or
the warriors.

רב (def. **רבה**, but in the plur. only
the redoubled form **רברבין**) Aram.
adj. masc., **רבה** (def. **רבתא**, plur.
רברבן) f. as in the Heb. great,
e.g. **אלה רב** the great God, **רבה**
the great sea; especially high
dignities are expressed by **רב**, e.g.
רברבן; **רב חרמיה**, **סננין**
to speak great things, i.e. boast-
ingly.

ריב see **ריב**.

רב (later also **רוב**, before **makkaph**
רב, with suff. **רובכם**, pl. const.

רָבִי masc. a multitude, many, a great number, the noun following in the pl. or in the sing. with a collective signification; also the sum, total, like רָב; adverbially לְרַב occurs in multitude, many, or very, מִרַב the cause of the multitude, רַבִּי תוֹרָה the whole of the law (Auth. Vers. great things of the law).

I. רָב (only 3 pl. רַבּוּ, and inf. רִב) orig. to overflow (comp. רָרַה and the root in רָרַב in Aram.); next, to be or become much, abundant, to increase; also, to be numerous, mighty, powerful. The form מִרְבָּבוֹ belongs to רַבְּבָה, from which it is a denom. The forms רַב and רַבָּה, which are generally considered as adjectives, may also be taken as verbs.

II. רָב (3 pret. רַב Pa. 18:15, but 3 pers. רַבּוּ, from an old form רַב, like זָר) to throw, to fling, ῥίπτω; hence, to shoot (arrows, of an archer).

רַבָּא (only plur. in Keri רַבְּבִין, for which the Ketib רַבִּין, from רַבּוּ) Aram. f. equiv. to רַבְּבָה Heb.

רַבְּבָה (pl. רַבְּבוֹת, const. רַבְּבוֹת) f. orig. multitude, transf. to a definite high round number, 10,000, • pl. myriads; קִרְשׁ רַבְּבוֹת קִרְשׁ myriads of angels or saints.

I. רָבִי equiv. to רָפַד to cover to overspread; רָ' עָרַשׁ to spread out a couch. From which מִרְבֵּד.

II. רָבִי (not used) to bind, to tie round; comp. רָפַד, and the root in צִיפָר, צִיבָת, אֶפַד. From which רָבִיר.

רַבָּה (fut. יִרְבֶּה, apoc. יָרַב or יִרַב) equiv. to רָבַב to increase, to be numerous, with all the sub-significations of the root רָבַב; hence, to be or become great, mighty, numerous, abundant, to grow up (comp. Pi.). Pi. יִרְבֶּה to make numerous, to increase, to acquire much, to bring up, to rear, thus causative from Kal. Hiph. הִרְבֶּה (fut. הִרְבֶּה, apoc. יִרַב, imp. apoc. הִרַב, infn. absolute הִרְבֶּה and הִרְבֵּה, const. הִרְבֹּת) to make much, to increase, to enrich; also, to speak largely, i.e. to boast. With the inf. following, with or without ל, it paraphrases the adv. numerously, greatly, very; rarely with the verb finite following. The inf. הִרְבֶּה, seldom הִרְבֹּת, also becomes an adv. much, too much; with מְאֹד very much; לְהִרְבֶּה in multitude. Comp. הִיטַב.

רַבָּה (orig. רַבָּא, 3 fem. רַבָּת) Aram. the same, to be or become great, Pa. רַבִּי to make great, to elevate. רַבָּה (orig. adj. fem. from רַב) f. the

great one; hence, transf. to capital, metropolis; 1) p. n. of the Ammonite capital, complete רִבְתָּן (from רָבַע=רָבַע, for which also רָבַע, dual רִבְתָּאִים, pl. רִבְתָּאוֹת or רִבְתָּאוֹת f. myriad, =רָבָה orig. multitude.

רָבַע (pl. Ketib רִבְתָּאִים) Aram. the same. רָבַע (def. רִבְתָּאִים) Aram. f. greatness. רָבַע see רָבַע.

רָבִיב (only pl. רִבְיָבִים) m. showers of rain, from רָבַב in the original sense of overflowing, not on account of the multitude of drops.

רָבִיד (const. רָבִיד) masc. neck-tie, or chain, from רָבַד II.; next generally necklace or ornament for the neck.

רָבִיעִי (pl. רִבְעִים) ordinal number m., רָבִיעִית f. the fourth, (formed from רָבַע=רָבַע), רִבְעִים, sons of the fourth generation; comp. רָבִיעִית, רָבִיעִים the fourth part of a measure, a fourth.

רָבִיעִי (Aram.) the same, f. רִבְעִיָּא (def. pl. רִבְעִיָּאִים).

רָבִית (capital) p. n. of a city in the territory of Issachar.

רָבַד (Kal, not used) to mix, to mingle; hence, Hoph. to be mixed, especially of liquids.

רָבַל (not used) to be fruitful (after the Arab.). From which:—

רָבִלָּה (fruit-place) p. n. of a city near Hamath.

I. רָבַע (inf. const. רִבְעָה) equiv. to רָבַע (through the exchanging of ל with ע) to lie, to couch; with accus. following, of the copulation of beasts. Hiph. to cause copulation.

II. רָבַע is the ground form for רָבַע, which see; and hence the denom. verb רָבַע to be or to make four-cornered, squared, particip. pass. רָבִיעַ (pl. רִבְעִים), f. רִבְעָה four-cornered, square. Pu. to be of four sides; particip. pass. רָבִיעַ, fem. רִבְעָה (pl. רִבְעָהֹת) almost like רָבִיעַ.

רָבַע (with suff. רָבִיעִי) m. 1) a couch, or couching, from רָבַע I.; 2) the fourth part (of a measure), fourth side of a body; hence רָבִיעִת על רָבִיעִתָּן on their four sides; 3) p. n. m.

רָבַע m. the fourth part of Israel, i.e. the number that encamped under one standard (רָבִיעַ) in the wilderness, where Israel was divided under four standards (רָבִיעִים). According to others, progeny, from רָבַע I. The first explanation is preferable.

רָבַע (only pl. רִבְעִים, after the form

רָעִילִים masc. descendants in the fourth generation, the sons of the grandchildren.

רָבַץ (fut. **רָבִץ**) to lie, to couch (of four-footed animals); next, to rest, to lie under a burden, of the dragon that lieth in the midst of his rivers, of the dam that sits upon her young, of the wild beast that lies in wait for prey, etc.; fig. of the sin that lies in wait. Hiph. **הִרְבִּיצַי** to cause to lie down (flocks or men), to cause to dwell, fig. to lay or to set (precious stones); related is **רָבַע** I.

רִבְצָי (with suff. **רָבִצַי**) masc. place of lying down, dwelling for man and beast.

רָבַק (not used) to bind, to tie, e. g. to the crib, and generally to bind together; the root is **רָבַק**, which is also found in **רָבַק**, **רָבַק**, **רָבַק**, and others. According to others, **רָבַק** signifies to fatten, for which signification there are several analogies in the language.

רִבְקָה p. n. f. (enchanted ring) orig. (fetter) so called from her enchanting beauty.

רִבְרִי (pl. **רִבְרִי**) Aram. adj. masc.

רִבְרָא (only plur. **רִבְרָא**, def.

רִבְרָא—fem. great, considerable, like **רַב** in Hebrew.

רִבְרָבוֹרִי (pl. **רִבְרָבוֹרִי**, with suff. **רִבְרָבוֹרִי**)

Aram. adj. masc. the great one, magnate.

רִבְשָׁקָה p. n. of an Assyrian general (chief butler, from **רַב** and **שָׁקָה**).

רָנַב (not used) to heap up; the root **רָנַב** is found in **רָנַב** and **רָנַב**, i. e. **רָנַב**, if it is not to be taken as related to **רָנַב** or **רָנַב**.

רָנַב (only pl. **רָנַבִּים**, const. **רָנַבִּי**) m. a clod or lump of earth; **רָנַב** the clod of the valley. The original signification may be connected with **רָבַק**.

רָנַז (fut. **רָנִז**) equiv. to **רָנַשׁ** and **רָנַשׁ** to quake, to tremble, from wrath, joy, terror, fear, especially to rage, to be furious, to be wroth, to start up. Hiph. to cause to tremble, to shake, to excite wrath. Hith. to rage.

רָנַז (Aram.) the same; from which Aph. **הִרְנִיז** to excite wrath, to provoke.

רָנַז (Aram.) m. anger, wrath.

רָנַז (with suff. **רָנִיזָה**) m. raging, noise (of horses, thunder), anger, provocation, disquiet.

רָנַז adj. masc. trembling, quaking, shaking.

רָנַזָה f. quaking, trembling.

רָנַל orig. denom. from **רָנַל** to use the feet, i. e. to go, to walk about, but only in a fig. sense; 1) like **רָכַל** to go about slandering; hence, the

phrase רגל על לשון to slander ;
 2) to stamp with the feet upon
 clothes for the purpose of wash-
 ing and fulling; hence רגל washer,
 fuller, in רגל עין and רגלים. Pi.
 רגל to go about frequently for
 slandering, next, slandering gene-
 rally; transf. to spy (a country);
 particip. מרגל a spy. Hiph. only
 תרגלתי to use one to walk, to
 lead; where the ת must be con-
 sidered a substitute for the ה, if
 not a noun in the form of תרגלות
 is to be adopted for the basis of
 this word.

רגל (probably from the root רג to
 go (which see), with ancient nomi-
 nal suffix ל; comp. נבל from
 נב to be hollow, כפל from כפ,
 etc., but not from רגל, which is
 itself only a denom.; with suff.
 רגלי, dual רגלים, which is also used
 for the pl.; the pl. רגלים is used
 in a different sense) com. the foot
 (for walking), of man and beast;
 hence, the phrases מראש ועד רגל,
 or מכף רגל ועד קרקר. Indi-
 vidual parts of the foot are de-
 scribed in רגל, רגל, רגל;
 רגל is used euphemistically for
 the privy parts, מימי רגלים,
 and probably also the phrase רגל
 מקום רגל, which see; רגל
 מקום רגל, place

for the resting of the feet
 רגלים (and with suff.)
 transf. 1) step, walk,
 trace, track; hence רגל
 the track of some one,
 רגל, רגל; 3) retinue,
 that follow on the foot, e
 the whole people which
 To signif. 1 belongs the
 signifying times, orig. li
 paces. In modern Heb. f
 celebration of which ha
 connected with a pilg
 the temple. In the phr
 רגל, רגל, signifies the tre
 the feet, with the assist
 machine worked with
 as was common in the
 watering the ground.

רגל (also רגל, dual רגלין, d
 with suff. רגלתי) Aram.
 רגלי (pl. רגלים) adj. m. f
 in a military sense, foo
 רגלים (fuller's place) p.n.
 in Gilead.

I. רגם to heap up, to g
 pecially stones; hence
 to stone, with רגל, a
 of the person, comp
 רגל, רגל. T
 רגל, and is again to be
 רגל, רגל; if not a n
 stone, is to be taken as
 II. רגם (not used) equiv. I

embroider, to draw, to write.

See רנ.

רנ p. n. m. (orig. connection, friendship, from רנ I.; hence, friend).

רנ p. n. m. (friend of the king).

רנ f. host, assembly, from רנ I.

רנ to murmur; also, to rage; hence, to be refractory. Niph. to rebel, to murmur; the root is רנ.

רנ 1) origin. equiv. to רנ to rage, threaten, rebuke, e.g. the sea; next, to terrify; 2) equiv. to רנע to break asunder, to burst (of the skin); hence, synonym with רנע. The root is רנע, which is also found in רנ.

רנ (Kal, only particip. רנע, c. pl. רנעי) to be quiet, still, tranquil; hence רנעי the quiet of the land. Niph. רנע to rest, to conduct oneself quietly. Hiph. רנעי; 1) to give, afford rest, to quiet; רנעי to make the judgment to rest, i.e. to establish it; 2) to enjoy rest; another Hiph. רנעי is a denom. from רנע and does not belong to this root. See רנע.

רנע (pl. רנעים, const. רנעי) m. 1) a moment, orig. moving, stirring, a twinkling of the eye; thus from רנע in the first signification, comp. *momentum* for *movimentum*; רנ but one moment; רנע in a moment, i.e. quickly, the same

רנע, sometimes ר alone in this sense; רנעי every moment, i.e. always; 2) like רנ as an adv. time, once; from which denom. רנעי to pass a moment, to do it in a moment; generally 1 pers. fut. as an adverb, momentarily, if רנעי itself is not an adverbial form, which like רנע is to be taken in the accusative.

רנע equiv. to רנע to rage, tumultuate. Related is also רנ.

רנע (Aram.) the same. Aph. to run to (על) some one impetuously.

רנע m. a bustling multitude; comp. רנע.

רנע f. a multitude.

רנ (particip. רנ, inf. רנ) 1) to thrust (to the ground); hence, to rule, to subjugate (nations); the root is related to that in רנ; 2) to spread out, expand (synon. with רנע) to extend; from which רנ. Hiph. (fut. apoc. רנ) to spread out, to overspread or overlay with metal.

I. רנ (fut. רנ, apoc. רנ) to tread, (the wine-press), to tread down, rule, to subject (comp. רנע and רנ) in the same mode of transferring the sense; construed with רנ. The phrase רנע על רנ signifies to be active, ready. Pi. רנ (fut. apoc. רנ) to conquer, רנ

subjugate, to tread down (e. g.

שְׁיִיד לְאַדְיִים the remnant of the

mighty ones), if יִרַד (Judg. 5:13)

is not an imper. of יָרַד, or an

Aramaic form from יָרַד to descend.

Hiph. to subjugate.

II. רָדָה to take, to take away, e. g.

honey from the carcase, Judg.

14:9; רָדָה לְכַף to take some-

thing away in the hand.

רָדָה p. n. m. (subjugator).

רָדָה (with suff. רָדָה, pl. רָדָה) m.

a veil; hence Targ. for רָדָה.

The root is רָדָה to spread out, to

extend, somewhat like מִצְפָּחָה.

רָדָה (Kal, not used) to sleep deeply,

fast. Niph. to fall in a deep sleep,

to be stupified, unconscious.

רָדָה gent. pl. of a רָדָה, name of a

people who are mentioned in con-

nection with רָדָה the Cypriots,

probably the Rhodians; according

to the reading רָדָה, which after

the Medrash רָדָה arose from

it, signifies Dardanes or Trojans.

רָדָה (fut. רָדָה) origin. to drive, to

push (comp. the roots in רָדָה,

רָדָה, רָדָה having the same

original signification); next, to

pursue; with רָדָה to follow after

or to persecute, also with accus.,

seldom with רָדָה; also from the

following or imitating of some-

thing good; to put to flight;

רָדָה the pursuers.

be pursued; hence, in a

sense, רָדָה that which

is pursued, i. e. the uncertain

future; according to others

which is fled, passed. Pi.

strongly and frequently, to

justify, words, etc. P

Hiph. רָדָה to pursue, to

persecute; the particip. Roph.

used as a subst. in the

prosecution.

רָדָה (fut. רָדָה) to rage,

(related to רָדָה) of the

earth to tremble; next, with

person, to attack some

person, to attack some

person, to attack some

person, to attack some

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רַחֲנָה p.n. m. (cry) in Ketib רַחֲנָה.

רָחָה (only fut. יִרְחָה) to tremble, to quiver, to be afraid. Related to רָעַע.

רָחַת (not used) only an Aramaic extended form from רָץ to run; of the water, to flow. Compare also רוּר.

רַחֲמִים (only pl. רַחֲמִים) m. 1) a watering trough for cattle, spout; 2) locks, so called from their flowing down.

רַחֲמִית m. a beam in the shape of a spout: according to others it signifies, gutter of the house.

רָחַם (not used) to rage, tumultuate, synon. with הָמָה, but related to רָעַם; hence the noun רַחֲמִים a bustling multitude (synon. with הָמוֹן), which is found in the name of אֲבִרְהָם.

רָחַם (contracted from רַחֲמִים) Aram. fem. look, appearance, from רָחַם.

רָחַב (not רָחַב; hence, pret. רָחַב, רָחַב, fut. in p.n. יִרְחַב, inf. רָחַב, particip. רָחַב) contending with (עִם, אֶת, אֵל, אֵל, and acc.), to contend with some one for (לְ) another; next, to defend, to plead the cause of some one before justice, complete רָחַב אֶת-רִיבִי פִּי. Hiph. הִרְחִיב (but in this complete form only part. יִרְחַב, and fut. יִרְחַב apoc. יִרְחַב, otherwise the abridged form

רָחַב, 2 pers. רִיבֹתָ, imp. רָחַב to cause contention, strife; hence, to contend or strive, and altogether like Kal; similar abridged Hiphil forms, לָחַץ, שָׁחַץ, שָׁחַץ, שָׁחַץ, etc., the root is identical with that in הִרְחִיב and הִרְחִיב.

רָחַץ (not used) is probably the root to רָחַץ in the signif. of, to walk; related to הִרְחִיב.

רָחַץ to rove about; hence, to act violently, unruly; רָחַץ we are free (Auth. Vers. "we are lords"), רָחַץ is frivolous, unruly against God. According to others, it is related to רָחַץ in the sense of to rule, to wrest. Hiph. הִרְחִיץ (fut. יִרְחִיץ) to wander about, to rove about, i.e. unruly, throwing off the yoke, also to wander about in affliction. From which מְרָחֵץ, and according to some, the p.n. מְרָחֵץ.

רָחַץ (fut. יִרְחִיץ, 3 pl. יִרְחִיץ) to overflow (synon. with שָׂבַע=שָׂבַע); hence, to drink abundantly, to satiety; with accus. and מִן, of that which one drinks; next generally, to be intoxicated (of blood, and lust of love, etc.), or to enjoy in fulness, in abundance. Pi. 1) intensive, to drink very abundantly; 2) transf. to water richly, to moisten, with double accus.; the form יִרְחִיץ

appears to stand for **רָחַץ**: if not a peculiar Pi. form, **רָחַץ**, mixed from **רָחַץ** and **רָחַץ**, is to be adopted. Hiph. to dispense something abundantly, e. g. to water the ground abundantly; also used of the fattening of beasts for sacrifices.

רָוָה (const. רְוָה) adj. masc., רְוָה fem.
watered abundantly (of a garden);
the fem. is also used as a subst.,
the satiated one.

𐤀𐤓 (not used) to secrete, to conceal ;
comp. the root in 𐤔𐤓𐤕.

רָחַ as a denom. of רָחַץ, see under
the noun רָחַץ.

I. **רָחַץ** (*Kal*, not used) to breathe, to blow, to wave, related in the orig. sense with **נָחַץ** and **פָּנַח**. *Hiph.* **יָרַח** to inhale; next generally, to smell; **יָרַח** to delight in something, to have pleasure in something, e. g. **יָרַח אֶת יְיָ**. According to others, he will inspire with the fear of God. Transf. to enjoyment generally, especially of a spiritual kind; hence, to conceive.

11. רִנָּה (not used) to walk, to wander, hence p. n. יְרוּחַ (wanderer); יָרַח moon, orig. the wanderer (of heaven). Related is אָרַח in the same original sense.

רוּחַ (pl. **רוּחוֹת**) com. 1) breath, orig.

the waving; hence, רָחַף, the snorting of the nose, anger, or pride, with the omission of חָפַף; רָחַף the breath of the mouth, of life, but רֹחַ alone also means the breath or spirit of life; הָשִׁיב רֹחַ to draw breath, שָׁאף רֹחַ to gasp for breath, רֹחַ הַיּוֹם the breath of the day, i.e. the refreshing, cooling wind of the day; most frequently, however, wind, tempest, רֹחַ בְּבִיר, קָדִים, קָשָׁה, גְּדוּלָּה. רֹחַ, to strew in the wind, שָׁעָה, שָׁעָה, צֶפֶן, לְכַלְכֵּל, לְרֹחַ, poetically wings of the wind, transf. to, (a) region, part of the world, such being divided according to the winds; hence, אַרְבַּע רוּחוֹת the four parts of the world; (b) vanity, nothingness; hence, דְּבַר רֹחַ vain words, דַּעַת רֹחַ vain knowledge, רָעוּת רֹחַ hunting after vanity; 2) the animating element of the body, the spirit of life, the animal soul; hence, also, for life generally in many relations, and transf. to the Divine spirit; 3) the spirit of understanding, the mind, the seat of emotions, passions, reflections; hence, the numerous connections with רֹחַ to denote certain motions and passions, e.g. קֶלֶר רֹחַ

impatience, not forbearing; אָרָךְ
רוּחַ long-suffering, patience; נִבְיָה
רוּחַ pride; רֹחַן נָכוֹן a firm mind;
רוּחַ זְנוּנִים spirit of whoredom;
רוּחַ קִנְיָאָה spirit of jealousy; transf.
to will, resolution, insight, etc.;

4) the spirit of God, in the sense
of prophecy, thus in many phrases
of prophetic language. From
which denom. רוּחַ (fut. יִרוּחַ) to
be large, in reference to space, fig.
to find enlargement, relief, comp.
the contrast, לִי צָרָה I am straitened.

Pu. רוּחַ to be airy, large, of a
room. See רוּחַ and רוּחָה.

רוּחַ (def. רוּחָא, pl. const. רוּחֵי) Aram.
com. the same, wind, spirit, region
of the world, etc.

רוּחַ m. enlargement, spaciousness,
transf. to relief, release.

רוּחָה (with suff. רוּחָתִי) f. enlarge-
ment, relief, release.

רוּחָה fem. overflowing, satiety, abun-
dance, fullness, from רוּחַ.

רוּם 1) (יָרוּם, יָרוּם, apoc. רוּם) fut. רוּם
to rise (also of inanimate things), to
lift oneself up; of the heart, i.e.
to be proud; of the eyes, i.e. to
despise; of God, to exalt himself
in might or in praise; 2) to be
high, elevated; transf. to excel
others in might or fame; of God,
to be high, i.e. to remove himself
from man, not to assist him; 3)

to be lifted up, raised, e.g. of the
road, to be made even; of the
hand, to prevail; next, of the
lifting up of the head or the horn,
as a sign of becoming powerful;
in this particip. appears frequently
in connection with יָרָע, יָרָע, etc.
Po. רוּם to raise (a house), to
bring up (children), to cause to
grow (plants); fig. to raise a lowly
man (from the dust), to cause
some one to conquer, to bring
some one in safety, i.e. on a high
place; or in a spiritual sense, to
exalt, to praise. Po. רוּם pass.
to be lifted up. Hiph. הָרַם (inf.
הָרִים, imp. הָרֵם, before monosyl-
labic words הָרַם) to raise the
ground, to make it even; to raise
some one, i.e. to place him in
safety; to lift up the head, the
hand, the horn, as a sign of bold-
ness, courage, power, etc., always
causative of Kal in the same con-
nections; to lift up the hand,
the right hand to God, i.e. to
swear; to lift up the hand or feet,
i.e. to move; to lift up the voice,
i.e. to call; with לְ, to call to
some one, with עַל, against some
one. הָרִים קוֹל is used of the
accompanying by an instru-
ment, to play, to blow, etc.;
to lift up an offering, i.e. to

separate it from the other; to lift up food, i.e. to deck; to lift up presents, gifts, i.e. to bring them into the temple, or to the priests; to raise folly, i.e. to advance it. חנ is often used in the signification of to remove, to take away; hence the phrase חנ חנ take thyself away; also, to carry away, e.g. חנ חנ he carries away shame (Author. Vers. "shame shall be the promotion of fools"). Hoph. to be delivered, to be presented, a gift, an offering. Hith. חנ חנ (fat. once חנ חנ for חנ חנ to lift oneself up, to look proudly and contemptibly upon something or some one; but also, to exalt oneself, in a good sense. Related with חנ is חנ I. to which several of the forms above mentioned belong.

חנ (3 pret. חנ) Aram. the same, to lift oneself up. Palpel חנ חנ to exalt, to praise; pass. חנ חנ to lift oneself up against (חנ) some one. Af. חנ to raise, from the dust.

חנ masc. height, lifting up, with חנ and חנ, to signify haughtiness, pride.

חנ (with suff. חנ) Aram. m. the same, height.

חנ (after the form חנ) m. the same.

חנ f. lifting up, praise; חנ חנ to walk about proudly.

חנ a high place, p.n. of a place in the neighbourhood of Nisopolis.

חנ munc. lifting up, exaltation, praise.

חנ (with suff. חנ, pl. const. חנ) from. 1) eminence, greatness; 2) exaltation, praise. The pl. is in this sense also rendered as a singular.

חנ a mistaken verbal root; חנ stands for חנ, and belongs to חנ to which also חנ חנ is to be taken.

חנ (Kal, not used; the forms חנ, חנ, חנ, as well as the fat. Niph. חנ, belong to חנ) to cry, to break forth with the voice, to cry aloud; comp. ἀπὲρ-α, rugia. Hiph. חנ (3 pret. pl. once חנ and 2 pl. חנ חנ, but otherwise regular) 1) to make a noise, to cry loudly, with חנ, over some one, especially of the shouts of war and rejoicing over (חנ) a conquered enemy, or in the honor of some one: in the first case, חנ חנ is sometimes added; seldom of the cry of lamentation; 2) to blow (the trumpet), with חנ joined to the instrument, especially for the breaking up of a camp, in which it is distinguished

from תָּקַע. Pual (reduplicated) רוֹעֵעַ to be shouted or rejoiced over. Hith. הִתְרוֹעֵעַ to break forth into shouting, to triumph over (עַל) some one (comp. רָעַע).

I. רוּף (Kal, not used) to throw, to toss about (comp. רָכַב and רָקַה); hence Pu. רוּפֶה to tremble, to totter, to shake (of the pillars of heaven). Comp. רָפַרְף in modern Hebrew.

II. רוּף (not used) to pound, to grind, from which רִיפּוֹת.

III. רוּף (not used) equiv. to רָפָא to heal, from which הִרְוִיחָה, if הִרְוָה is not to be taken for the root.

רוּץ equiv. to רוָחַ to run (of man and. beast); with אָל to run to some place, לְקִרְאָת towards some one; רוּץ אַחֲרַי to run after some one; רוּץ לְרָע to hasten to evil; רוּץ אֶרֶץ to run to a race; with עַל (also acc. and אֶל) to rush upon some one, to assail some one; with בָּ, to seek refuge with some one. Part. רוֹצֵץ, runner, messenger, courier. Pl. רוֹצִיִּים, the runners before the royal carriage; hence satellites, state runners among the Persians, who published the royal edicts in the provinces. In the language of weavers, it signifies, tow, a tow-rope. Niph. נִרוּץ belongs to נָרַץ.

Pi. (reduplicated) רוֹצִיעַץ to run along (of a carriage). Hiph. הִרְיִיעַץ to cause to run or to fetch, bring back quickly (from prison); to cause the hands to hasten, i.e. to hasten with presents.

רוּג (Kal, not used) to pour forth, to flow; hence, related with יָרַק and רָקַק *ερεύγομαι, ructo*; from which Hiph. הִרְיִיק to empty, to pour out (rain, blessing); to draw the sword, i.e. to empty the sheath; transf. to lead forth (the young warriors); comp. הוֹבִיל from הָבַל in the same original sense; 2) to to leave empty (נִפְשָׁה רָעֵב). Hoph. הִוָּרַק to be emptied (of a vessel); the form הוֹרַק (Canticles 1:3) is probably a noun, as indicated by שָׁם, with which it is joined.

רוּר to cause slime or phlegm, to emit spittle, semen, etc., with accus.

רוּשׁ in the signification of poppy, opium, poison. See רָאשׁ.

רוּשׁ equiv. to יָרַשׁ to seize, to lay hold of; hence, to take alms; comp. אָבָה to desire for charity, from which אֲבוּיוֹן. Probably, however, רוּשׁ is equiv. to רוּשַׁשׁ to be downcast, like רוּצָף, synon. with רוּבָה, from which רוּבָה, the poor one; next, to be poor, part. רוּשׁ, or רוּשַׁשׁ the poor one.

Po. **רוֹתֵשׁ** to break, to pull down (fortified castles). Hith. **הִתְרוֹשֵׁשׁ** to pretend to be poor.

רֹת p. n. f. (equiv. to **רֵעִית** a female friend).

רָז (def. **רָזָא**, pl. **רָזִין**, def. **רָזִיא**) Aram. m. a secret, secrecy. See **רָז**.

רָזָה to make thin (comp. **רָדַד** to beat thin); **רָדָה** to tread down; hence, to make lean, meagre, to decrease, fig. to destroy (the idols of the land). Niph. **נִרְזָה** (only fut. **נִרְזֶה**) to wax lean (of fatness of the body).

רָזָה adj. m. **רָזָה** f. lean (of a lamb), unfruitful (of a plough field).

רָזוֹן m. 1) after the form **חֹזוֹן** leanness (of the body), consumption; transf. to the meagreness, scantiness of a measure; 2) after the form **קָרוֹשׁ**, a prince; from **רָזוֹן**.

רָזוֹן p. n. m. (a prince, distinguished one).

רָזָה (not used) to cry, to call out, probably related to **צָרָה**, or the root **רָזָה** is related with **צָעַק**, **צָעַק**.

רָזִי (after the forms **שָׁנִי**, **עָנִי**, **קָלִי**) m. leanness, consumption. Root **רָזָה**.

רָזָה (3 fut. pl. **יִרְזֹמוּ**) transf. from **רָזָה** to wink, to blink.

רָזוֹן (not used) to be important, distinguished; according to others, equiv. to **רָכַן** to bridle, to curb; next, to rule.

רָזוֹן (pl. **רָזִינִים**) m. a prince, a ruler, orig. distinguished, esteemed one. Comp. **רָזוֹן** 2.

רָחַב (probably a transposition from **רָחַח**) to be spacious, wide, to widen, to enlarge (of the mouth, heart, a chamber), similar to **רָחַח**. Niph. to be broad, large (of meadows). Hiph. **הִרְחִיב** to enlarge, to widen, in reference to size and space; to enlarge some one, i. e. to afford access, or (comp. **יָשַׁע**) to release from trouble; to open the mouth largely against (**עָלָה**) some one, as a sign of scorn, mocking; **הִרְחִיב נַפְשׁוֹ** to enlarge one's desires, i. e. to open wide one's jaws; to enlarge the boundaries, etc., according to the context.

רָחַב (const. **רָחַב**, plur. const. **רָחִבִּי**) adj. m. **רָחֵבָה** (const. **רָחֵבָה**) f. 1) wide, spacious, large, extended, broad, of a country, a sea, a city, a wall, etc. Generally, **יָרִים** is added, to signify extension of space, as **רָחֵב יָרִים**. Fig. of the mind, or of the heart, or of other spiritual things; 2) **רָחַב** p. n. f.

רָחַב (pl. const. **רָחִבִּי**) masc. a wide, broad place, an extensive space.

רָחַב (with suff. **רָחִבּוֹ**) m. breadth, in reference to measure, circumference (of a country); figur. large-

(of the heart), i.e. a comprehensive heart.

רחוב, with suff. רחובִּי, f. 1) a broad place, in a street, also a *forum*, a place before the gate, e.g. the place (רחוב) before the house; 2) in proper nouns, of See רחב.

רחובות (open places, streets) 1) p. n. cell; 2) רחובות (streets of the Assyrian city; 3) רחובות (cities of the Euphrates) a city far from Idumea, or one of name near the Euphrates.

רחובות (p. n. m. (deliverance by God).

רחובות (p. n. m. of the son and successor of Solomon, from 975—958) gement of the people).

רחובות (not used) to pound, to grind; not is רחבה, which is also in מרחק, but is not acted with that in מרחק.

רחובות (for the form מרחבה, only dual m. a millstone, but in the a handmill, consisting of two, the one called רחבה, and other מרחבת).

רחובות (masc. merciful, generally acted with רחמן).

רחובות (n. m. (the merciful one) for once רחמן stands, and used רחמן).

רחובות (adj. m. רחמן (plur.

רחוק (f. 1) far, distant (of place), remote, subst. distance; hence מרחוק, מרחוק, מרחוק at or from a distance; עד מרחוק until the distance; 2) far (of time), hence מרחוק of far time, i.e. future; למרחוק a long time since, of the past time; עתים רחוקים the remote (future times); 3) distant, in the sense of strange, foreign, incomprehensible, costly, not present (absent) to render assistance, etc.

רחוק (not used) a transposed form from רחוק to chisel, to do turnery work; probably, however, in the derivative which occurs, the proper reading is רחוק.

רחוק (only Ketib, for which Keri רחוק, pl. רחוקים) m. if the Ketib is correct, turnery-work, masonry; according to the Keri, enablature.

רחוק see רחוק.

רחיק (pl. רחיק) Aram. adj. m. equiv. to the Heb. רחוק.

רחל (not used) an ancient secondary form from רחל, in the signification of (to be tender); next, to be lovely, amiable, the original sense of which exists in רחל, and the roots connected with it: the interchange of ל and מ is not uncommon in the language. From which:—

רחל (pl. רחלים, with suff. רחלִי) f.

1) tender lamb, ewe, orig. the tender, amiable one; 2) p. n. f. the lovely one. Comp. the modern Heb. בִּחְמוֹת רֶשֶׁת for sheep.

רחם (fut. ירחם, with suff. רחמִי) 1) intrans. to be tender, lovely, comp.

רחל; 2) transf. to love, to have mercy, with accus. of the object.

רחם (Kal, not used) to glow inwardly: the root is רחם, identical with חם. Pi. רחם to glow, or feel warmly for something or some one, to have mercy, compassion; it is construed with the accus., seldom with על, to express the love of parents towards children, of God to man, of compassion on the poor and afflicted, and sometimes of things which one is attached to. Pu. to be compassionated, to obtain mercy. Part. רחמה for מֵר one that has obtained mercy from God, but it is not to be taken as a third pret. f.

רחם (with suff. רחמִי) m. matrix, womb, orig. seat of glowing, fervency; רָחַץ, כָּנַר the unfruitfulness, barrenness; פָּתַח to be fruitful; מִרְחֹם from the womb, i. e. before thou camest forth out of the womb; פֶּתַח רֶחֶם the first (opening) of the womb. The same signification has:—

רחם (plur. רחמים) m. 1) the same, the womb; fig. a maid, a woman, from their distinguishing member (comp. in English, woman, for womb-maid). 2) p. n. m. compassion, mercy. The plur. רחמים signifies originally the bowels as the seat of inward emotion; next, compassion, tender love, mercy, kindness, benevolence, etc.; hence connected with חָסַד; נָתַן רַחֲמָיו לְשֵׁם to have compassion towards some one; נָתַן מִן רֶחֶם לְפָנָיו to procure mercy for some one.

רחם (with paragogic ה) m. name of a bird (Auth. Vers. the gier eagle) so called from its compassion towards its young. Comp. חֲסִידָה רחמה (only dual רחמִיִּם) f. a damsel, a maid, a woman, comp. רחם, only used in poetical language.

רחמין (Aram.) plur. equiv. to רחמים in Hebrew.

רחמי adj. m., רחמיִת (pl. רחמיִת) f. merciful, compassionate.

רחן (not used) probably equiv. to רָחַץ to murmur, to complain, to rage, from which the p. n. רחִינָה.

I. רחף (Kal, not used) to cover, to shelter; the root is רחף and identical with that in רָחַף, or רָחַף is only a secondary form of רָחַף. Pi. to hover (protectingly)

over something, of the spirit of God, which waved over the chaos, to form and create; of the fluttering of the eagle over its young, to nourish and protect them.

II. רָחַף to totter, to tremble, of the bones. The root רָחַף is identical with that in רָחַף.

רָחַץ (fut. יִרְחֹץ, inf. רֹחֵץ, and the fem. form רָחֲצָה) to wash, to cleanse (the body); hence, to bathe, to wash oneself. It never occurs like בָּבַם of the washing of garments. Pu. רָחַץ to be washed, to be cleansed, from filth. Hith. to bathe, to wash oneself.

רָחַץ (Aram.) to seize, to lay hold of (comp. Heb. רָכַם and the root in רָחַץ); but transf. to trust, to confide, to rely firmly upon עַל something, and only Hith. רָחַץ.

רָחֵץ (with suff. רָחֵצִי) m. the washing; קִיר רָחֵץ the wash-basin or pot.

רָחֲצָה fem. bathing-place (for small cattle).

רָחַק (fut. יִרְחֹק, inf. רֹחֵק) 1) to be distant, far, from (מִן) some one, from a day, an object, or purpose; 2) to remove, estrange oneself from (מִן) (מַעַל, מִן) some one, or something; to withdraw from something; figur. to loathe something. Niph. only Ketib, to be removed

far off. Pi. to remove far off.

Hiph. to remove, to drive away (a people) from (מִן) (מַעַל, מִן) something; to lead into exile; with the inf. following as an adv. far distant; the same the inf. רָחֵק, where לִלְכָּת is elliptical; the orig. signification is to push away, related to רָחַק. A relation of רָחַק with רָחַק II. and רָחַף; רָבַק and רָבַק; רָבַק and רָבַק and others.

רָחַק (only pl. רָחִיקִים) adj. m. to remove oneself; substantive, he who removes himself from God.

רָחַשׁ (rare) to be moved, excited; thus related to רָחַשׁ; according to others, to overflow, to gush (related to רָחַץ); transf. to the overflowing of the heart.

רָחַת (from רָחַת) f. a winnowing shovel. The form is like נָחַת from נָחַת.

רָטַב (fut. יִרְטַב) to be wet, soaked through (by rain), to be moist, juicy (of plants). The root is רָטַב and related with the root in רָטַב, נָרַב. The form רָטַב does not belong to the verb, but is an adjective.

רָטַב adj. m. fresh, moist, juicy (of plants).

רָטַב (supposed root to יִרְטַב Job 16:11) probably equiv. to נָדַב to rule, to prevail; hence the con-

struction with **על ידי**; possibly, however, it may be derived from **רַמַּם**, which see.

רָמַם (not used) equiv. to **רָתַח** to tremble, to quake. Related is the root in **רָעַד** and **רָדַד**.

רָמַם m. fear, terror.

רָמַן Job 16:11; according to some, the root is connected with that in the signification of to fetter, to bind (comp. the roots **רָמַן**, **רָמַן**, **רָמַן**).

See **רָמַם**.

רָמַח (not used) equiv. to **רָמַח** to be moist, fresh, from which the quadriliteral **רָמַחַשׁ**, and from which only the pass. **רָמַחַשׁ** occurs, signifying to bloom, or to become fresh again.

רָמַח (Kal, not used) to dash to pieces (comp. the root **רָמַח**). Pi. to dash, e.g. children against the rock; next, generally, to thrust down (pierced by arrows). Puel pass.

רָמַח (contracted from **רָמַח**) m. watering, overflowing.

רָמַח as a verb, see **רָמַח**.

רָמַח (once **רָמַח**, with suff. **רָמַח**, plur.

רָמַח, const. **רָמַח**) masc. strife, contention, **רָמַח** adversary, opponent; cause or matter of contention or dispute, connected with **רָמַח** one who has a cause of dispute; proof, evidence in a matter

of dispute, e.g. **רָמַח**; verbal evidence; transf. to war.

רָמַח p. n. m. (adversary, opponent), comp. **רָמַח**.

רָמַח as a verb, see **רָמַח**.

רָמַח m. exhalation (of odour); hence, odour, smell, scent, once **רָמַח**; transf. to **רָמַח** that which only smells the water, i. e. that which only touches the water.

רָמַח (Aram.) m. the same.

רָמַח see **רָמַח**.

רָמַח as a verb, see **רָמַח**.

רָמַח (later) equiv. to **רָמַח**, which see.

רָמַח fem. pl. grits or bruised corn, from **רָמַח** to pound.

רָמַח p. n. of a country and race of the Cimmerians, by which Josephus understands Paphlagonia.

רָמַח as a verb, see **רָמַח**.

רָמַח m. emptiness, nothingness, **רָמַח** an empty vessel; next, like **רָמַח** vanity, also as an adv. vainly, in vain, especially in this sense **רָמַח**, **רָמַח**, **רָמַח**.

רָמַח (also **רָמַח** after the form **רָמַח**, pl.

רָמַח) adj. m., **רָמַח** (pl. **רָמַח**)

f. empty, joined with **רָמַח** hungry;

transf. to vain (of words), poor, stripped, wanton; as a subst. the wanton, wicked one.

רָמַח (formed from **רָמַח**, with the termination **רָמַח**, compare **רָמַח**, **רָמַח**) adverb, empty (with empty

י), vain, futile, without cause,

י. with הָנָם.

spittle, from רִיר.

ו. (רִאשׁוּת and רִישׁוּת) m. poverty,

רִישׁ. For this form comp.

רִיר.

י. to רִאשׁוּן.

(רַכּוּת) adj. m., רַכָּה (pl. רַכּוּת)

der, delicate; hence, weak

ference to strength), bleared

ness (of the eyes), soft,

th, insinuating, timid (of the

; hence, רַךְ לֵב faint-

ed: the pl. fem. רַכּוּת is used

abstract to signify flattering

..

nderness, delicateness.

.. (רַכָּב) origin. to lie upon

hing; of God שָׁמַיִם רַכָּב,

to lie upon שָׁמַיִם רַכָּב

eavens, and thus to drive;

to ride on horseback, to ride

waggon or carriage, i.e. to

construed with עָל, seldom

ָ and the acc. Hiph. הִרְכִּיב

use some one to ride or to

to cause one to ride upon

ights of the earth, i.e. to

him distinguished; to cause

o ride upon the head of some

.e. to make them rulers over

one. The root is identical

that in שָׁרַב.

h suff. רַכְבִּי, pl. const. רַכְבֵּי

masc. 1) waggon, chariot; hence

chariot of war, in connection with

רוֹכֵב and פָּרָשׁ; רֶכֶב וְפָרָשׁ iron

chariots used in war, עָרֵי רֶכֶב

cities for chariots of war, עָרֵי רֶכֶב

the officers of the war chariots;

sometimes רֶכֶב is used as a col-

lective to signify a row of chariots

or chariots and horses together,

or the war chariots of the heavenly

host; 2) a rider, animals for riding,

רֶכֶב אִישׁ a chariot of men, thus

according to some עָרֵי הָרֶכֶב; 3)

upper millstone, the rider, the

lower is called in modern Heb.

שָׂרַב.

(רַכְבּוּ) m. a horseman,

a charioteer.

רַכָּב p.n. masc. (charioteer) 1) an

ancestor of a nomade tribe, the

Rechabites; 2) p.n. of another

people.

רַכְבָּה fem. the riding; according to

the Targum, a chariot.

רַכָּה p. n. of a place.

רַכְבּוּ m. chariot for driving.

רַכּוּשׁ (also רַכְשׁ, with suff. רַכּוּשִׁם)

m. substance, goods, possessions,

orig. that which is accumulated,

brought together; hence, espe-

cially moveable goods.

אִישׁ רַכִּיל masc. slander; hence, רַכִּיל

slanderer, רַכִּיל הָלֵךְ to go about as

a tale-bearer; possibly, however,

רָכַל stands as a particip. form for **רָכַל**.

רָכַל (3 pers. sing. רָךְ, 3 pl. רָכְלוּ, fut. רָכַל after the form (נָכַר) orig. to be ground, thin, related to רָקַק; hence, 1) to be tender, delicate, pampered (of good living), to be smooth (of words); 2) to be timid, faint-hearted. Niph. does not occur; the form יָרַךְ belonging to Kal. Pu. to be mollified, of a wound which is softened by ointment. Hiph. to make one faint-hearted. See רָךְ.

רָכַל (only particip. Kal) equiv. to רָכַל, for which it only appears to be a secondary form, to travel, to move about; hence, 1) to traffic, comp. מְרַכֵּל, origin. to travel about as a merchant.—**רָכַל** merchant, dealer, fem. רָכֶלֶת; 2) to go about as a tale-bearer, which signification, however, is only found in the derivatives.

רָכַל (mercantile place) p.n. of a city in the territory of Judah.

רָכֶלֶת f. trade, traffic, also that which is acquired by trade, merchandise.

רָכַם (fut. יִרְכֹּם) to bind on, to tie on (related with the root in רָחַץ), e.g. to tie the חֹשֶׁן breastplate to something.

רָכָם (plur. יִרְכָּם) masc. mountain-chain, a range of mountains con-

nected together and adn no pass.

רָכָם (pl. const. יִרְכָּם) m. trox in the sense of wicked according to others, somewhat like קָשָׁר.

I. **רָכַשׁ** to gather, accumulate perty or substance; next, g to acquire, to get.

II. **רָכַשׁ** (not used) equiv. **רָעַשׁ** to rage, storm; trans. furious running of an from which:—

רָכַשׁ m. a racer, a swift horse as it occurs in connection with **רָכַשׁ**, it seems to signify a species or noble breed.

רָם 1) adj. m. high, the fem 2) p.n. m. (the high one)

רָם see **רָם**.

רָמָה (3 pret. pl. רָמוּ and יִרְמָה) Aram. the same Hebrew **רָמָה**; to throw (pit); also, to set up, erect

also, to impose a tax or Ithpael pass. to be throw

רָמָה to throw (like the Aram also, of the shooting of **רָמָה** an archer. Pi cause to fall; transf. to to cheat. The root in **רָמָה** to be equiv. to **רָבָה** in th

רָמָה (from **רָם**) f. 1) a high height, for idol-worship, s

רָמָה; 2) (height) p.n. of a city in the territory of Benjamin; a city in the mountain of Ephraim, the dwelling-place of Samuel, complete רָמָה לְפָנִים; a city in the territory of Naphtali; רָמַת רָמָה (height of the watch-tower), a city in Gilead, otherwise called רָמָה and רָמָה; finally, p.n. of a city or a place, complete: רָמַת לָחִי. Gent. רָמַתִּי.

רָמָה f. a worm, a reptile, also collectively, reptiles, creeping things.

Root רָמַח II.

רָמָה (pl. רָמָה) m. 1) a pomegranate, pomegranate-tree; transf. to artificial pomegranates on pillars, etc.; 2) p.n. of a city on the southern border of Palestine in the territory of Simeon, sometimes joined with רָמָה; also, of a rock near Gibeah; also, of a city in the boundary of Zebulun; רָמָה פָּרֶץ (granate of the breach) p.n. of an encampment of the Israelites in the desert; 3) p.n. of a Syrian idol, e.g. in: רָמָה, הָרָמָה, where רָמָה probably is to be taken in the sense of עָלִיּוֹן, the upper, from רָמַח, equiv. to רָמָה; 4) p.n. m. (the great or proud one).

רָמָה (heights) p.n. of a Gileadite city, otherwise רָמָה.

רָמָה (southern heights) p.n. of

a city in the tribe of Simeon, for which otherwise רָמָה.

רָמָה fem. height, hill, comp. רָמָה; transf. to heaps of corpses, e.g. to fill the valleys with hills of corpses, Ezek. 32:5.

רָמַח (not used) to thrust, to pierce.

The root is: רָמַח, related with רָמַח.

רָמַח (pl. רָמָה, with suff. רָמָה)

m. a spear, a javelin, from רָמַח

(comp. רָמַח modern Heb.) רָמַח

to sharpen (the point of) the lance.

רָמָה (for רָמָה, pl. רָמָה) the Syrian.

See רָמָה.

רָמָה p.n. m. (appointed by God).

רָמָה (after the form רָמָה f.

1) carelessness, neglect, origin.

throwing down; hence רָמָה a

slack hand, רָמָה an idle soul;

also as an adv. indolently, slug-

gishly, neglectfully; 2) deceit,

deception, cheating, artfulness;

hence רָמָה to work deceit,

רָמָה a deceitful tongue,

רָמָה a deceitful bow, i. e.

that does not hit.

רָמַח (not used) a verbal root adopted

for רָמַח, but the signif. is obscure.

רָמָה (pl. רָמָה) f. a mare (according

to the Arab); hence רָמָה foals;

according to others, studs of (royal)

horses (after the Syriac); according

to others, concubines.

רָמַל (not used) to adorn, to decorate;
from which:—

רָמְלָהוּ p.n. m. (adorned by God).

I. רָמַץ equiv. to רָזַם, from which there are only a few forms, as רָמַז, רָמַז, and probably particip. רֹמֶמְזָה. Niph. to lift oneself up, to raise oneself, only in the forms רָמַז, רָמַז; but the Hithpael רָמַזְתָּ belongs to רָזַם.

II. רָמַם (not used) to creep, as רָמַם, Exod. 16:20, "and it bred worms."

From which רָמַח.

רָמַחְתָּ p.n. m. (height of support).

רָמַס (fut. רָמַס) to tread, with the feet, equiv. to רָפַס to tread down; also, as a sign of pollution, desecration, רָמַס the treader down, the tyrant. Niph. pass.

רָמַשׁ denom. from רָמַשׁ, which see.

רָמַשׁ (from רָם to creep, formed with the termination שׁ-) m. creeping animals; with אֲרָמַח, that which creepeth on the earth, also of aquatic animals; from which denom. רָמַשׁ to creep (of animals); the earth creeps, i.e. swarms with animals.

רָמַח (height, equiv. to רָמַח) p.n. of a city in Issachar.

רָן (const. pl. רָנִי) m. a shout of joy, rejoicing; רָנִי יִפְלֹט shouts for deliverance.

רָנָה (only fut. רָנָה) equiv. to רָנַן to sound, to rattle, to whiz, used of the rattling of the arrows in the quiver, or of the whizzing of the arrows shot from the bow.

רָנָה (with suff. רָנָתָם) f. 1) shouting, song; also, of the moaning of lamentation; 2) p.n. m. The root is:—

רָנַן (inf. רָן imp. רָנִי, pause רָנִי, fut. רָנָה, once רָנַן, pl. רָנָנִי) to raise a shout of joy, or to moan (of one who laments), generally of human beings, sometimes figur. of inanimate things. Pi. רָנַן to rejoice often over (עַל) something or some one; with עַל, to triumph over the downfall of some one; also, to praise, to extol, construed with עַל, לְ and אֶל. Hiph. 1) to cause some one to rejoice, to shout with joy; 2) to attune songs of praise or joy unto (לְ) some one. Hith. to break out in songs of joy (in intoxication).

רָנַן (so in modern Heb., but in the Bible the pl. is רָנָנִים) m. orig. the whining, whimpering; next, the ostrich, on account of its whining cry (Job 39:19). Some modern commentators render it in this passage, nightingale, which, however, is improbable.

רָנָה (pl. רָנָה) f. shouting, singing.

of praise; the pl. רַנְנִים be-
to רַנְנָה, which see

up of ruins) p. n. of an en-
nment of the Israelites in the

ly pl. רָסִיסִים, const. רָסִיסִי

a drop, from רָסַם I.; 2)

, crag (parallel with בָּקִיעַ),

רָסַם II.

: used) to bind, to fetter;

fig. signif. is found in רָסַם.

1 suff. (רָסַנִי) m. 1) a bridle;

fig. נִשְׁלַח רָסֶן מִפָּנֶיךָ to let

the bridle, i.e. to be unruly

duct; also, bit, hence פָּפֶל

double bit; 2) p.n. of a

city.

inf. (רָסַם) to moisten, to wet,

the flour (Author. Vers. "to

r with the flour").

(not used) equiv. to רָצַץ to

to dash to pieces. From

רָסִים.

רָעַע, form in pause רָעַע, and

רָעַע, with the article

and רָעַע, pl. (רָעִים) 1) adj. m.

1) f. bad, in contrast to

and like it, used in manifold

cations according to the

ct, e.g. bad of look, of taste.

erence to physical or moral

ies, base, valueless, unfit for

unfruitful, hateful, ugly,

ful unrefreshing, malignant,

sick, corrupt, sad, etc. רָע בְּעֵינֵי מִן

רָע לְפָנַי to be evil in the face

of some one, i.e. to displease him;

רָע מִכָּרֶב to remove the

evil from the community; 2) as

a subst., like many adjectives, the

evil, badness, unpleasantness, a

bad deed, a bad word, baseness,

calamity, in as extensive a sense

as the adj. In this double cha-

acter of adj. and subst., both

רָע and רָעָה are used; the latter,

however, is more frequently used

as a subst.

I. רָעָה (from רָעָה, with suff. רָעָה) m.

noise, shouting, cry (either for joy

or sorrow), thunder, or the voice

of thunder.

II. רָעָה (from רָעָה, thus for רָעָה, with

suff. רָעָהוּ (seldom רָעָהוּ), pl.

רָעָהוּ, and with suff. רָעָהוּ and

רָעָהוּ masc. 1) friend, associate,

confederate, also transf. to the

beloved one (by a wife), also neigh-

bour, fellow-man; hence like אִישׁ,

used as a pronoun, the other one,

whether אִישׁ precedes or not, e.g.

אִישׁ אֶל־דֵּעהוּ one to another,

אִישׁ מֵעהוּ one from another; 2)

after the Aram. sense of the root,

thought, will. Comp. רָעִיוֹן.

רָעָה (seldom רָעָה, from רָעָה) m. bad-

ness (of a thing), but also, in a

moral sense, baseness, wickedness,

sadness, unpleasantness, and in as manifold significations as רע.

רָעַב (fut. רָעֵב) origin. to languish, desire for something; next, to hunger: the root is related to that in חָדַב. Hiph. to cause one to suffer hunger.

רָעַב (after the form אָשַׁם לְקָהֵל, with suffix רָעֵבָם) m. hunger, famine, רָא לְלֶחֶם, כָּמֹת בָּרָא to die of hunger, לָלֶחֶם to hunger, languish for bread.

רָעֵב (pl. רָעֵבִים) adj. m., רָעֵבָה fem. hungry, suffering hunger.

רָעֹבֵן (const. רָעֹבֹן) masc. hunger, suffering of hunger, and also that which satisfies the hunger.

רָעַד (fut. יָרַע) to shake, to quiver, to tremble (of the earth). For the root, comp. רָחַת, חָדַד, רָטַם, and others. Hiph. to labour under fear, terror, trembling.

רָעַד m. the trembling.

רָעָה f. the same.

I. רָעָה (fut. יָרַעָה, apoc. יָרַע) 1) to feed a flock, to lead to pasture, with accus., seldom with קָ, as רָעָה בָּצֵאֵן a shepherd, or feeding of the flock; the particip. רָעָה the shepherd, fem. רָעָה. Fig. to feed, i. e. to lead the people; hence רָעָה leader, prince, instructor; 2) to feed, to nourish, e. g. Hos. 9:2, "the floor and the wine-press shall not feed them;" 3) to

feed on the meadow, construed with קָ and לָ; next, to eat off (the grass), with accus.; fig. to devour, to sweep away, not connected with רָעָע; 4) to enjoy, delight in something, e. g. רָעָה אֲנִילָת to delight in folly, to desire, long for something, e. g. רָעָה after the wind (vanity): signif. 4 seems to be the basis of the verb, so רָעָה is equiv. to רָעָה. Hiph. to feed, to lead to pasture.

II. רָעָה 1) to tie, to connect, join; hence, like חָשַׁב, וָכֵחַ, חָשַׁב to think; 2) to join some one, to associate, e. g. רָעָה בְּסִילִים he who associates with fools; hence, in the parallel passage חָשַׁב חָשַׁב. Pi. to choose for an associate or confederate, or to join some one (לָ) to himself. Hith. הִתְרָעָה (fut. apoc. יִתְרַע) to join or connect oneself with (חָשַׁב) some one; the orig. signif. is in רָעָה, which root has some similarity with רָעָה and חָדַד.

רָעָה as an adj. f. from רָע, see רָע.

רָעָה (const. רָעָה) an acquaintance, associate, companion, friend, orig. a particip. hence:—

רָעָה (pl. רָעָה) f. a female friend or companion.

רָעָה inf. fem. from רָעָע, breaking or dashing to pieces.

m. (friendship, companion-

st. רעוואת) Aram. desire, will,

. n. m. (befriended by God).

1) abstract form, like רעוואת,

) f. 1) companionship, friend-

2) thought, reflection, e. g.

after vanity, perhaps also

ure, favor, from רעוה I.; 3)

ete, female friend or associate.

asis of all 3 signif. is in רעוה.

11. רעויות only Ketib.

12. the form רעו (שכר) m. pasture

ding; more correctly, how-

as an ancient particip. pass-

fed; hence, רעו בקר רעו fed or

ed cattle.

13. ded from רעו (p. n. m. (friend).

14. ded from רעוה shepherd) adj.

pertaining to shepherds,

. shepherd, e. g. רעוה אקיל bad

verd.

15. ter the form רעו (שכר) f. orig.

16. רעוה friendship, companion-

next, concrete, the beloved

the friend, of a female.

17. asc. 1) thinking, reflecting,

ng, aspiring, e. g. רעוה after

18. 2) thought, like in Aram.

19. am.) the same, also of nightly

20. as or visions.

21. 1, not used) to tremble, to

22. 2, hence, Hoph. רעוה to be

terribly shaken (of the fir trees),

or to be swung (of lances); pro-

bably רעוה is related with רעוה.

רעוה m. shaking to and fro, reeling,

staggering. See רעוה.

רעוה (only pl. רעוה) f. a veil, so

called from its flowing motion.

רעוה p. n. m. (terror of God), for

which once רעוה in the same

signification.

רעוה (3 plur. רעוה, fut. ירעוה) to

tremble, to shake, e. g. of the

raging of the sea, figur. of the

countenance, to be agitated. Hiph.

1) to thunder, to cause thunder;

2) fig. of the provoking to anger,

probably רעוה is only a denom.

from:—

רעוה (רעוה) masc. thunder, רעוה

clouds containing thunder, transf.

to a thundering, raging voice; the

form is probably from רעו (from

רעוה), with nominal termination

רעוה, comp. רעוה. רעוה; in the

same manner רעוה appears to arise

from רעוה with another nominal

termination, from which subse-

quently the verb רעוה arose.

רעוה fem. 1) trembling mane; ac-

cording to others, the far-sounding

neighing; which, however, is less

suitable to the context; 2) p. n.

of a Cushite people, and hence

the name of a city and country,

probably Regma (Ρέγμα), a city on the Persian Gulf.

רַעַמְסֵס (also **רַעַמְסֵס**) p. n. of an Egyptian city in Goshen; according to Saadia, Heliopolis; according to others, Heröopolis.

רָעַן (Kal, not used) to be green, verdant, fresh. From which the Piḡel רָעַנָה to bloom, to be fresh, to flourish, used as an emblem of prosperity; only f. רָעַנָה, which, however, may be an adj.

רַעֲנָן (pl. **רַעֲנָנִים**) adj. m. fresh, green.

רַעֲנָן (Aram.) adj. m. the same, figur.
prosperous.

I. רָעַע (inf. רָע and רָעָה, fut. יִרְעֶם, with suff. יִרְעֶם) to break, to dash in pieces, related is רָצַץ, רָצַץ. Niph. (fut. יִרְוֹעַ) to be broken, dashed to pieces; according to others, the Niph. belongs to רָוַע. Hiph. (rare) to break, to dash to pieces. Hith. to be violently shaken or ruined (of the earth); comp. Aram. רָעַע.

II. יָרַע (fut. יָרַע, comp. יָצַר, יָקַל, יָרַךְ, which are of fut. Kal, imp. יָרַע) to rage, to be wroth, to be evil disposed, in contrast to kindness, which is connected with the idea of calmness; transf. to be injurious, hurtful, pernicious, malignant, envious, sad, grieved, as in יָרַע. High. יָרַע and יָרַע (inf.

הָרַע, in pause הִרַע, fut. יִרַע, apoc. יִרַע, particip. מִרַע, pl. (מִרַעִים) to act basely, to do evil, in contrast to הָסִיב; hence, הָרַע לַעֲשׂוֹת, to do evil, מִרַע evil-doer; הָרַע is construed with לְ, עָל, to signify causing evil to some one.

רָעַע (fut. יִרְעַע) Aram. to break, to dash in pieces. Pa. רָעַע the same.

רָעַף (fut. יִרְעַף) to flow, to drop, with accus., seldom על. Hiph. to cause to drop. The roots in רָוַח and רָדַב are related.

עָרַץ equiv. to עָרַץ, to shatter, to dash to pieces (the enemy), figur. to oppress a people. Comp. עָרַץ I. and עָרַץ.

רָנַח to storm, to snort, to rush, to tremble, to shake, of the heavens, earth, mountains, cities, walls, castles, towers; fig. of the waving of the corn. **Niph.** to be shaken, to quake, of the earth. **Hiph.** to shake, to cause to leap (of the locust). The verbs **רָנַח** and **רָנָה** are related.

𐤆𐤍 m. shaking, trembling, earthquake, tumult, also used of the rattling of a chariot, of the snorting of a horse, of the noise of a mob, etc.

נָפַץ (fut. **נִפְצֵץ**) orig. to bind round
or bind up, trans. to heal, orig.

d up the wound, figur. to
to save, to restore, to re-
to support. Niph. to be
, mended, repaired, restored.
to bind up that which is
, to restore; next, to heal
nd, a disease, or to procure
ies; fig. to comfort. Hith.
himself be healed; comp.
, in the same sense, from
several forms are derived.

ur. אָוֹרֶה—) f. cure; healing,
re; fig. recovery, soothing.
m. healing, recovery. The
s like סִבְלִית.

ongs to רָפְאִים. See רָפָה
l).

e רָפָה.

1. m. (God is the healer).
רָפַר (יָרַפַּר) to spread out, to bed,
haps only intrans. Pi. to
a couch; רָפַר Cant.2:5,
s to prepare the couch
r. Vers. "to comfort me").

quiv. to רָפָה to heal, after
are to be explained the
הַרְפֵּינָה, הַרְפֵּתָה, הַרְפֵּינָה,
רָפַר, which are conjugated
ing to לָהּ 2.

(not used) to darken, to
gloomy; related are the
in עֲרֵב and עֲרֵב, with the
original signification.

(not used) to shiver, to

tremble, figur. to cause fear, ter-
ror, thus transitive; with the root
רָפַה is related רָף (רָפָה).

IV. רָפָה (fut. יִרְפָּה) to hang down,
to droop (of the hand), to be
bowed down, oppressed (of the
spirit); transf. to be slack, idle,
to despond, to be dejected; orig.
to relax; the day slackens, i. e.
evening approaches; the flame
slackens (consumes) the chaff;
the root רָפָה to be slack, loose,
is in contrast to קָוַן to be firm,
tied together. Niph. to be slug-
gish, indolent. Pi. to loosen, to
untie, e. g. מִזִּיָּה the girdle; transf.
to droop the wings, to slacken the
hands, i. e. to dishearten. Hiph.
to let loose, to forsake, with יָרַם
or יָר the hand from some one,
sometimes יָר is omitted; to for-
bear, to withdraw. Hith. to be-
have oneself slackly, remissly, to
let one's courage fail.

רָפָה (also רָפָה) p. n. m. ancestor of
a race of giants (רָפָאִים), from
which רָפָאִים may be derived as
a gent. noun. The signification
is like רָפָה 2.

רָפָה (after the form טָלָה, נָכָה, נָוָה,
plur. טָלָאִים, נָכָאִים, נָוָאִים)
subst. m. 1) shadow; hence, of
the appearance of night and dark
visions, also of the inhabitants of

therregions of death, from רָמַת II.;
 2) giant, origin. one who causes
 terror, the fearful one, from רָמַת
 III. but only used in the plur.
 רָמַתִּים, and as the name of a Ca-
 naanite race of giants, from which
 the giant Og descended, and men-
 tioned in connection with רָמַתִּים,
 רָמַתִּים and רָמַתִּים. See רָמַת.
 רָמַת (const. רָמַת) adj. m., רָמַת (pl.
 רָמַתִּים) f. sluggish, slack (of hands),
 as a figure of despondency; next,
 weak, faint, etc. Root רָמַת IV.
 רָמַת p. n. m. (the healing one, phy-
 sician).
 רָמַת (not used) after the Arab. to be
 rich. From which:—
 רָמַת p. n. m. (riches).
 רָמַת f. couch, encampment. See
 רָמַת.
 רָמַתִּים (places of an encampment)
 p. n. of an encampment of the
 Israelites in the desert.
 רָמַת p. n. m. (God is the healer).
 רָמַת m. slackness, the drooping (of
 the hand); transf. to fear.
 רָמַת (and רָמַת, fut. רָמַת) equiv. to
 רָמַת to tread, only in the sense
 of making water muddy or turbid
 by treading. Niph. to become
 troubled or turbid (of a fountain).
 Hith. הִתְרָמַת to let oneself to be
 trodden on, or to cringe, as a sign
 of subjugation, e. g. Ps. 68 : 31,

"submit himself with *q*
 silver;" in a similar sense
 taken הִתְרָמַת Prov. 6 :
 root is also to be traced
 as in רָמַת.

רָמַת (Aram.) to tread down,
 in pieces.

רָמַתִּים (formed from a *maak*
 for which in a parallel
 stands רָמַתִּים; pl. רָמַתִּים
 float, raft, from רָמַת
 along. The last syllable "
 ancient nominal suffix, so
 nominal word is orig. רָמַת
ramat, Ethiopian *reme*).

רָמַת belongs to רָמַת. See
 רָמַת (Kal, not used) to *lema*,
 port oneself. Hith. to *le*
 (על) some one. The root
 and related with that is
 הִתְרָמַת.

רָמַת (not used) is connected
 root probably with רָמַת,
 which:—

רָמַת m. mire, slime, which
 casts up, orig. casting out
 פָּרַשׁ from פָּרַשׁ proceedi
 a similar original signific
 רָמַת see רָמַת.

רָמַת (not used) probably the
 רָמַת, which, however,
 connected with רָמַת.

רָמַת (pl. רָמַתִּים) m. a *stabl*
 origin. a rack, a grate.

רָץ (const. pl. רָצִים) m. that which is broken off, a piece; hence, bar (of silver); comp. the modern Hebrew רִצְתִּיכָה. Root רָצַץ.

רָץ see רָצַץ.

רָצָה (only inf. abs. רָצֹה) equiv. to רָצִי, which see.

רָצַד (Kal, not used) equiv. to רָקַד to totter, to tremble. Pi. intensive, in the same sense, to leap, only Ps. 68:17, comp. Ps. 29:6; 114:4, 6.

רָצַה (1 pers. רָצֵה, fut. רָצֶה, apoc.

רָצִי) equiv. to רָצָה to join some one; with עִם, to have pleasure or to take delight in something, or in some one; with accus. and 3 of the person or object, to be gracious, kind, willing, or to receive some one kindly; transf. to satisfy; hence, to pay (a creditor), fig. to liquidate a debt, e.g. the earth shall pay off (Author. Vers. "enjoy") her sabbaths. Niph. רָצָה to be paid off (of a debt), to be expiated (of sin), to be accepted graciously (of sacrifices and offerings). Pi. to pacify, to satisfy, by the restoration of the property to the owner. Hiph. to pay, to satisfy the creditor. Hith. to make oneself pleasing towards (לְ) some one. See רָצָה.

רָצִין masc. pleasure, grace, favour,

delight, acceptance, satisfaction, graciousness, good will; רָצִי, רָצִי acceptable (to or with God), i. e. well pleasing to him; רָצִין רָצִין with all the heart, or good will.

רָצַח (fut. יִרְצַח) to pierce through, to thrust, equiv. to רָצַע; next, to slay, to murder, to kill generally, complete רָצַח נֶפֶשׁ; רָצַח a murderer. Niph. pass. Pi. to kill repeatedly, or several; 'transf. to dash in pieces, to destroy. Pu. (only according to Ben Naphtali) pass.

רָצַח m. 1) a wounding, a slaying, a slaughtering; 2) equiv. to רָצַח cry, from which it is transposed.

רָצִיָּה p.n.m. (pleasure, delight).

רָצִין p.n.m. (the strong one).

רָצַע equiv. to רָצַח to pierce, to bore (the ear).

רָצַח origin. to put, to lay, to arrange; related in the root with רָצַח, רָצַח, רָצַח; hence, to lay down stones for pavement. The sense of joining, arranging, putting in order, is conveyed, in modern Heb., by רָצַח, which seems to be a transposition from רָצַח.

רָצַח equiv. to רָצַח to glow, to burn, from which, according to some, רָצַח, Cant. 3:10.

רָצִי (only pl. רָצִים) m. 1) equiv. to

רָקַח a burning coal, orig. a glowing coal; עֲצֵת רָצְפִים a cake baked on glowing coals; according to some, on a hot stone, as used by the Orientalists for roasting; 2) p.n. of an Assyrian city, Resapha (Ρησοφα), in Palmyrene.
 רִצְפָּה (const. רִצְפֹּת) f. formed from רָצַף 1) paving; hence, pavement, from רָצַף; 2) a burning coal, from רָצַף; 3) p.n. f. (glow).
 רָצַץ (2 pers. רָצִיץ, particip. pass. רָצִיץ fut. יִרָצֵץ for יִרָצֵץ) equiv. to רָצַץ, רָצַץ to break in pieces (a wheel), to dash in pieces (the head), to bruise, to break (a reed); figur. like עָשַׁק, to oppress, treat with violence. Niph. to be broken to pieces (a wheel, a reed). Pi. רָצַץ to dash to pieces (the head), fig. to oppress sorely. Po. רָצַץ to oppress. Hiph. (fut. יִרָצֵץ for יִרָצֵץ) to dash to pieces (the skull). Hith. הִתְרָצַץ to push one another, to struggle. The root רָצַץ is also to be traced in תִּרָצֵץ, תִּרָצֵץ, and others.
 רָךְ 1) adj. m. רָךְ (pl. רִקּוֹת) f. thin; hence, of the flesh, meagre, lean, dry; 2) only m. as subst., and fig. in the sense of restriction, or negation; hence, as an adv., only, except; sometimes, indeed cer-

tainly, surely; רָךְ נָךְ only the right.
 רָק (and רִיק) adj. masc. empty. רָק. See רִיק.
 רָק (with suff. רָקִי) m. spittle.
 רָקַק to flow, to run.
 רָקַב (fut. יִרָקַב) to be hollow, eaten, rotten; figur. decay, wardly destroyed.
 רָקַב (const. רָקַב) masc. rotten inward wasting (of the deficient in substance).
 רָקִיב m. rottenness, decadence.
 רָקַד (fut. יִרָקַד) to tremble, to skip, to leap, to dance of the jolting of a swift c. Hiph. to cause to skip.
 רָקָה f. the temple (of the head) in the signification beat, on account of the pulse in that place; transf. to c.
 רָקוֹן (coast-district, origin. around which the water v. from רָקַק II.), p.n. of a city territory of Dan.
 רָקַח (fut. יִרָקַח) to spice, season, make ointment (by the use of oils); hence רָקִיחַ one that pares ointment, an apothecary. Pu. to be seasoned, spiced. to season (food); the root to be equiv. to רָקַע to be on account of the pound the spices.

רָקַח m. spice; with יין spiced-wine.

רִקְחָה m. ointment, origin. that which is seasoned, spiced.

רָקַח (pl. רִקְחוֹת) adj. m., רִקְחָה (pl. רִקְחוֹת) fem. he or she who spices the ointment.

רִקְחָה m. spiced ointment.

רָקִיעַ (const. רִקְיעַ) m. expansion, arching (of the heaven), firmament, complete רִקְיעַ הַשָּׁמַיִם.

רָקִיעַ (const. רִקְיעַ, const. pl. רִקְיעִי) m. thin cake, a wafer, from רָקַק.

רָקַם (only particip. רֹקֵם) orig. equiv. to רָנַם II., to mark (with points), to cut figures into something; transf. to embroider, to work with various colours; hence רֹקֵם the embroiderer, one that works with various colours. Pu. רָקַם figur. to be formed, shaped of the embryo in the mother's womb.

רִקְמָה 1) (probably equiv. to רָקַם heap of stones) p.n. of a city in the territory of Benjamin; 2) p.n.m. (according to the Arab, equiv. to רִקְמָה a friend).

רִקְמָה (with suff. רִקְמָתָם, dual רִקְמָתֵי, pl. רִקְמָתוֹת) f. embroidered garment; transf. to anything that is embroidered, or of various colours; hence, of the variegated feathers of the eagle, and also of many coloured stones.

רָקַע (fut. יִרְקַע) to expand, to spread

out; next, to tread something down, for the purpose of spreading out. The various significations may thus be classified; 1) to spread out, e.g. the earth over the waters, Psalm 136:6; 2) to stamp (with the feet), to express indignation or joy; 3) to stamp, tread down. Pi. to hammer, to beat out (metallic plates), but also a denom. from רָקַע to overlay with tin. Pu. pass. to be beaten out to thin plates. Hiph. (to spread out (the heavens).

רָקַע m. a thin plate, orig. that which is beaten out, extended.

I. רָקַק (Kal, not used) to be beaten thin. Hiph. (only fut. יִרְקַק) irregular, to stamp, to tread down. The root is probably related to רָקַע.

II. רָקַק (only fut. יִרְקַק) orig. to flow, to run (comp. the root רָקַק and רָקַק); next, to flow (from the mouth), to spit; with פִּי, to spit at some one; related is רָקַק.

רָקַת (coast territory, from רָקַק) p.n. of a city in Naphtali. In the Talmud (Megilla, 5 b) it is maintained by one מְבַרְיָא that Rakath is Tiberius, and by another מְבַרְיָא that Rakath is Zephorius.

רָקַש poor one, see רָקַש.

רָשָׁע (not used) probably equiv. to רָשַׁע to exercise power over some one or something; hence, to be able. The modern Heb. Hiph. הִרְשָׁע is quite the same signification as הִשְׁלִיחַ Ecc.5:18, to empower or permit some one to do something.

רְשִׁיּוֹן masc. grant, permission, empowering.

רָשִׁית see רִאשִׁית.

רָשָׁם (only particip. pass. (רָשִׁים) to note (בְּכַתֵּב) in writing. The root רָשַׁם is found as well in רָשָׁם.

רָשָׁם (fut. (רָשָׁם) Aram. the same.

רָשַׁע (fut. (רָשַׁע) origin. to exercise power, to rule (comp. רָשָׁה), from which, to be wicked, to act wickedly; with כָּן, to apostatise from some one; to be guilty, liable to punishment. Hiph. 1) to overpower, to act wickedly; 2) to pronounce guilty, to condemn (of a judge).

רָשָׁע (pl. (רָשָׁעִים) 1) adj. m., רָשָׁע f. wicked, sinful, ungodly; 2) subst. (a) the wicked one, a sinner, orig. a violent one, in contrast to עָנִי humble, meek one; generally used in contrast to צַדִּיק the righteous one; (b) the guilty one, e.g. רָשָׁע לְמוֹת guilty of death; (c) to have an unjust cause (before a judge).

רָשָׁע (with suff. רָשָׁעוֹ, pl. רָשָׁעִים) m. violence; also, power, transf. to wickedness, injustice, lie, deceit, pl. wicked deeds.

רָשָׁעָה f. wickedness, wicked deed, lie, deceit, profligacy.

רָשָׁעִים see רָשָׁע.

רָשָׁה (not used) equiv. to רָצָה to glow, to flame, to burn.

רָשָׁה (pl. (רָשָׁהִים) const. רָשָׁהִי, with suff. (רָשָׁהִי) m. glow, flame, e.g. of the ardour of love; next, lightning, orig. the flame of God; the flames of the bow, i.e. arrows; sons of lightning (Job 5:7), i.e. birds of prey darting with the quickness of lightning, according to others, sparks: transf. to burning pestilence.

רָשָׁה (Kal, not used) equiv. to רָצָה to destroy, to dash in pieces; hence, Po. רָשָׁה to destroy. Pu. pass.

רָשָׁה belongs to רָשָׁהִי, see under רָשָׁה.

רָשָׁה (from רָשָׁה, with suff. (רָשָׁהִי) f. a net, פָּרַשׁ רָשָׁה עַל to spread a net over something, טַעֲשֵׂה רָשָׁה net work.

רָתוּק (pl. (רָתוּקוֹת) in the Keri) m. a chain, from רָתַק.

רָתַח (Kal, not used) to boil, to seethe. For the root רָתַח comp. רָתַח, רָתַח, and others. Pi. to cause to

boil or seethe, e.g. **רָתַח** boiling, seething. Pu. to be heated, like **נִסְחַח** of the agitation of the heart as an indication of intense emotion. Hiph. like Pi. to cause to boil, to seethe.

רָתַם (only pl.) m. seething, boiling.
רָתַם (only imp. **רָתַם**) orig. to curb,
 to tame; next, to tie, to yoke or
 harness. The root **רָתַם** is found
 also in **חִטָּם**.

רֶתֶם (pl. **רֶתְמִים**) m. (f. according to the Ketih) a kind of birch or broom, so called from its use for binding; according to others, juniper tree.

רֶתֶם (place of birches or juniper trees) p.n. of an encampment of the Israelites in the desert.

קָרַח (Kal, not used) to bind, to chain, from which Niph. (in Keri) to be bound; since, however, this rendering would make no sense in the context, Ecc. 12:6, and as the Niph. is never used in a privative sense, it must be rendered according to the Ketib **קָרַח** removed.

Pu. רֶתֶק to be chained, bound.

רֶתְקָה (pl. קוֹת—) f. a chain.

רָתַת m. terror, trembling.

רָתַת (not used) equiv. to **רָטַט** to tremble. Related is **רָעַר** and the root in **חָרַר**.

५, ५

שׁ *Shin* (שׁ), שׂ *Sin* (שׂ) form originally one letter, the 21st of the alphabet, i. e. the hard *sh* and the soft *s*, were expressed by one and the same character, but latterly grammarians have distinguished one from the other by the diacritic point, which distinction, however, affords no reason for considering them as separate letters in the *Lexicon* in alphabetical order. The name *shin* was chosen from שׁן tooth, to which the form of the letter bears resemblance; as a numeral it signifies 300. It interchanges with the hissing sounds שׁ, צ, שׂ, seldom with the sounds שׁ, ז; but also with the aspirates ח and כּ. Both שׁ and שׂ are often used as nominal suffixes, e. g. שׂוֹמֵר, שׂוֹמֵרִים, שׂוֹמֵרִים, שׂוֹמֵרִים, שׂוֹמֵרִים, שׂוֹמֵרִים, and others.

שׁ or שׂ (with *dagesh forte* following, seldom שׁ) 1) relative pron. which, who, joined to the following word, whether noun, particle, or verb, and, like שׁוֹמֵר, without distinction of gender or number; in modern Heb. it stands for genitive, especially joined with לְ, e. g. מִטְּבַח שׁוֹמֵר the bed of Solomon; this afterwards formed itself into

שׁוּב, with suff. שׁוּבִי, etc., and it is used to strengthen the possessive pronoun, e.g. שׁוּבִי בְרִמִּי שְׁלִי my vineyard; 2) as a relative conj. after certain verbs, that, because; and in this sense, occur the compositions שׁוּבִי כִּמְעַט scarcely that, שׁוּבִי עַד־כֵּן till that, שׁוּבִי לָמָּה for why; with other prepositions, שׁוּבִי בְּ because, שׁוּבִי כִּי like as; or if as a particle of time, when. This pronoun is supposed to be derived by some from שׁוּב (the original root for שׁוּבִי); by others, from שׁוּב; probably, however, the original form is שׁוּב = הוּ, the relative character having only merged from the demonstrative one.

שׁוּב equiv. to שׁוּב (belongs to שׁוּב) שׁוּב to drive, to push, away; hence reduplicated שׁוּבִי (from שׁוּב שׁוּב), to drive away, to lead away.

שׁוּב (not used) equiv. to שׁוּבִי to lift up, from which the derivative שׁוּב, שׁוּב, also שׁוּבִי, שׁוּבִי, which see. שׁוּב (fut. שׁוּבִי) to draw, e.g. מִיָּם water, orig. connected with שׁוּבִי. שׁוּב (fut. שׁוּבִי) equiv. to שׁוּב, שׁוּב to cry, to call (of man), to roar (of lions), to roll (of thunder), etc.

שׁוּב (const. שׁוּבִי) f. cry, roaring.

I. שׁוּב (Kal, not used) to rage, to make a noise, from which Niph. to rush, to rage, of mighty waters.

II. שׁוּב to be desolate, waste (of cities). Niph. to be laid waste; with the adverbial addition שׁוּבִי into desolation. Hiph. (inf. const. לְהַשׁוּבִי, and contracted לְהַשׁוּבִי) to desolate.

III. שׁוּב (Kal, not used) according to some, equiv. to שׁוּב, שׁוּב, to gaze; probably it is, as Rashi and Eben Ezra explain, to be amazed; thus equiv. to שׁוּב and connected with שׁוּב II. Hith. to be amazed, or to gaze at, with לְ.

שׁוּב (only Ketib, but the Keri for which שׁוּב) f. tempest, storm.

שׁוּב (with מ of motion שׁוּבִי) com. origin. cave, pit, and next, hell, lower regions, where darkness dwells, dwelling of the departed, the Hades of the Hebrews. Root שׁוּב.

שׁוּב p.n. m. (the desired, demanded one), patron. שׁוּבִי.

שׁוּב (const. שׁוּבִי, with suff. שׁוּבִי) m. 1) rushing, raging of the sea, noise, tumult (of war, of multitudes of people), שׁוּבִי warriors; שׁוּבִי בֹר probably stands for שׁוּבִי מִיָּם; 2) desolation, like שׁוּבִי.

שׁוּב (not used) equiv. to שׁוּב to tread with the feet, to push away; transf. to despise, reject.

שׁוּב (after the form שׁוּב, שׁוּב, with

suff. שָׁמַד \bar{m} . contempt, rejection, שָׁמַד נָפֶשׁ with contempt of soul, i.e. with utter contempt.

שָׁמַד f. orig. desolation; next concrete, a ruin.

שָׁמַד (fut. יִשְׁמַד) 1) equiv. to שָׁמַד to hollow out, to dig through, comp.

$\sigma\kappa\alpha\lambda\lambda\omega$ - ω , from which the derivative שָׁמַד; 2) after the same graduation of ideas, as in שָׁמַד; *per-*

scrutari, to dive, to investigate; next, like שָׁמַד to desire, demand;

to request, to require, i.e. to dig after something (comp. שָׁמַד), with

accus. of the object one demands, and שָׁמַד, accus. of the person from whom it is demanded;

שָׁמַד נָפֶשׁ to require the life of

some one, i.e. to wish for his death, שָׁמַד אֶת־נַפְשׁוֹ לְמוֹת to

wish for one's own death; the following are the sub-significa-

tions: (a) to ask, to beg something from שָׁמַד, שָׁמַד, שָׁמַד some one; שָׁמַד דְּבַר לְ to ask something

for some one; (b) to ask for a loan, i.e. to borrow; שָׁמַד to be

lent; (c) to ask for something as a present; hence, with the sub-signification, to ask for alms; (d)

to question some one (accus. and שָׁמַד, לְ), to inquire after שָׁמַד, לְ, accus.)

something or some one; to inquire of God (with שָׁמַד) or of the oracle;

שָׁמַד לְ שָׁמַד לְ to inquire after

the welfare of some one, i.e. to

salute; in signification 2, שָׁמַד

occurs sometimes as intransitive, hence the forms שָׁמַד, שָׁמַד,

as if from שָׁמַד. Niph. שָׁמַד (inf.

abs. שָׁמַד) to intreat something

from שָׁמַד (שָׁמַד) some one. Pi. שָׁמַד 1)

to ask for gifts, to beg; 2) to ask frequently. Hiph. 1) to give as

a loan; 2) to give as a present

asked for, Exod. 12:36.

שָׁמַד p.n. m. (request, desire, demand).

שָׁמַד see שָׁמַד.

שָׁמַד (1 plur. שָׁמַד, particip. שָׁמַד)

Aram. the same as the Heb. שָׁמַד,

to ask, to beg, to request, to desire, to demand, to inquire.

שָׁמַד (definite שָׁמַד) Aram. f.

1) a wish, a request; 2) like שָׁמַד

Heb. affair, matter, desire, object (Dan. 4:14).

שָׁמַד (with suff. שָׁמַד, שָׁמַד,

שָׁמַד, once without שָׁמַד) f.

request, desire, demand, שָׁמַד

to make a request, שָׁמַד to grant

a request, שָׁמַד the request is

fulfilled; transf. to the concrete,

the thing or object requested or

demanded.

שָׁמַד p.n. m. (entreated of God).

for which once שָׁמַד.

שָׁמַד (Kal, not used) to rest, to be

inactive; the original signification

is, to be in a leaning position, as a sign of being free from care; related with שָׁן and שָׁן. Pilpel שָׁן to be calm, to be quiet, free from care, tranquil.

שָׁן (with suff. שָׁן, pl. שָׁן)

1) adj. m., שָׁן (pl. שָׁן) f. quiet, secure, tranquil, undisturbed, prosperous; in a bad sense, proud, overbearing, origin. careless; 2) as a subst. pride, haughtiness, carelessness, or concrete, the proud one.

שָׁן see שָׁן.

שָׁן (fut. שָׁן) origin. to breathe with open mouth, to snuff up (the air); hence figur. to desire, long, languish, for something; next, to snort; hence, to hasten after a thing, to assail with violence, spoken of wild animals, and metaphorically, of savage enemies. Related to שָׁן, or to the root in שָׁן.

שָׁן to remain. Niph. to be left (from a mass or a number); sometimes the Niph. signifies only to continue. Hiph. שָׁן to let remain, to leave, to leave behind, to keep back.

שָׁן (not used) belongs to שָׁן, where probably שָׁן is the reading, or at least the noun is to be referred back to שָׁן.

שָׁן (not used) to be sour, acerb, comp. the root שָׁן; from which שָׁן.

שָׁן (after the form שָׁן) m. rest, remnant, remainder, from שָׁן.

שָׁן (Aram.) m. the same.

שָׁן (primitive, with suff. שָׁן) m. flesh (comp. the root in שָׁן); generally, however, fig. 1) body; hence, crime of murder, e.g. Jer. 51:35, הַמָּסִי וְשָׁרִי the violence done to me and to my flesh; 2) blood relationship, consanguinity, complete שָׁן שָׁן; שָׁן is likewise used in this sense; 3) food; comp. שָׁן.

שָׁן m. heaven, from שָׁן.

שָׁן f. blood relationship, consanguinity, conc. kindred by blood.

שָׁן p. n. f. (blood relationship).

שָׁן שָׁן a symbolical p. n. of the son of Isaiah (the remnant shall return).

שָׁן (once contracted שָׁן, with suff. שָׁן) fem. remnant, remainder, especially after a general overthrow, synonym. with שָׁן, שָׁן; remainder of his wrath (שָׁן), i.e. that which was not yet given vent to, the whole wrath.

שָׁן (formed from שָׁן, thus for שָׁן) f. 1) noise (tumult of the warriors), thus equiv. to שָׁן; but in this sense, generally the

contracted form שָׁחַ; 2) destruction, downfall, origin. desolation, from שָׁחַ.

שָׁחַ (either formed from שָׁחַ, or more correctly from שָׁחַ, of which it may be the infin.; with suff. שָׁחַ, once concrete שָׁחַ fem. 1) lifting up, e.g. of the face, as a sign of cheerfulness; 2) forgiveness, comp. the verb שָׁחַ; 3) sentence or burden (of a prophecy), comp. שָׁחַ from שָׁחַ to pronounce; 4) rising on the skin, or swelling.

שָׁחַ (according to the Ethiopian, man) p. n. m. sometimes of the grandson of יֹקְטָן, sometimes of the son of Yoktan, and also sometimes of a grandson of Abraham by Keturah; hence, two different ancestors, one of whom became the head of a national tribe in the north, and the other of one in the south of Arabia. Hence, 1) Sheba or Sabenus, a people and country in the south of Arabia, distinguished by commerce and wealth; 2) a people and country in northern Arabia.

I. שָׁחַ (not used) to glow, to burn, to flame. With the root שָׁחַ the roots in שָׁחַ and שָׁחַ are related.

II. שָׁחַ (not used) to cut in pieces

(comp. the roots שָׁחַ, שָׁחַ, שָׁחַ). Under this root, Kimchi brings the Po. שָׁחַ, which, however, is not correct.

שָׁחַ (only pl. שָׁחַ) m. a splinter, piece, orig. that which is cut or broken off.

שָׁחַ (fut. שָׁחַ, apoc. שָׁחַ) to drive away, to carry away; hence, either of the driving away of cattle, or of the carrying away of property, but especially of leading people into captivity. Niph. pass.

שָׁחַ m. name of a precious stone, achates, according to tradition. The root appears to be שָׁחַ equiv. to שָׁחַ I.; hence, like in שָׁחַ, transf. to shining, glittering.

שָׁחַ p. n. m. (led into captivity by God); for which once שָׁחַ.

שָׁחַ in the Ketib once for שָׁחַ, which see.

שָׁחַ (const. שָׁחַ, dual שָׁחַ, pl. שָׁחַ, שָׁחַ, שָׁחַ, const. שָׁחַ, with suff. שָׁחַ) m. a number of seven, from שָׁחַ seven; hence, 1) seven days, a week comprising seven days; Feast of Weeks, i. e. Pentecost, on account of the numbering of seven weeks from Passover to Pentecost, but שָׁחַ שָׁחַ, feast of seven days, i. e. Passover, which, according to scripture, lasts seven days. שָׁחַ

שָׁבָעִים יָמִים three weeks long (see **יָמִים**; 2) a week of years, i. e. seven years.

שְׁבוּעָה fem. 1) an oath, swearing; **שְׁוֵי** an oath by God; sometimes with the genitive, of the swearer, or of him by whose name the oath is taken; hence **שְׁבוּעָה** bound to a person by an oath, allies, confederates; 3) an oath of imprecation, a curse, complete **שְׁבוּעַת הָאֵלֶּךְ**.

שְׁבוּת fem. abstract, captivity, from which, conc. the captives; **שָׁבָה** to bring back the captives (of a people), which phrase is also used as a figure of restoration to prosperity. Root **שָׁבָה**.

שָׁבַח (Kal, not used) to lift up the voice, to speak, to call; hence, Pi. 1) to praise, to laud; 2) to appease, to assuage, to check, to quiet (floods, anger); **שָׁבַח** Ecc. 4:2, stands for **מִשְׁבַּח**. Hiph. to appease, quiet (the floods or waves). Hith. to boast or laud oneself (with **בָּ** of the object, boasting of). The root is related to that in **שָׁבַח**.

שָׁבַח (Aram.) the same; hence, Pa. to praise, to commend.

שָׁבַח (not used) according to some, to support, make firm, thus syn. with **שָׁבַח**, but more probably, to

beat; hence, in modern Heb., to beat out, to unfold, thus related with **חָבַט**.

שֵׁבַע (pause **שָׁבַע**, with suff. **שְׁבָעִי**, pl. **שְׁבָעִים**, const. **שְׁבָעִי**) com. 1) a staff, a rod, a stick or rod for chastisement; hence, rod of correction, also in a figur. sense; 2) staff for leading or measuring; hence, staff of the shepherd, staff of the ruler, i. e. sceptre; measuring rod, transf. to inheritance of a portion of land allotted by the measuring rod; 3) shaft, stem of a tree, transf. to spear; fig. like **שֵׁבַע** tribe (of a people), e. g. of the tribes of Israel, and frequently of the division of a tribe; 4) only Numb. 23:17, parallel with **נֹקֵב**, which like **שְׁבָעִים** in the Mishna, was, even in ancient times, translated "comet;" originally, rod, on account of the form of that planet.

שְׁבַע (Aram.) com. the same as in signification 3 in Hebrew.

שְׁבַע m. name of the eleventh month of the Jewish ecclesiastical year. The etymology is obscure.

שְׁבִי (pause **שָׁבִי**, with suff. **שְׁבִיִּי**, **שְׁבִיִּים**) masc. 1) captivity, into which one is led or in which one is; 2) driving away (of the cattle). Both significations are

also used as concretes in the sense of prisoner or prisoners; but it is never used as an adj., see שְׁבִיָּהּ.

שְׁבִי p. n. m. (captor).

שְׁבִי p. n. m. (the same).

שְׁבִי (const. שְׁבִי) m. a glow, a flame, from שָׁבַב I.

שְׁבִי adj. fem. (from a masc. שְׁבִי) female prisoner.

שְׁבִי (Aram.) m. the same.

שְׁבִי (formed from שָׁבַב) f. captivity; but also concrete, like שְׁבִי.

שְׁבִי (once in Ketib שְׁבִי, pl. const. שְׁבִי) m. way, path. See שְׁבִי.

שְׁבִי (only pl. שְׁבִי) caps of network, from שָׁבַב = שְׁבִי.

שְׁבִי ordinal number m., שְׁבִי f. the seventh; the fem. alone sometimes, the seventh year.

שְׁבִי f. equiv. to שְׁבִי captivity.

שְׁבִי belongs to the p. n. שְׁבִי, which see.

שְׁבִי (not used) to knot, to entwine.

Related is שְׁבִי, and the root is also found in שְׁבִי, שְׁבִי.

שְׁבִי (only pl. שְׁבִי) masc. lattice work.

שְׁבִי see שְׁבִי.

שְׁבִי (pl. שְׁבִי) f. lattice or network, transf. to trap-gate or trap-door.

שְׁבִי (not used) 1) to roll on, to flow, stream along; 2) to walk, to go,

synon. with שְׁבִי, שְׁבִי, in the same

mode of transferring the sense; 3) to totter, to shake; hence, of the shaking or waving of branches, ears of corn, etc.

שְׁבִי m. trail or train of a garment, from שְׁבִי to flow.

שְׁבִי (after the forms שְׁבִי, שְׁבִי) m. snail, so called from the moisture which it imparts whilst moving along, from שְׁבִי to flow.

שְׁבִי (pl. שְׁבִי, but const. שְׁבִי) for שְׁבִי fem. 1) ear of corn, so called from its waving; branch, bough of a tree; 2) streaming, flowing, from שְׁבִי 1.

שְׁבִי (not used) probably only transposed from שְׁבִי.

שְׁבִי (balsam-place) p. n. of a city in the territory of Reuben.

שְׁבִי p. n. (the same).

שְׁבִי (not used) according to the Arab. to be tender.

שְׁבִי (also שְׁבִי) p. n. m. (tenderness).

שְׁבִי p. n. m. It appears a corruption from שְׁבִי or שְׁבִי, both of which are sometimes used for it.

שְׁבִי (not used) equiv. to שְׁבִי (Aram. שְׁבִי) to entwine, to make net work, if the supposition is not to be adopted that שְׁבִי is derived from שְׁבִי.

שְׁבִי (const. שְׁבִי) 1) cardinal number

sem., שָׁבַע (const. שְׁבַע, with suff. שְׁבַעְתָּם) m. (the dual form is שְׁבַעְתֶּיךָ, comp. אֲרֵבַעְתֶּיךָ; the plur. form is שְׁבַעִים) seven, generally before the noun, later, however, after it.—The use of the masculine form for the feminine gender and the feminine form for the masculine gender takes place in all cardinal numbers from 1 to 10, and the same peculiarity manifests itself in their composition from 11 to 20; for שְׁבַעֲנָה עָשָׂר m., שְׁבַע עָשָׂר f. seventeen, has the same peculiarity. The dual signifies sevenfold, the plur. seventy, both masc. and fem. The use of seven as a sacred number is well known. Sometimes שְׁבַע stands as an adv.: seven times. 2) שְׁבַע p. n. m. (covenant); 3) שְׁבַעֲנָה (well of the covenant) p. n. of a well. From which:—

שְׁבַע denom. (from שְׁבַע) to swear, to testify on oath (of a covenant), either by sacrificing seven offerings or by testifying of seven witnesses, etc.; שְׁבַעִי שְׁבַעוֹת they who have taken an oath; שְׁבַע origin. to bind oneself by seven; next, to swear by (שְׁ) a person or an object; to swear by God or by idols, i. e. to worship them; to swear by an unfortunate one, i. e. that

if he breaks his word he should become unfortunate like him; שְׁבַע לְ to swear to some one, with accus. of the object, i. e. to pledge oneself sacredly to fulfil something; שְׁבַע כֵּן followed by an inf. to swear, to refrain from something. Hiph. to cause to swear, to pledge one on oath; also, to conjure, to press on some one.

שָׁבַע (in pause שְׁבַע, fut. יִשְׁבַּע) to overflow, related is שָׂבַע, שָׂבַע; hence, like רָחַץ used of anything done in abundance, as, to be filled, satiated, with drink; hence, of the earth being filled or satiated; to be satisfied with bread, with כֶּן, שְׁ, or לְ, before the inf. Fig. 1) to be full, i. e. tired, weary of, disgusted with, something; שָׁבַע יָמִים to be full of days, weary of life; 2) to be filled with contempt or shame; 3) in the transf. sense of being frivolous, overbearing. Pi. to satisfy, satiate. Hiph. to satisfy with כֵּן, שְׁ, of the object, and also fig.

שָׁבַע (const. שְׁבַע, pl. שְׁבַעִים) adj. m., שְׁבַעֲנָה f. orig. overflowing; hence, full, satisfied, and, like the verb, also in a fig. sense, e. g. שְׁבַע רַצוֹן rich in grace of God; שְׁבַע רָצוֹן full of trouble; שְׁבַע יָמִים full of

days, i.e. weary of life; in one instance ימים is omitted.

שָׂבַע m. abundance, plenty (comp. שָׂפַע) satiety.

שָׂבַע (with suff. שְׂבָעָה) m. the same.

שְׂבָעָה see שָׂבַע.

שְׂבָעָה (from שָׂבַע) f. fulness, abundance, satiety.

שְׂבָעָה f. the same.

שְׂבָעָה m. equiv. to שְׂבָעָה, with the additional termination שְׂבָעָה.

שָׂבַע (Kal, not used) equiv. to שָׂבַע, to entwine, to knot, especially of net and check-work; hence Pi. שָׂבַע to embroider. Pu. to be woven, worked in, to be set (of precious stones).

שָׂבַע m. giddiness, perplexity, from שָׂבַע to entwine; to be intricate, in a figurative sense.

שָׂבַע (inf. מְשַׁבֵּעַ, imp. שִׁבַּע) Aram. to leave, to forsake, abandon. The origin. signif. is like עָוַב Ithpaël, to be left.

שָׂבַע (fut. יִשְׁבַּע) to break, to shatter; also fig., e.g. the arm, the staff. the support, the bow, i.e. to destroy the power; שָׂבַע to be broken (of a limb); שָׂבַע is also used variously in a figurative sense, e.g. to break the heart, i.e. to mortify; to break the thirst, i.e. to quench it; also, to set a boundary by cutting off or measuring

off; another signif. of שָׂבַע see under שָׂבַע, from which it is the denom. Niph. to be broken; of ships, to founder; of men and beasts, to be broken in the limbs, or to be injured, wounded, generally; with לֵב, figur. to be of a broken, contrite, heart; to be routed, of an army; to be reduced, of a city or a state. Pi. to dash in pieces (altars, idola), to shatter (the teeth). Hiph. to open (of the womb), orig. to cause to break through; see שָׂבַע. Hoph. pass. to be wounded, hurt (of the heart).

The root in שָׂבַע is related with the roots in שָׂבַע, שָׂבַע, שָׂבַע.

שָׂבַע equiv. to שָׂבַע (Aram.) to hope, to wish; next, to wait, in the most extensive sense, שָׂבַע פְּחוֹמָה to wait or watch on the wall. Pi. שָׂבַע to wait, hope, to look hopefully or expectingly for (אֵל, אֱלֹהִים) some one.

שָׂבַע (not used) orig. to bear, or with reference to the etymology, to nourish, feed, thus transitive, the root being שָׂבַע or שָׂבַע, related with שָׂבַע and שָׂבַע, and from which is to be derived שָׂבַע, in the signification of corn.

I. שָׂבַע (three times שָׂבַע, with suff. שְׂבָעָה, plur. שְׂבָעִים, with suff. שְׂבָעִיָּה m. breach, breakage (of a

hush, or of a wall); fig. wound, breach (of a state), brokenness of spirit, sadness; solution or interpretation of a dream, ruin (of a state); practically, terror, especially in the plural.

II. **צו** (with suff. **צו**) m. origin, fruit, nourishment; hence, corn, related (also etymologically) with **צו** and **צו**, **צו** **צו** corn for the hunger; **צו** **צו** to buy corn. From which:—

צו (inf. **צו**; denom. from **צו** II.), to occupy oneself with corn, to buy or sell corn, with or without the adding of **צו** or **צו**; fig. also of milk and wine. High. to sell corn.

צו (with suff. **צו**) m. hopes, expectation; **צו** **צו** to destroy the hopes.

צו (const. **צו**) m. the breaking, e.g. of the loins, as a figure of violent pain; transferred to ruin, destruction.

צו (Aram.) to entwine, perplex; thus related with Heb. **צו**, **צו**; hence Ithrael **צו** to become confused, perplexed (with reference to the mind).

צו (inf. **צו** and **צו**) 1) to rest, to keep holiday, to cease (from labor; of land that is not cultivated; of the wearying man

who ceases wandering; of the elders who rest from the gate, i.e. who visit it no more; 2) to cease, generally, to refrain from (doing) something; fig. to be at an end, to vanish. Niph. to perish. High. causative of the various significations of Kal: 1) to cause or induce some one to cease from (doing) a work, where **צו** is added either before the inf. or **צו**; to let rest, to arrange; 2) to let rest or cease (war, strife, triumph); to cause some one to miss something; next, to remove, to destroy generally. It is related in the original signif. with **צו** in the sense of resting quietly at a place.

צו (with suff. **צו**) m. abiding, resting, coming from labour; also, interruption, loss of time, inebriety. In some passages, **צו** may be taken as an infin. from **צו**.

צו (appears to be formed from **צו**; const. **צו**, with suffix, **צו**, pl. **צו**, const. **צו**) com. day of rest, sabbath, not occasioned, but a regularly fixed day (the seventh day of the week), as is expressed by the intensive form **צו** **צו** to celebrate the sabbath; **צו** **צו** sabbath after sabbath, i.e. every

sabbath ; שְׁנַת שָׁבָת the sabbatical year, or year of release generally ; 2) a week.

שְׁבֻחַת (formed from שָׁבַח, with the termination חַת) m. great sabbath, a more intense signif. than שָׁבָח, and, when joined with it, signifies an extraordinary festival.

שְׁבֻחָא p.n. masc. (one born on the sabbath).

שָׁגָה (not used) equiv. to שָׁגָה II., which see ; from which שְׁגִיאוֹה, and:—

שָׁגָה p.n. m. (the erring one).

שָׁגָה (Kal, only fut. יִשְׁגֶּה, as if from שָׁגָה) to grow, to become great, to be exalted, related to גָּדָה. Hiph. יִשְׁגֶּה (fut. יִשְׁגֶּה) to make great, to increase, fig. to praise.

שָׁגָה (fut. יִשְׁגֶּה) Aram. the same, to laud, to exalt. "May your joy increase" (שָׁגָה), is a form of saluting.

שָׁגָה 1) transitive, orig. equiv. to שָׁבַח to raise up ; next, to make one high, mighty, to protect ; 2) intrans. to be high, elevated, to be protected, firm ; שָׁגָה to be or become strong in help. Niph. נִשְׁגָּה to be exalted (of God), fig. to be inscrutable, incomprehensible ; also, to be protected, secured. Pi. to raise, protect, save ; with מִן of the person, from whom one is

saved. Pu. pass. Hiph. to manifest greatness or exaltation (of God).

שָׁגָה equiv. to שָׁגָה, שָׁגָה to err, to offend or transgress through error or ignorance, in contrast to יָדָה. The orig. signif. is to totter, like a person who is confused. Related is שָׁגָה ; שָׁגָה, Gen. 6:3, is rendered by some as the inf. with suff., in their erring ; possibly, however, it is an adv., formed from the noun שָׁגָה with דָּ-.

שָׁגָה belongs to שָׁגָה. See שָׁגָה.

שָׁגָה (with suff. שָׁגָה) f. an error, mistake, transgression from ignorance or error.

I. שָׁגָה (only in the derivative שָׁגָה) to call loudly, to sing ; the root שָׁגָה is found also in שָׁגָה. The signif. of occupying oneself with something is found only in modern Hebrew.

II. שָׁגָה equiv. to שָׁגָה 1) to wander, to go astray (of sheep), with מִן, to go astray from the path ; also, to reel (from intoxication, either of wine, or from love) ; 2) figur. like שָׁגָה, to err, to offend through ignorance or mistake ; with מִן, to go astray (from the law of God, etc.). Hiph. to lead astray, the blind, the pious), to mislead, to seduce. In its orig. signif. related with שָׁגָה. See שָׁגָה.

שָׁנָה equiv. to שָׁנָה to grow, to increase, only fut. יִשְׁנֶה. Hiph. to increase, make great, rich, abundant. (The signif. in Hiph. is rather uncertain).

שָׁנוֹב p. n. m. (the protected one). The Keri has שְׁנוֹב.

שָׁנָה (Kal, not used) equiv. to שָׁנָה, שָׁנָה to look upon something attentively; hence, Hiph. הִשְׁנִיחַ to direct one's attention or care upon (אֵל) some one or something; with מִן, to view from somewhere, e. g. from the window; הִשְׁנִיחָהּ, in modern Hebrew, providence.

שָׁנִיא adj. masc., great (in power), mighty, from שָׁנָה.

שָׁנִיא (Aram.) adj. m., שָׁנִיאָה f. pl. great, mighty, probably also as an adv. greatly.

שָׁנִיאה (from שָׁנָה) fem. error, going astray; hence, transgression through error.

שָׁנָה (fut. יִשְׁנֶה) to glow, to be fervent (synon. with יָחַם); transf. to lie with a woman, connubial intercourse in a sensual signif.; hence שָׁנָה being substituted for it in the Keri by the Massorites. Niph. pass. Pu. the same. The root is שָׁנָה, and related to that in קָהַל, גִּיחַל.

שָׁנָה (after the form אָלַע fem. origin. abstract, connubial inter-

course; next conc. wife or spouse, even without any obscene secondary sense.

שָׁנָה (only with suff. שָׁנָה), Aram. the same.

שָׁנָה adv. from שָׁנָה (from שָׁנָה), formed with the adverbial termination טָ; must be rendered "as to their erring." Some take it as an inf. from שָׁנָה, with suff., which is, however, less probable.

שָׁנָה (Kal, not used) orig. to wander about without any certain object or purpose, thus related with שָׁנָה II.; hence, Pu. to be tossed about, to rave, to be maddened. Hith. to rove about, to rave.

שָׁנָה m. madness, raving.

שָׁנָה (not used) to throw down; hence, to send off, send away; transf. to bear or cast (of cattle). Comp. מָלַט, מָלַט.

שָׁנָה (const. שָׁנָה, like שָׁנָה, from שָׁנָה) m. that which is cast, the young (of cattle).

שָׁנָה (pl. שָׁנָה, const. שָׁנָה, with suff. שָׁנָה) m. female breast for suckling (of man and beast), from שָׁנָה to suckle. Comp. the root in שָׁנָה. It is also used to signify the seat of sensuality.

שָׁנָה (pl. שָׁנָה) m. orig. the destroyer, the violent one; transf. to destructive demon, devil; יָחַד שָׁנָה

to sacrifice to the demons or devils. The root is שדח.

שד m. 1) from שדד rigour, oppression, violence, desolation, destruction; hence, robbery, depredation; שד עניים that which has been exacted from the poor, or that of which they have been robbed; שד בְּהֵמוֹת desolation by wild beasts; שד לָהֶם desolation upon them! 2) for שדח from שדח breast, comp. שד.

שד only pl. שדיים (plain) p. n. of a valley, the spot where subsequently the Dead Sea was.

שדד (3 pret. pl. שדי and שדד, inf. שדד and שדד, fut. ישדד for ישדד, but with suffix ישדד, orig. to hurt, to injure; next, to act harshly, violently, cruelly, to exercise violence against some one; שדד a robber; שדד overpowered, conquered, slain. Transferred, to desolate, devastate. Niph. to be destroyed, desolated. Pi. to practise violence, to hurt. Pu. שדד and שדד to be desolated, laid waste. Poal like Piel. Hoph. שדי to be treated with violence.

שדח (Kal, not used) orig. to part, separate. Pi. שדח to break (the clods), i.e. to harrow the soil for ploughing; from which שדח a harrowed field, i.e. a plain.

I. שדח (not used) to wet, to moisten; hence, to suckle, from which שדח and שד 2. Related is the root שדח, which see.

II. שדח (not used) after the Aram. to throw, cast, fling; from which שדיאח.

שדח (not used) equiv. to שדד to break the clods, to harrow; hence, to make the soil plain, even.

שדח (formed from a masc. שד, pl. שדות) fem. a princess, a lady, a mistress, a wife, thus from שדד in the signification of ruling. According to the LXX., which renders it male and female butler, the reading is שדח ושדות in Ecc. 2:8; according to the Targum, fountain, in the signification of שדח to pour forth.

שדח (const. שדח, pl. שדות const. שדות and שדי, with suff. שדחם, שדחיהם, but also שדי, שדי) masc. harrowed soil, arable land, plough-field, in contrast to forest, mountain, garden, and vineyard; transf. to 1) field, as suburb of a town, also village district; 2) in contrast to inhabited districts, e.g. שדח ושדח, where it must be taken in the sense of a waste; it also signifies a plain, especially in the designation of certain tracts of land, e.g. שדח.

אֲרָם the plain of Aram, i.e. Mesopotamia; sometimes also continent, in contrast to sea.

שָׂדֵי (from שָׂד formed with the termination ין) m. Keri for שָׂדִין.

שָׂדִי (from שָׂד formed with the old adj. termination י) masc. the almighty, all-powerful, omnipotent. It is erroneous to take the word in a plural sense.

שָׂדִי m. equiv. to שָׂדָה a field; שָׂדִי is the older form, and used in poetic language.

שָׂדִיִּים p.n. m. (darting fire).

שָׂדִים p.n. of a valley, see שָׂד.

שָׂדִין m. the powerful, mighty one; from שָׂד, with the termination ין; only thus according to one reading. See שָׂדִין.

שָׂדִים (not used) according to some equiv. to שָׂדֵי to singe, to burn, as שָׂדִיִּים once occurs in the signification of שָׂדִיִּים; but this interpretation is not suitable to the general sense of שָׂדִיִּים. See:—

שָׂדִיִּים (pl. שָׂדִיִּים, const. שָׂדִיִּים) f. 1) a field, plantation for corn or vines; שָׂדִיִּים קִדְרוֹן fields of Kidron, i.e. the surrounding district. Possibly שָׂדִיִּים may be an enlarged form of שָׂדִי, or the root is שָׂדִים in the sense of cutting or harrowing; 2) by interchanging of מ and ב, for שָׂדִיִּים, which see.

שָׂדֵי to singe, to burn, to blast (by the east wind parches and blackens)

The root is שָׂדֵי, and that in שָׂדֵי, שָׂדֵי, שָׂדֵי

שָׂדִיִּים f. burning of corn, or blighted corn.

שָׂדִיִּים m. a blackening of the corn, caused by the

שָׂדִי (Aram.) equiv. to שָׂדֵי

to desire, pursue, hunt after something. Ithpa

to exert oneself, to make efforts, followed by the

שָׂדֵי (not used) equiv. to שָׂדֵי in order, arrange, adjust

שָׂדִיִּים (only pl. שָׂדִיִּים) f. row of soldiers or of rows of cedar beams.

שָׂדִיִּים (majestic, from *Kasa* the suff. *Ka*, Sendic) p

שָׂדֵי (not used) an ancient syllable root for שָׂדֵי pre as שָׂדֵי, שָׂדֵי, שָׂדֵי, belong די. The signification root in שָׂדֵי to put one an obligation to some attached to some one, שָׂדֵי, which subsequently to borrowing.

שָׂדֵי (not used) a monosyllable to be adopted for שָׂדֵי, it is evidently a partic

ng to arise, to come into
e, to be born (of small
sheep). From which:—

ip. form, const. שז, but
ff. שזי, שזי, with *god* for
adical on account of *serē*)
ung (orig. equiv. to שזר
Talmud) of sheep or goats;

re necessity of an additional
o define the kind.

used) orig. equiv. to שזר
irm, transf. to witness, to
by evidence. A similar
ogy is found in שזר.

articip. form but where the
remains before the suff.,
ff. שזרי m. a witness.

. שזרי f. evidence, tes-
, from שזר equiv. to שזר.
opted as a root for שזי
3:18, where it stands for
equiv. to שזי.

used) to be of a pale green
related to שז (שזם), from
שז leek, on account of its
een colour.

leek coloured, pale green
s stone; hence the LXX.
: ὁ πδάσινος. The com-
ors are at variance in refer-
o its speciality; according
e it is the onyx, according
as the sardonyx.

used) equiv. to שזר, שזר

to shine, glitter, from which שזר
the moon, orig. the shining one;
from which:—

שזר (only pl. שזרנים) m. an orna-
ment worn on the neck, and re-
sembling the moon or half-moon,
in the shape of a crescent; derived
from שזר.

שז only once in Ketib for שז.

I. שזא (not used) equiv. to שזא to
rage, transf. to be shuddering,
amazing, desolate, to lie waste.
Similar gradations of the sense
are found in שזא.

II. שזא (not used) orig. to stray, to
reel; from which, to fail.

שזא (only pl. with suff. שזאיהם)
m. terror, trembling, shuddering;
hence, ruin, destruction.

שזא (after the form שזא from שזא,
thus שזא from שזא, if it is not a
transposition from שזא) masc. 1)
error, mistake; next, vice, sin
(through ignorance), and like שזא
falsehood, deceit, lie, vanity, no-
thingness, either as a subst. or an
adv.; 2) like שזא or שזא, de-
struction, ruin. It is more pro-
bable, however, that the origin.
signif. of the root is שזא to blow,
to storm, somewhat like שזא
(in שזא); hence like שזא, שזא,
breath, i. e. transient, false, perish-
able; next, sin, and according to

another, development of the orig. signif. storm, tempest, destruction, calamity; שׁוּבָה in vain. As a p.n. see שׁוּבָה.

שׁוּבָה (const. שׁוּבָה) f. orig. shuddering, terror; hence, storm, tempest which bursts forth violently and desolates), ruin, downfall, destruction; also concr. a desolated place, ruin.

שׁוּבָה (fut. שׁוּבָה, apoc. שׁוּבָה, infin.

abs. שׁוּבָה, imp. שׁוּבָה) origin. to

turn, turn round (related to שׁוּבָה,

שׁוּבָה); hence, with שׁוּבָה, to turn away

(from a place), with שׁוּבָה, from

some one previously followed;

with שׁוּבָה or acc. to turn towards

something. From which: 1) to

return to (שׁוּבָה, שׁוּבָה, שׁוּבָה) some

one or something, e.g. to God;

and without addition, to repent,

inasmuch as it is returning to

God; figur. with שׁוּבָה or שׁוּבָה, to be

restored to the possession of some-

thing; 2) of inanimate objects, to

be restored to their former state,

i.e. of a diseased limb, to be

healed; of a command or prophesy,

to be recalled; of a thing, to be

restored to its owner; שׁוּבָה שׁוּבָה

the anger is turned away, i.e. is

relaxed; with שׁוּבָה to forbear from

being angry with some one; שׁוּבָה

שׁוּבָה to turn to dust again;

3) to abandon or desist from (שׁוּבָה)

a resolution; 4) to repeat an ac-

tion or deed; or used as an adv.

again, e.g. שׁוּבָה שׁוּבָה and he

sent again; 5) to lead back, as

שׁוּבָה שׁוּבָה to lead back the cap-

tives. Po. שׁוּבָה 1) to lead back

the exile, to restore (שׁוּבָה) the

path; fig. with שׁוּבָה, to refresh;

2) to lead away; fig. to lead to

rebellion, revolt. Pu. שׁוּבָה pas-

to be returned; figur. be saved,

restored. Hiph. שׁוּבָה (fut. שׁוּבָה)

apoc. שׁוּבָה, שׁוּבָה, causative from all

the significations of Kal: 1) to

lead back (the captives), to with-

draw (the hand), to refresh, with

שׁוּבָה, i.e. to restore, breath, life;

2) to drive back, to keep off, to

hinder, to turn away the face from

some one, i.e. not to countenance

him; to turn away the anger, i.e.

to pacify one; 3) fig. to restore,

to compensate, requite, with שׁוּבָה and

שׁוּבָה of the person; to return words,

i.e. to reply; with שׁוּבָה, שׁוּבָה,

to bring back word, tidings; or in

this sense, שׁוּבָה alone, to answer;

4) to recall, renounce, to compen-

sate, or bring an offering, a tribute.

The sense of the verb must be

rendered according to the prep-

following, e.g. with שׁוּבָה, שׁוּבָה

to turn away from some one or some-

with שׁוּב, אֵל, to turn to some one or something; הִשִּׁיב הַיָּד to turn the hand to some one; אֵל, לֵב, הִשִּׁיב אֵל, to heart, to consider well, sent. Hoph. pass. to be led restored.

ret. שִׁבְתִּי, part. (שָׁב) origin. white, especially of the white hair of the aged; hence, come grey or old; שֵׁב the hoary man. The root is again qualified in בִּסָּח.

equiv. to שִׁבְוֵאל.

(-יִם) adj. masc. rebellious, sliding, orig. a participial form; i. m. (the backsliding).

j. m., שׁוּבָהּ f. the same.

restoration, reviving, refreshing. הִשִּׁיב נַפְשׁ.

n. m. one that pours forth, (שִׁפָּף = שִׁפָּף). In a parallel שׁוּפָף.

equiv. to שִׁפָּף, which see.

n. m. (wanderer).

n. m. (one that forsakes). used) equiv. to שִׁנָּה, to err, astray, from which שִׁנָּה, see.

Kal, not used) to turn back, . to שׁוּב; hence Niph. שׁוּב, frequently שׁוּב.

(Kal, not used) equiv. to שׁוּב edge in (comp. שׁוּח), from

which the reduplicate form שִׁנָּה to hedge in (a wine-plant).

שׁוּח as a noun, see שׁוּח.

שׁוּח (fut. שִׁחַד) 1) to be violent, to hurt, injure, destroy; 2) to prevail, rule, domineer, from which שׁוּח, but שׁוּח in שִׁחַד belongs to שִׁחַד.

שׁוּח (not used) equiv. to שׁוּח to seethe, to hiss, from which שׁוּח, and from that again the denom. שׁוּח.

שׁוּח to be even, smooth, without rising or deepening (comp. שִׁעָה in the Aram.); transf. to be equal, alike in reference to value, merit, profit, gain, in quantity or quality, and may be rendered, suitable, corresponding, sufficient, appropriate, serviceable, similar, etc. שׁוּח is construed with לְ or בְ, of the object to which another is like or resembles. It is also used impersonally, e. g. לִי שׁוּח satisfaction was given to me, i. e. I have been requited according to merit; לְ שׁוּח it is suitable, agreeable, to some one. Pi. 1) to make even, smooth (a plain), to smooth the soul, i. e. to assuage it; sometimes נַפְשׁ is elliptical; 2) to put, to set in order; hence עֲזָרָה עָלֶיךָ, to afford assistance to some one, to bestow beauty; שׁוּח פֶּרִי to prepare fruit; שׁוּח to make like

something. Pu. only once שוּחַ, probably for שוּחַ, and does not belong to this root. Hiph. to compare, to liken to some one (לְ). Nithpael (a composition from Niph. and Hith.); שוּחַ to be mutually alike, only Prov. 27:15.

שוּחַ (Aram.) equiv. to שוּחַ Heb. to be equal, to be likened, part. pass. שוּחַ in Ketib. Pael, to liken, to compare with (עִם) something. Ithpael, to be made like or into (accus.) something; comp. Heb. שוּחַ in signif. 2.

שוּחַ (a particip. form) m. a plain; hence in proper nouns, as עֵמֶק שוּחַ and שוּחַ קִרְיָתִים.

שוּחַ (fut. יִשְׁחַח) equiv. to שָׁחַ, שוּחַ to sink down, to be bowed down, to sink unto death (אָל מוֹת), to be bowed down to the dust (לְעָפָר), the soul is bowed down within me (עָלַי), i. e. dejected. Hiph. like Kal, but only in Keri.

שוּחַ p. n. m. (the bowed down one), hence the name of a tribe, patron. שוּחִי.

I. שוּחַ (not used) equiv. to שָׁחַ to sprout, to grow forth; from which שוּחַ shrub.

II. שוּחַ (inf. const. שוּחַ) origin. to speak, to tell; transf. 1) to lament, implore, pray; 2) to speak in the heart, to give oneself up to reli-

gious reflection, to meditate, to think: the same gradation of the sense from speaking to thinking is found in שוּחַ. Pilpel שוּחַ to meditate or to speak on (עַל) something (e. g. the works of God), but if construed with the acc. it signifies the same as שוּחַ with the acc. (Ps. 145:5), i. e. to speak, tell, or declare. Hiph. only in the abridged form שוּחַ for שוּחַ to speak; with לְ, to some one; with עַל, on some subject, i. e. to make some subject the topic of meditation or conversation; with acc. to converse with, to address some one. Sometimes also in the signification of, to sing, to lament.

שוּחַ f. 1) orig. depth; hence, a pit, abyss; 2) p. n. m. (probably for שוּחַ).

שוּחַ p. n. m. (the bowed down one), for which שוּחַ stands in the parallel passage.

I. שוּחַ equiv. to שָׁחַ, שוּחַ origin. to tread with the feet; hence, to despise. Particip. שוּחַ with quiescent ש, like in שוּחַ. See שוּחַ.

II. שוּחַ (fut. יִשְׁחַח) 1) to move to and fro (comp. שוּחַ in the Talmud), from which to row, i. e. to move a boat by rowing; שוּחַ the rowers; 2) intr. to rove about, שוּחַ שוּחַ to go to and fro (wander or rove)

on the earth. Piel שׁוּם to rove about, to run to and fro; with אֵל, of the place; figur. to investigate, to search. Hith. שׁוּם to drive about, move about.

שׁוּם (pl. שׁוּמִים) masc. a scourge or whip, so called on account of its motion to and fro; the scourge of the tongue, i.e. slander; the overflowing scourge, i.e. an invading army that overruns the country,

שׁוּם equiv. to שָׁקַח to incline, to turn towards something, e.g. בָּנָה lying.

שׁוּם (particip. שׁוּם) 1) equiv. to שָׁבַח, orig. to twist, entwine; next, to hedge in, to fence, transf. to protect; with בָּנָה, to make a hedge round one, i.e. to protect him; 2) to enclose, to shut up, to block up the road. Pi. שׁוּם to twist, to weave, e.g. Job 10:11, Thou hast woven me out of bones and sinews; the Auth. Vers. renders it in the sense of signif. 1, "Thou hast fenced me with bones and sinews."

שׁוּם (with suff. שׁוּמָה) m. entwining of branches, hedge, fence.

שׁוּמָה f. the same.

שׁוּמָה (for שׁוּמָה thorn-hedge) p. n.

of a city in the territory of Judah.

שׁוּמָה gent. noun of a place שׁוּמָה.

שׁוּם (not used) to hang down, and to move to and fro; related to שָׁבַח. The root is also found in שָׁבַח.

שׁוּם (pl. שׁוּמִים) masc. 1) train (of a garment), equiv. to שָׁבַח; to turn up the trail is a phrase indicative of the greatest dishonor; 2) the seam or hem of a garment.

שׁוּם (probably for שׁוּם) masc. 1) stripped naked, hence in conjunction with שָׁבַח, from שָׁבַח to pull off; 2) bound in chains, from the same root, from which שָׁבַח in modern Hebrew; according to others, a prisoner.

שׁוּמָה p. n. fem. (probably formed from שׁוּם=שׁוּמָה, from which it is a gent. noun).

I. שׁוּם (only 3 pret. שָׁבַח, Ecc. 3:17) to value, to appraise; with שָׁבַח, to test something whether it is good or bad; the verb is very common in modern Hebrew.

II. שׁוּם (not used) to be pale green, of plants; or related with the root in שָׁבַח to exhale, comp. שָׁבַח. From which:—

שׁוּם (pl. שׁוּמִים) m. leek, garlick, so called either on account of its pale green colour, or on account of its strong smell.

שׁוּם (pret. שָׁבַח, fut. seldom שָׁבַח, inf. abs. שׁוּם, const. שׁוּם) 1) 2)

set, to place, to put, like the root in שָׂם, but in the signif. like שָׂת, to set a tree, i.e. to plant it; to set a building, i.e. to found it; to set a people, i.e. to form a nation; to set the name of God somewhere, i.e. to erect an edifice for divine worship, thus equiv. to שָׂבַן שָׂם; to beget children; to arrange an army or camp, sometimes with the omission of מִחֲנֶה; to appoint a king or judge over (עַל) something; to determine, to fix; the significations must be determined according to the context; 2) of inanimate objects, to lay; to lay down the wrath, i.e. to heap it up; to take to heart, with עַל, אֵל, אֵל; to lay before one, or to submit to, with אֵל or בְּאֵינִי; שָׂם לְנֶגֶד to lay something down before one's eyes, i.e. clearly; to impose a burden or a duty, with בָּ, עַל, לְ; to lay the fire, to put on garments, with accus.; 3) to set or to lay, with the sub-signification of direction, in reply to the question whither, e.g. שָׂם לְב, בְּנִים, עֵינִי, the face, the eye, towards something, construed with אֵל, עַל, לְ, seldom with the omission of לְב; 4) to make to something, i.e. to change one's circumstances or

position; שָׂם אֵלֶם to make dumb, with acc., לְ, בָּ, of the predicate; next generally, to make, to do, e.g. wonders; followed by לְ of the person, to prepare something for some one, to give, to afford. Hiph. often in the abridged form שָׂם for שָׂם, but entire in the signification of Kal. Hoph. only in the Keri, pass.

שָׂם (Aram.) the same, שָׂם שָׂם to give a name, שָׂם מַעֲמֵם עַל to regard; שָׂם בָּל לְ to be concerned for something or some one. Ith. שָׂם אֶת־שָׂם to be laid in timber (in the wall), to be made into something, to be changed to something.

I. שָׂם (not used) equiv. to שָׂם to be still, to be quiet, from which שָׂם, which see.

II. שָׂם (not used) to piss, from which שָׂם to piss, and the denom. שָׂם, which see.

שָׂם p.n. m. (fortunate one). The patron. has the same form.

שָׂם (probably contracted from שָׂם שָׂם two resting places) p.n. of a city in the territory of Issachar; gent. m. שָׂם, שָׂם—f.

שָׂם (Kal, not used) to call, to cry (related to שָׂם), hence Pi. שָׂם to cry for help in trouble, to cry loudly in prayer; hence synonym with שָׂם and forming a

omasia with הוֹשִׁיעַ Psalm 118.

used) equiv. to הִשְׁעָה to be broad, spacious; hence equiv.

רָ to be enlarged, i.e. happy, powerful, in contrast to צָר

: straitened or in trouble; which the noun הַשְׁעָה, and

הַשְׁעָה.

h suff. (שְׁעִי) m. cry for help, ring, prayer.

1) (the happy, rich, noble from שְׁעָה; 2) equiv. to שְׁעָה or help.

h suff. (שְׁעִי) m. 1) abstract : fortune, happiness, from

2) cry for help, from שְׁעָה; n. m. (the rich one), equiv. שְׁעָה.

probably abbreviated from שְׁעָה p. n. m. the rich one.

all or cry for help, formed שְׁעָה,

ל. שְׁעָה and שְׁעָה m. 1) orig.

that excavates, digs out; hence, a jackal, or a similar animal,

1) digs its own cave or hole, שְׁעָה to hollow out; 2) p. n. m.;

complete שְׁעָה שְׁעָה (jackal- p. n. of a district in the ter-

ry of Benjamin; comp. the names שְׁעָה and שְׁעָה.

onom. from שְׁעָה gate) masc. keeper.

I. שָׁק (only fut.) equiv. to שָׁק to pierce, to stick into something; hence in the Targum for שָׁק, construed with accusative; transf. to break to pieces, to bruise, Job. 9:17.

II. שָׁק to veil, wrap round, to cover; שְׁעָה שְׁעָה darkness shall cover me.

שְׁעָה p. n. m. he that throws up the earth for a rampart, otherwise for it שְׁעָה.

שְׁעָה patron. from שְׁעָה, which see.

שְׁעָה (const. שְׁעָה, pl. שְׁעָה, const. שְׁעָה, with suff. שְׁעָה) m. trumpet, horn, so called on account of its being hollowed out, like הָלִיל and Aram. אֲבֹב; it is distinguished etymologically from הָלִיל, which is so called from its clear tone; שְׁעָה to blow the trumpet; poetically שְׁעָה whenever the trumpet sounds.

The root is שָׁק in the sense of to hollow out, and the nominal form is like שְׁעָה; from the same root is the modern Heb. שְׁעָה for שְׁעָה that which is hollowed out, a tube.

I. שָׁק (Kal, not used) to join closely, to attach oneself to some one (thus related with the root in שָׁק, קָ, שָׁק, Pl); next, to desire.

wish, long for something. Poel. שוקק to long, yearn for something; also, to have pleasure, delight in something (accus.), from which מְשֻׁקָּה.

- II. שוק (Kal, not used) to flow, to run, related with שָׁחַח, from which Poal שֻׁקַּק, to overflow, to water the soil abundantly. Hiph. הִשְׁקִיחַ to overflow with something. It is construed with accus., like all verbs of plenty, from which מְשֻׁקָּח water-trough.

שוק (dual שְׁקִימ, const. שְׁקִי) f. leg or lower thigh (of man or beast); poetically, foot-soldiers or people on foot; comp. שִׁלָּה שֶׁ רָגְלִי to uncover the thigh, a phrase indicating leading into captivity; הִכָּה אוֹתָם שֹׁק עַל יָרֵךְ he smote them hip and thigh, i.e. altogether. The general derivation of the noun from שָׁק to run about is very uncertain.

שֹׁק (pl. שְׁקִימ, comp. שְׁקִימִים for דְּרֹמִים) masc. street, market, or market-place. The derivation is uncertain.

- I. שור (generally without a fut.) orig. to sound; next, to sing something (accus.), to sing praises; with לְ, to sing to some one, i.e. to praise; with בְּ, to sing of something; with עַל, to direct a song to some one. Hiph. הִשְׁשִׁיר, or in

the abridged form שִׁיר, in the same sense as Kal, by which some grammarians were misled to take שִׁיר for the root. Po. שִׁירָה to attune a song, to praise. Part. מְשִׁיר male singer, מְשִׁירָה female singer. Hoph. הִשְׁשִׁיר to be sung (a song).

- II. שור (fut. יִשָּׁר) to run about, to walk about, to travel, journey (for mercantile purposes); with לְ, to go to some one; בְּשִׁמָּן to go to some one with ointment, or with anointed head. From which מְשִׁירָה; related is מִשָּׁר.

- III. שור (fut. יִשָּׁר) to look, to view, to behold, to look down, to watch, either for a hostile purpose, or to assist or care for some one; related to מִשָּׁר to spy. Po. שִׁירָה to lie in wait for some one; part. מְשִׁירָה for מְשִׁיר one who lies in wait, or watches an enemy.

- IV. שור (not used) to be straight, erect, just; thus related with the root in אֶשְׂרָא, בְּשִׁירָא, יִשָּׁר. According to others, the orig. signif. of the root is to put in order, to arrange, to adjust; from which שִׁיר and שָׁר.

שור (pl. with suff. שְׁרִי) m. 1) he that watches or lies in wait, an enemy, from שור III.; 2) (with the pl. שְׁרִי, with suff. שְׁרִי) a wall,

from שור IV.; next, houses, or a row of houses; 3) p.n. of a city on the borders of Egypt and Palestine. There is now a place called Shur, in the vicinity of Suez. מְדִינַת שֹׁר is the present Dachofar.

שֹׁר (def. שֹׁרָא, שֹׁרָה) Aram. masc. a wall.

שֹׁר (with suff. שֹׁרִי, pl. שֹׁרִים) m. a bullock, an ox, epically used for a cow (Job 21:10). Its general signif. is an animal of the ox kind; the collective of it is שֹׁרִים. The verb שֹׁר in Aram., is derived from שֹׁר. See פִּתּוּר.

I. שֹׁר (only inf. with suff. שֹׁרִי) equiv. to סָר to turn away from (סָר) some one, to move back, to deviate. The Masora counts this word among those that must be read with ס.

II. שֹׁר (fut. apoc. שֹׁרָא) serrare, to saw, from which מְשֹׁר, for which a root שֹׁר, has been erroneously adopted.

III. שֹׁר equiv. to שָׁר, שֹׁר to rule, to prevail, fut. apoc. שֹׁרָא. The original signif. appears to be, to shine; thus שֹׁר, שֹׁר, equiv. to שָׁר, from which the sense of greatness, distinction, and next, to rule. Hiph. שֹׁר to cause to rule, to appoint for a ruler.

IV. שֹׁר (not used) to put in order,

in a row, arrange (related to שָׁר, פִּתּוּר). From which שֹׁר, but מְשֹׁר is from שֹׁר II.

שֹׁר f. a row, series; as an adv., in rows.

שֹׁר see שֹׁר.

שֹׁש (not used) to be white or grey, as is evident from the derivatives שֹׁש, שֹׁש, שֹׁש, שֹׁש, שֹׁש, שֹׁש, שֹׁש.

שֹׁש (fut. שֹׁש, inf. שֹׁש, const. שֹׁש) orig. to hop, to spring; next, to rejoice, to be glad; comp. שֹׁש (the same signification is, according to some, in סָס); with עָל or בָּ to rejoice over something, שֹׁש בָּי, to rejoice in the Lord. Hiph. (in the preterite only in the abridged form, שֹׁש for שֹׁש, fut. שֹׁש) the same.

שֹׁש p.n. m., a corrupted form of שֹׁש, which see.

שֹׁש m. 1) a lily, origin. the white flower; שֹׁש lily-formed work, as an ornament on the pillars; 2) name of a song or melody, or a musical instrument, but only in connection with עֲרֹוֹת; 3) p.n. of the metropolis of Susiana, where Schuschi is now situated, on the river Choaspes. See שֹׁש.

שֹׁש (only pl. שֹׁשִׁים) m. 1) lily, like שֹׁש; 2) lily-formed work on columns; 3) name of an instru-

ment. In all three significations only in the plural.

שִׁשְׁנָה f. lily. The root is שִׁשׁ.

שִׁשְׁנָה (Aram.) gent. plur. from שִׁשְׁנָה, an inhabitant of Susa.

שִׁשְׁנָה p. n. Ketib for the Keri שִׁשְׁנָה.

I. שִׁשׁ (not שִׁשׁ, hence the pret. שִׁשׁ, שִׁשְׁנָה; joined with the affixes ה, י, the radical ש is united with them, as שִׁשְׁנָה, שִׁשְׁנָה, inf. abs. שִׁשׁ, but in the fut. the Hiph. form is used), to put, to set, to place, to lay; thus synon. with שָׁם, and like it in the various significations. Hiph. (in the abridged form שִׁשׁ for שִׁשְׁנָה, but only used in the future, imperative, and infin.), like Kal. The significations may be thus classified: 1) to set, to put, to lay; to form an army, even with omission of שִׁשְׁנָה; to spread a net; to place a watch or sentinel; with עַל, to array oneself against some one; to ordain over something; to add; to appoint to something; with בְּ of the place, to put one somewhere or in another position; to add some one to a number or class; to receive one among (בְּ) others; to give one a place under some one; שִׁשׁ to place together, to compare; to set or fix a boundary or

term; 2) to lay, e.g. under the feet, i.e. to submit, subjugate; to lay the hand upon (עַל) something, i.e. to protect, or of the judge, to decide; שִׁשׁ יָד עַל to join some one, to have intercourse with him; שִׁשׁ יָד עַל to withdraw the hand from some one, even with omission of יָד; שִׁשׁ to remove something from one place to another; שִׁשׁ עַל to put on an ornament; שִׁשׁ to impose upon some one (a burden, a debt); to lay the blame upon some one; 3) to direct, to turn in a certain direction, as שִׁשׁ לְבָב, שִׁשׁ לְפָנֶיךָ, שִׁשׁ לְפָנֶיךָ, to direct the face or the eyes towards something, i.e. to purpose something; to direct the heart towards something, i.e. to regard it, to attend to it, with לְ, אֶל; and in all other gradations of the orig. signif., as in שָׁם. Hoph. pass. with עַל to be laid upon, e.g. כֶּסֶף to a ransom. II. שִׁשׁ (not used) equiv. to שִׁשְׁנָה II to weave, to spin, to mix, to knot, to entwine; from which שִׁשׁ, שִׁשׁ. שִׁשְׁנָה p. n. masc. (probably a corruption or an abbreviation from שִׁשְׁנָה), patron. שִׁשְׁנָה. שִׁשׁ (Pael, not used) Aram. to leave (a place); to remove from some one or something; next, to ש

about freely, without being confined to one place (related is שחב in the same sense, as in the phrase (עצור וְשחב). Only Pael שחיב or שחיב (fut. שחיב, inf. שחיב) to release, to let escape; next, generally, to save, construed with מן.

שחיב equiv. to שחב to look, to behold; the interchanging of ש and ס to be regarded like that of ש with ס; possibly, however, the orig. signif. is to glow, to burn, related to שחב from which the signification to look forward ardently or fervently may be derived.

שחיב (Kal, not used) to twist the thread. Hoph. past. שחיב fine-twined linen, *byssus*. The root lies in שחיב.

שחיב adj. m. orig. to be bowed down, sunk, of the eyes; hence, dejected.

שחיב (with suff. שחיבו) masc. equiv. to שחיב thought, reflection.

שחור (fut. ישחור) origin. to award; hence, to present, to make a gift, especially for bribing, to purchase deliverance from punishment; שחור בעד to bribe for some one; שחור אמת to bribe some one.

שחור masc. a present, gift; hence, a bribe; שחור לקח to receive a bribe (of a judge); שחור קש to judge according to a bribe.

שחית (imp. שחי) equiv. to שחית to stoop, bow down, to couch. Hiph. שחית to bring, throw, or press down. Hith. שחית (with interpolation of ו before final ה, as in שחית; fut. ישחית, pause שחית, plur. ישחיתו) to bow or throw oneself down as a sign of worship and reverence, sometimes with the addition of אפנים אפנים, and with על, לפני, of the person before whom one bows; to bow down before God, i.e. to worship Him; next, to worship generally. The form שחיתתם is a form of conjugation from the particip. as in the Aram.

שחית (inf. const. שחיתו) to swim, related to שחית (Aram.) to bathe. Hiph. to make to swim, bathe, according to the orig. signif.

שחית (after the form שחית) f. swimming.

שחיתו masc. bowing down, dejection, humiliation.

שחית see שחית.

שחית see שחית.

שחית see שחית.

שחור m. blackness, as an abstract noun from שחור.

שחור (after the form שחור, with suff. שחורו) fem. pit, ditch, orig. deepening, from שחור = שחור.

שחור (3 pret. שחור, 1 sing. שחור).

3 plur. שָׁחַ Milrang, but also the analysed form שָׁחַח; fut. שָׁחַ, and probably as an exceptional form (שָׁחַ) to be bowed down, downcast, e.g. to the dust שָׁחַ; to destruction שָׁחַ; of the hills being brought low, of the humbling of pride (שָׁחַ), etc. שָׁחַ is a noun but not inf. Kal. Niph. to be bowed down, to be depressed, of the voice of the singer. Hiph. שָׁחַ to bring or throw down. Hith. שָׁחַח to be cast down, dejected, humbled. שָׁחַ 1) orig. to cut in pieces (the root is שָׁחַ, and related with which is שָׁחַ); next, to slaughter, beasts for sacrifices, also of human sacrifices; next generally to slay animals, transf. to murder, slay; שָׁחַח deadly arrow; the infin. שָׁחַ only Hosea 5:2; 2) probably only a transposition of שָׁחַ to spread out, to expand; hence, שָׁחַח beaten gold, i.e. good gold. שָׁחַ (fut. שָׁחַ) to press out, or squeeze out (grapes), Aram. שָׁחַח f. the slaughtering (of sacrifices). שָׁחַח masc. inflammation, a boil, a sore, an ulcer, especially of the elephantiasis or of the boils of leprosy. Root שָׁחַ.

שָׁחַח see שָׁחַח, as in the parallel passage.

שָׁחַח (const. שָׁחַח) m. something meagre, thin; next, a thin piece of wood.

שָׁחַח (pl. שָׁחַח) fem. pit, ditch, deepening, from שָׁחַח.

שָׁחַח see שָׁחַח.

שָׁחַח (not used) to roar, of a lion.

שָׁחַח (not used) to peel off, to separate.

שָׁחַח m. the roarer, lion, from שָׁחַח.

שָׁחַח f. shells of muscles, which, when burnt, yield a fragrance. The root is שָׁחַח.

שָׁחַח (not used) to glow, to burn, related to שָׁחַח; next, to be inflamed.

שָׁחַח see שָׁחַח.

שָׁחַח m. an unclean bird, so called on account of its leanness; according to some, the sea-gull; according to others, the horned or night-owl. From which:—

שָׁחַח (not used) to be thin, lean, diminished, of the body.

שָׁחַח fem. consumption, origin. decreasing.

שָׁחַח (not used) to walk proudly, haughtily; the derivation is obscure.

שָׁחַח m. pride, haughtiness; also, majesty; hence שָׁחַח the lions, or the great beasts of prey generally.

שחצים (haunt of beasts of prey) p.n. of a place in Issachar. The Ketib has שחצים.

שחץ to pound, to bruise, e.g. to pound spices to dust, figur. to scatter the enemy. The root is שחק, related to חק (Aram.).

שחק (fut. יִשְׁחַק) 1) to laugh, to mock; with על, at something; with אִתְּךָ, to laugh or smile with some one or upon something; with לְ, to deride at something; 2) to joke, to jest, to sport. Pi. שִׁחַק to play, to sport; שִׁחַק לְאִתְּךָ to sport, to have a mock fight before some one; מִשְׁחָק a player (on an instrument), dancer, etc. Hiph. const. with על, to mock, to deride, to scorn.

שחוק (in signif. 2, the plur. שְׁחֻקִּים) masc. 1) that which is pounded, dust; 2) thinness; hence, thin cloud, thin vapour which obscures the sky; in the pl. heavens, the seat of the clouds.

שחוק (plene שְׁחֻק) masc. laughing, jesting, scorning, mocking, or concrete, subject of scorn; also in a good sense, cheerfulness, joy, laughter.

I. שָׁחַר 1) origin. to glow, to burn; hence, to shine, to illuminate, from which שָׁחַר; 2) to be black, as in חֹשֶׁךְ, a mode of transferring the sense from glowing, burning.

II. שָׁחַר to seek, to search, to inquire after something; the root is related with that in שָׁחַר and שָׁחַר; hence, to desire, long for something; generally, however, Pi. to seek after something (accus.), or to apply inquiringly to (אֵל) something. The connection of the two roots may be thus explained; the orig. signif. of שָׁחַר II. being to try, search, thus synon. with שָׁחַר, and proceeding from the original sense to glow.

שָׁחַר (with suff. שָׁחַרָה) m. the morning light, dawn, from שָׁחַר to brighten up; בְּנֵמֵי שָׁחַר the wings of the morning dawn; שָׁחַר the morning star; עֹלָה הַשָּׁחַר the dawn appears; הָיָה שָׁחַר לְ a morning dawns for him; שָׁחַר, שָׁחַר, are used as adverbs in the sense of, early, in the morning, swift; לֹא יָדַע שָׁחַר not observing the suddenness (of an occurrence).

שָׁחַר (pl. שְׁחֻרִים) adj. masc., שְׁחֻרָה (pl. שְׁחֻרֹת) f. black, of the colour of the face, or of the hair, etc.).

שָׁחַר m. blackness. See שְׁחֻרָה.

שָׁחַר see שְׁחֻרָה.

שְׁחֻרָה fem. blackness of the hair; thence transf. to the age of black hair, i.e. youth, in contrast to שִׁבְיָה. In the Talmud, שְׁחֻרֵי לָדָם lads, boys.

שחור (after the form שחור) adj.
m., שחורה f. black, blackish, of
colour.

שחית p.n. masc. (early visitation of
God).

שחיתים p.n. m. (morning and even-
ing dawn).

שח (Kal, not used) to destroy, to
corrupt. Niph. to be corrupted
or destroyed, physically or morally;
transf. to be desolate. Pi. 1) to
destroy, devastate (cities or coun-
tries); to wound, hurt (men); to
slay, uproot (a people); to de-
stroy or cast off compassion; to
destroy wisdom, i.e. to neglect it;
2) to act corruptly, to do evil.
Hiph. to lay waste (countries,
cities, kingdoms); to slay (men);
to corrupt the walk, the deed, i. e.
to act corruptly; equiv. to שח; part.
שחית destroyer; שחית the destroying angel. The
heading of some Psalms אל תשחח
destroy not, is probably taken from
the beginning or burden of the song.

שח (Aram.) the same, to destroy;
hence particip. pass. שחית base,
corrupt; the fem. שחיתה is used
also as a subst.

שחית (formed from שח, like שחית
from שח) f. pit, for the preserv-
ing of water, for the securing of
wild beasts, for the confining of a

prisoner, for interring a corpse,
etc.; hence, cistern, dungeon,
grave. The LXX. renders it some-
times "destructive," as if derived
from שח.

שח (pl. שחים) he that turns away
or deviates (from the good path),
the backslider, sinner, wicked one.
The form is a participial one.

שחית (fut. שחית, apoc. שחית) to turn
away, to deviate from something,
e.g. from a way; hence, figur. of
a wife that becomes unfaithful;
construed with שחית.

שחית (pl. שחים) f. 1) a thorny plant,
from שחית to sting, to prick; next
specially the acacia tree, particu-
larly in pl. in connection with
שח; 2) (place of acacias) p.n. of
a valley in Moab, on the borders
of Palestine.

שחית (fut. שחית) 1) to spread out, to
expand (in space); hence, to make
wide, spacious; 2) to scatter about
(bones, etc.). Pi. שחית to spread
out (the arms). The root is שח.

שחית m. a scourge, whip, equiv. to
שחית. The form is for שחית.

שחית (fut. שחית) to hate, to be hos-
tile, persecute, probably related
with שחית which has the same
sense originally.

שחית (particip. שחית) to be hostile,
to oppose, to hinder, persecute;

with שׂוֹנֵא, adversary to the soul, i.e. to the life; שׂוֹנֵא persecutor.

שׂוֹנֵא m. the hater, adversary, opponent (in war or before justice); שׂוֹנֵא as an opponent or hinderer to some one; שׂוֹנֵא the adversary, enemy; in later theology, of an angel of evil, Satan.

שׂוֹנֵא f. 1) hatred, enmity, accusation; 2) (well of contention) p.n. of a well.

שׂוֹנֵא (fut. שׂוֹנֵא) to gush or stream out, to flow in abundance (related to the root in שׂוֹנֵא), to pour forth in streams (of rain), to overflow, overwhelm, inundate (with accus. of the object); to wash away (the dust of the earth); to sweep or wash away; figur. of righteousness, to overflow, i.e. to be powerfully practised; transf. to the overrunning of a country by an army; or the plunging of a horse. Niph. pass. Pu. to be washed, rinsed, of a vessel.

שׂוֹנֵא (once שׂוֹנֵא) m. an overflowing of water, a flood, stream, inundation, and in the transf. signif. like the verb שׂוֹנֵא adv. with a flood, i.e. suddenly.

שׂוֹנֵא to inscribe, engrave (comp. שׂוֹנֵא with the same orig. signif.); hence, 1) to write (synon. with שׂוֹנֵא), comp. Aram. שׂוֹנֵא written

document; 2) to oversee, direct, probably so called from the writing down of law proceedings; hence שׂוֹנֵא overseer, officer. It is possible that שׂוֹנֵא, in the orig. sig., is identical with שׂוֹנֵא to order, arrange, adjust.

שׂוֹנֵא (Aram.) m. a written document; according to some, from שׂוֹנֵא to write; according to others, rule, dominion; more probably, however, it is to be taken as equiv. to שׂוֹנֵא a side.

שׂוֹנֵא p.n. m. (writer).

שׂוֹנֵא (after the form שׂוֹנֵא, שׂוֹנֵא, שׂוֹנֵא, שׂוֹנֵא) m. a present, gift, orig. debt, tribute, from שׂוֹנֵא (comp. שׂוֹנֵא): the presents in the East being considered as the liquidation of debts.

שׂוֹנֵא belongs to שׂוֹנֵא. See שׂוֹנֵא.

שׂוֹנֵא m. eminence, greatness, formed from שׂוֹנֵא.

שׂוֹנֵא (desolation, devastation) p.n. of a city in Issachar.

שׂוֹנֵא (top, height) p.n. of the mountain of Hermon.

שׂוֹנֵא see שׂוֹנֵא.

שׂוֹנֵא (with suff. שׂוֹנֵא) m. old age.

שׂוֹנֵא f. the same, שׂוֹנֵא an aged hoary-headed man; sometimes שׂוֹנֵא is omitted.

שׂוֹנֵא f. 1) sitting, abiding, staying, concr. habitation, dwelling, from שׂוֹנֵא; 2) returning, coming home,

returning; concrete, they who return home, from שׁוּב.

שׁוּב m. turning or moving back, from שׁוּב I. = שׁוּב; hence, departure.

According to Kimchi, business, affair, from שׁוּב to reach, attain.

שׁוּב m. lime, plaister, whitewash, to spread over walls, from שׁוּב.

שׁוּב as a verb see שׁוּב.

שׁוּב adopted as the root for שׁוּב Deut. 32:18. See under שׁוּב.

שׁוּב see שׁוּב.

שׁוּב (not used) to love ardently; after the Arab.

שׁוּב p.n. m. (the beloved one).

שׁוּב see שׁוּב.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, pl. שׁוּב) m.

1) a plant, shrub, bush, e.g. שׁוּב

שׁוּב from שׁוּב I. to sprout, to shoot up; 2) a saying, speech, word, from שׁוּב II.; transf. to song, lamentation, thought, meditation, quite in as manifold significations as the verb.

שׁוּב (from שׁוּב) f. equiv. to שׁוּב pit; only in the Ketib.

שׁוּב (fem. equiv. to שׁוּב) thought, speech, prayer, meditation, devotion.

שׁוּב also שׁוּב, שׁוּב (the black, turbid, river) p.n. of the Nile, according to the Semetic manner, like the Greek Μίλας, Latin Melo,

for which otherwise שׁוּב. It stands also for שׁוּב, by which *Rhinocorura* is understood.

שׁוּב (the glass-river) p.n. of a river in the territory of Asht, the Belus, from the sand of which glass was first made.

שׁוּב m. 1) equiv. to שׁוּב scourge, only Ketib, from שׁוּב; 2) an ear, equiv. to שׁוּב.

שׁוּב (resting-place, from שׁוּב, after the form שׁוּב) p.n. of a city in Ephraim, where the tabernacle was erected. The gent. שׁוּב indicates an original form שׁוּב; also שׁוּב occur for it. In the passage, Gen. 49:10, some take it as a p.n., either of the tabernacle or of the Messiah, and others as a common noun in the above signification.

שׁוּב Ketib for שׁוּב, which see.

שׁוּב 1) gent. from שׁוּב, compare שׁוּב from שׁוּב; 2) שׁוּב, where שׁוּב is the basis.

שׁוּב see שׁוּב.

שׁוּב p.n. m. (the appointed one).

שׁוּב as a verb belongs to שׁוּב. See שׁוּב.

שׁוּב (only plur. שׁוּב) m. urine, the

Keri always transcribes this noun.

שׁוּב from שׁוּב, which see.

שׁוּב as a verb, see שׁוּב.

שׁוּב (with suff. שׁוּב, plur. שׁוּב)

שירים, with suff. שיריכם m. a song, sometimes also, of the playing of instruments, which are called שירי; פלי שיר the playing of cymbals. The further applications of שיר, either as a heading of songs, or in special relations, are easily understood from the context.

שירה f. a song or a parable arranged according to metre.

שיש masc. marble (white), alabaster, from שיש to be white.

שישא see שירה.

שישא p. n. of a king of Egypt, contemporary with Jeroboam, who, according to Manetho, was called Sesochis.

שית see שות.

שית m. wrapper, dress, from שות II.; hence שית עטף to be wrapped in a garment, זונה שית the mask of a harlot.

שית (with suff. שיתו) m. thorn-hedge, from שות II.; next, collectively, thorns; comp. a similar gradation in קנה.

שית inf. from שכב, which see.

שית (only plur. שכבים) thorn, from שכב I. in the signification of to prickle, to cut.

שית (with suff. שכבו) masc. a hedge, fence, from שכב II. to entwine.

I. שכב (fut. ישכב, inf. ישכב, with

suff. ישכבה, but also שכב, hence, with suff. שכבה orig. to lie down, especially for sleep, or to lie sleeping, to rest; שכב is also used in the sense of lying sick, to lie dead, to die, as in the phrase שכב עם אבותיו to lie down with his ancestors; with עם or את to lie by or with some, with accus. to have connubial intercourse. Niph. the same of a woman. Pu. the same. Hiph. to cause to lie down, to cast down. Hoph. to be laid down, also to lie.

II. שכב probably a transposition from שכב = שפך to pour out, pour forth, which signif. the Kal probably has, in the sense of copulation. Hiph. to empty (a vessel), Job 38 : 17, and also in some derivatives, which, however, is uncertain.

שכבה (const. שכבת f. 1) copulation, complete שכבת ורע, and to have connubial intercourse שכב את אשור שכבת ורע; 2) lying down, layer, row; hence, שחל the dew lay down.

שכבת (with suff. ישכבתו, after the form פתבת f. copulation, connubial intercourse, נתן ישכבת, נתן את ישכבתו לורע or באשה אל to copulate, to have connubial intercourse.

מִשְׁכָּח a root adopted for מִשְׁכָּחִים,

Jer. 5:8, which some render in the sense of שָׁחַ to run to and fro; others adopt a verb שָׁחַ for it; more probably, however, מִשְׁכָּחִים is contracted from מִשְׁכָּחִים, and derived from שָׁחַ.

שָׁחַ (not used) to look, view, behold, related to שָׁחַ, שָׁחַ, etc. From which שָׁחַ, שָׁחַ and מִשְׁכָּחִית.

שָׁחַ f. a thorn, prickle, transf. to a pointed weapon, from שָׁחַ.

שָׁחַ (prospect) p.n. of a place near Ramah.

שָׁחַ an extended form of שָׁחַ, m. view (of the heart or mind), insight, transf. to the heart, as the seat of reflection. In modern Heb. שָׁחַ signifies the cock, so called on account of his proverbial sagacity in exactly distinguishing day from night.

שָׁחַ (after the form מִשְׁכָּח) m. childlessness, origin. being deprived, transf. to a forsaken state, like מִשְׁכָּח.

שָׁחַ adj. m., שָׁחַ (pl. שָׁחַ) f. robbed of the young, or forsaken (speaking of the young).

שָׁחַ (pl. שָׁחַ, const. שָׁחַ) adj. m., שָׁחַ f. (after the form יָלֹד, גָּבַר) drunk, intoxicated; frequently used as a subst. the

drunken, intoxicated one, drunkard.

I. שָׁחַ (but in pause שָׁחַ, fut. (יִשְׁכַּח) to forget something (acc.) or followed by the inf. with לְ, to leave something behind through forgetfulness. Niph. to be, or become forgotten. Piel, to make forget. Hiph. to cause to be forgotten. In the orig. signif. the verb is equal to שָׁחַ in the sense of being removed, forsaken, somewhat like שָׁחַ.

II. שָׁחַ (Kal, not used) to find, as in the Aram.; hence Hith. to be found, to be, exist, extant.

שָׁחַ (pl. שָׁחַ, const. שָׁחַ) adj. m. forgetting, forgetful.

שָׁחַ (Peal, not used) Aram. to find; hence, Ithp. הִשְׁכַּח, with בְּ, of the place where something is found; to be found, i.e. to prove (accus.) pious. Aphal הִשְׁכַּח to find, to find out, obtain. Comp. מִשְׁכָּח.

שָׁחַ p.n. m. (appeased with God) from, שָׁחַ formed from שָׁחַ.

שָׁחַ (only pl. שָׁחַ) fem. image-work, a figure or picture made for public view, according to the LXX.; according to some, a sight, appearance.

שָׁחַ (in modern Heb. the pl. שָׁחַ) m. a knife; the root is שָׁחַ to

cut, related with **כָּרַח** and the root in **נָדָה** in the original sense of sticking in, and **נָדָה** is the nominal suff. as in **נָדָהּ**, **נָדָהּ**, etc.

שָׂכֵר (c. **שָׂכֵר**, with suff. **שָׂכֵר**, pl. with suff. **שָׂכֵרִים**) m. a hireling, a

labourer by the day, or any labourer hired for a certain time. Root **שָׂכַר**.

שָׂכִיר f. hiring, hired, or as a conc.

hired people, hirelings, from **שָׂכַר**.

שָׁכַר (inf. **שָׁךְ**) equiv. to **שָׁחַח** to bow

down, to stoop (of a fowler); next

generally to sit, lie down, to settle,

to subside (of water, wrath). Hiph.

שָׁכַח to still, quiet an uproar or

mur-muring from or against (**מַעַל**)

some one. In modern Heb. the

Pl. **שָׁכְחוּ** is used.

I. **שָׁכַח** (not used) to cut, to stick in, related to **כָּרַח**, from which **שָׁכַח**, which see.

II. **שָׁכַח** (not used) to entwine, to entangle; hence, to hedge in, to fence; from which **שָׁכַח**, **שָׁכַח**.

שָׁכַח (1 pers. pret. **שָׁכַחְתִּי**, pause

שָׁכַחְתִּי, fut. **שָׁכַחְתִּי**) orig. to cease,

to perish (the root is related to

פָּלַח), from which to be deprived

of a possession, especially to be

deprived of children, either being

childless or losing the children.

Part. pass. **שָׁכַחָה** the childless

one (of a female). Pl. **שָׁכַחְתִּי** to

make childless by killing the child-

ren, or the young of beasts, or through being devoured by wild

beasts; hence, fig. of the slaughter

of young men in war, making the

state childless, as it were; also

used of the miscarriage of a wo-

man, both trans. and intrans.; of

the vineyard being unfruitful.

Hiphil, to slaughter the young

warriors; to have a miscarriage,

e.g. **שָׁכַחַת בְּרֵחַם מִשְׁבִּיל** a barren womb.

From which **שָׁכַח**, **שָׁכַח**.

שָׁכַח (pl. with suff. **שָׁכַחְתִּי**) m. child-

lessness, state of childlessness, or

of being forsaken.

שָׁכַח orig. to look at, to behold;

next, to look mentally, to have

insight, to be prudent, wise; with

כֵּן following, to be wiser than.

Pl. **שָׁכַח** (Gen. 49:14) he laid the

hands intentionally, if **שָׁכַח** is not

to be taken in this passage in the

sense of **כָּבַח** to pervert. Hiph.

1) to behold, contemplate (some

beloved object), to consider, to

attend to, have care upon (accus.,

שָׁכַח, **שָׁכַח**, **שָׁכַח**) something or some

one; 2) to have insight (**שָׁכַח**) into

something, to be or become wise

or intelligent, to have understand-

ing; part. **שָׁכַחָה** a wise, intelli-

gent one, transf. to a pious, reli-

gious one; in this sense the inf.

שָׁכַחְתִּי and **שָׁכַחְתִּי** are used as

substantives; also trans. to make wise, to instruct; 3) to act prudently, wisely; transf. to be successful, prosperous, considered as a consequence of prudence; also in a transferred sense, to cause one to prosper or thrive, equiv. to **הצליל**. **מִשְׁכִּיל** also occurs as a subst. in the heading of Psalms, where it is rendered by some, song, and by others, song of instruction, or moral poem.

שָׁכַל (Aram.) the same; hence, Ithpael **אִשְׁתַּכֵּל** to look upon (שָׁ) something, to regard, consider.

שָׁכַל and **שָׁכַל** (with suff. **שָׁכְלוּ**) m. wisdom, understanding, prudence, cunning. The origin. signif. is view, appearance, equiv. to **מֵרָאָה**; thus **טוֹבַת שָׁכַל**, not unlike **טוֹבַת מֵרָאָה**: **שָׁכַל** to give the understanding or sense of any thing. The root is either **שָׁכַל**, in the sense of beholding, or the noun is formed from **שָׁכָה**, **ל־** being a nominal suffix.

שָׁכְלוֹת fem. folly, equiv. to **סְכָלוֹת**, from **סָכַל=סָכַל**.

שָׁכְלִיחוֹ fem. Aram. wisdom, understanding.

שָׁכָם (in pause **שָׁכָם**, with **ו** finis **שָׁכָמָה**, with suff. **שָׁכְמִי**) masc. 1) the shoulder, on which burdens are carried; the upper part of

the back or the neck; rather different from **שָׁכָם**: **שָׁכָם** is considered as the limb for carrying a burden, yoke, rule; **שָׁכָם** with one accord (to serve); **שָׁכָה** the rod for the back; **שָׁכָה** to turn the back to go; **שָׁכָה** to make some one turn the back, i. e. to drive to flight (comp. **שָׁכָה**); fig. like **שָׁכָה** shoulder, i. e. tract of land; 2) (land-tract) p. n. of a Levitical town in Ephraim, Sychem, the present Nablous; **שָׁכָה** towards Sychem; 3) p. n. m.

שָׁכָה (Kal, not used) denom. from **שָׁכָה**, and only Hiph. **הִשְׁכִּיחַ**, orig. to lay upon the shoulder (a burden), to load; next, in the language of the nomades, to rise up early for journeying with their burdens, in contrast to **שָׁכָה** to loosen, to unpack, i. e. to return home when the day expires. Later the verb **שָׁכָה** is used generally for rising early, and in connection with other verbs, as an adverb, early, eagerly, urgently, e. g. **הִשְׁכִּיחַ** to pass away early (of the dew); **הִשְׁכִּיחַ וְדָבַר** to speak urgently; **הִשְׁכִּיחַ הַשְׁחִית** to destroy relentlessly, i. e. to act wickedly; **הִשְׁכִּיחַ** Jeremiah 25:3, stands for **הִשְׁכִּיחַ**.

n. (shoulder) patron. שִׁכְרִי.

31:22, for שִׁכְרָה.

in pause, as in many in-

erbs, with a *seré* שִׁכְרָה, fut.

if. with suff. שִׁכְרָנוּ, after the

orig. to let itself down,

e. g. of a pillar of fire,

to encamp (of man and

to dwell, with *q* of the

to inhabit, with accus.,

ly of the tranquil dwelling;

שִׁכְרָן dweller (of heaven)

ity, fig. to possess; hence

שִׁכְרָה to possess prudence;

also used in the sense

ig inhabitable, inhabited.

pass. שִׁכְרָן inhabitant,

ly, domiciled. Pi. 1) to

o dwell, e. g. the name of

e. to place the residence of

ry somewhere, comp. שָׁמָּה

) to pitch or erect a tent.

1) הִשְׁכִּיר to cause some one

ll, to lay down, e. g. לָעֶפֶר

e dust; 2) to erect a tent.

n.) the same. Pa. שִׁכְרָן to

o dwell (the name), to cause

ry of God to dwell some-

n. particip. const. שִׁכְרָן, pl.

adj. m., שִׁכְרָה (with suff.

, pl. שִׁכְרָהּ) f. only subst.

, inhabitant, neighbour,

ouring state, etc.

שִׁכְרָה (only with suff. שִׁכְרָנוּ) m. dwell-
ling-place; probably שִׁכְרָה is only
an inf. with suff.

שִׁכְרָהּ p. n. m. (faithful servant of
God) for which stands, in a paral-
lel passage, שִׁכְרָהּ.

שִׁכְרָהּ p. n. m. (the same).

I. שִׁכְרָה (not used) to seethe, to boil;
next, to brew, comp. בָּרַח, בָּרַח,
etc., from which:—

שִׁכְרָה masc. strong drink, intoxicating
liquors, of wine or of other pre-
pared beverages, orig. that which
is prepared by boiling or brewing,
from which denom.:—

שִׁכְרָה (fut. שִׁכְרָה) to get drunk (with
שִׁכְרָה), to be intoxicated, and gene-
rally, drinking of anything leading
to merriment or intoxication,
with accus. or מִן of the beverage;
transf. to be senseless, uncon-
scious; שִׁכְרָהּ the drunken one.
Pi. to make drunk, intoxicated;
fig. to plunge into ruin. Hiph.
the same. Hith. to conduct one-
self as being drunk. From which
שִׁכְרָה, שִׁכְרָה.

II. שִׁכְרָה (not used) equiv. to שִׁכְרָה
to reward, present, from which שִׁכְרָה,
if it is not equiv. to שִׁכְרָה.

שִׁכְרָה (fut. שִׁכְרָה) to barter for wages,
to buy (at a price), to hire
troops; transf. to buy some one,
i. e. to bribe him. Niph. to hire

oneself (שֶׁלֹּא for bread). Hith. the same. According to others, to gain or profit by purchase. The root שִׁכַּר is related to that in שִׁכָּרָה and שִׁכָּרָה.

שָׂכָר (const. שִׂכָּר, with suff. שִׁכָּרוֹ) m. 1) price of hiring or of purchase, wages of a labourer; next generally, reward; 2) p. n. masc. (after the form רִשְׁעוֹ) hiring.

שָׂכָר reward; נִשְׂכָּר שָׂכָר to acquire a reward.

נִשְׁכָּרוֹ masc. drunkenness, intoxication.

נִשְׁכָּרוֹ (place of the palm wine) p. n. of a city on the northern border of Judah.

נָשָׁל (from נָשָׁא after the form יָרַח from נָדָה) masc. erring, trespass, offence; the same is נָשָׁל in Aram.

נָשָׁל (later) part. to signify a relation, either of one noun to another, thus to denote the genitive case, or of two sentences; generally, however, its use is like that of נָשָׁא and נָשָׁא (followed by *dagesh forte*), with which it is etymologically connected. In compounds, נָשָׁל is equiv. to נָשָׁא on account of; נָשָׁל נָשָׁל equivalent to נָשָׁא on account of whom; נָשָׁל on my account or on account of me. נָשָׁל נָשָׁל which

once occurs (if the reading is correct) is equiv. to נָשָׁל נָשָׁל because of.

שָׁלֵם (equiv. to שָׁלֵם) adj. m. at ease, quiet, tranquil, secure, prosperous. The root is שָׁלַם, with interpolation of ל, as in שָׁלַם.

שָׁלַב (Kal, not used) to entwine, to knot together; hence Pu. שָׁלַב, joined, Auth. Vera. "set in order against one another."

שָׁלַב (plur. שָׁלָבִים, comp. שָׁלָב, plur. שָׁלָבִים) masc. ledge, corner-ledge, from שָׁלַב, as these ledges connected the two sides; modern Heb. sprout.

שָׁלַב (not used) to shine, to glitter, to be white. From which:—

שָׁלַב m. snow, origin. that which shines. From which:—

שָׁלַב only Hiph. הִשְׁלִיב to be white as snow, used of the bones of the slain growing pale.

שָׁלַח (Kal, not used) to err, to totter (the root is also found in שָׁלַח). Niph. to err, to commit oneself. Hiph. to lead astray, to mislead, to deceive. From which שָׁלַח. In Aram. שָׁלַח signifies the same, from which שָׁלַח and שָׁלַח.

שָׁלַח (after the form שָׁחָה) Aram. f. error, trespass, sin. Only occurs in Ketib for שָׁלַח.

שָׁלַח 1) f. contracted from שָׁלַח,

request; 2) p. n. m. for שָׁלוֹ (the erring one); from which patron. שָׁלוֹ.

שָׁלוֹ p. n. m. of a city. See שָׁלוֹ.

שָׁלוֹ (not used) according to some, to be fat (after an Arab. analogy); according to others, equiv. to שָׁלוֹ to sound forth; from which שָׁלוֹ.

שָׁלוֹ f. flame, from the root שָׁלוֹ; in Aram. the verb שָׁלוֹ is formed therefrom. The form שָׁלוֹ is, according to some, fem. from שָׁלוֹ.

שָׁלוֹ (1 pers. שָׁלוֹ, but the 3 pers. שָׁלוֹ for שָׁלוֹ, 3 fut. שָׁלוֹ, as is sometimes the form in the לִי) to be quiet, peaceable, prosperous, syn. with שָׁלוֹ. The form שָׁלוֹ is either to be referred back to שָׁלוֹ = שָׁלוֹ, or to שָׁלוֹ, the ש being elliptical.

שָׁלוֹ (const. pl. שָׁלוֹ) adj. m., שָׁלוֹ f. quiet, at ease, contented, prosperous; but also, in a bad sense, careless, inconsiderate, frivolous, wicked, forgetful of God. As a noun, שָׁלוֹ signifies: tranquillity, prosperity. The root is שָׁלוֹ.

שָׁלוֹ m. quiet, ease, prosperity.

שָׁלוֹ (as a verb) Aram. equiv. to שָׁלוֹ in Heb.; particip. pass. שָׁלוֹ for שָׁלוֹ.

שָׁלוֹ (Aram.) f. error, trespass, sin from שָׁלוֹ.

שָׁלוֹ see שָׁלוֹ.

שָׁלוֹ (in pause שָׁלוֹ and שָׁלוֹ, plur. שָׁלוֹ) f. a quail, origin. the fat bird, always collective.

שָׁלוֹ (with suff. שָׁלוֹ) Aram. fem. ease, quiet, prosperity.

שָׁלוֹ (pl. שָׁלוֹ) fem. 1) ease, tranquillity, prosperity, and in the same sense the plur. שָׁלוֹ suddenly, origin. in the midst of security or prosperity; 2) carelessness, criminal security.

שָׁלוֹ (only pl. שָׁלוֹ) m. origin. abstract, the sending away, dismissal, but generally concr.; 1) bill of divorce; 2) dowry given to a daughter at her marriage; comp. שָׁלוֹ; Pi. from שָׁלוֹ.

שָׁלוֹ (after the form שָׁלוֹ, pl. שָׁלוֹ)

1) adj. m. in health, well, prosperous, peaceable, uninjured, safe, complete in number, friendly; in pl. the peaceable ones, the tranquil ones; 2) as a subst. wellbeing, welfare; especially in this sense in the phrases שָׁלוֹ לְשָׁלוֹ, שָׁלוֹ לְשָׁלוֹ, שָׁלוֹ לְשָׁלוֹ, שָׁלוֹ לְשָׁלוֹ, etc.; transf. to salvation, happiness, quiet, ease; 3) peace (in contrast to מְלָחָה), e.g. שָׁלוֹ לְשָׁלוֹ to offer some one peace; שָׁלוֹ שָׁלוֹ to answer peaceably; שָׁלוֹ שָׁלוֹ to give peace; שָׁלוֹ שָׁלוֹ a man of peace.

שָׁלוֹם a word of peace; 4) friendship, concord; שָׁלוֹם אִישׁ a friend, a confederate; שָׁלוֹם a friendly word; as a p.n. it is found in מִבְּנֵי־שָׁלוֹם and מִבְּנֵי־שָׁלוֹם.

שָׁלוֹם see שָׁלוֹם.

שָׁלוֹם (also שָׁלוֹם, pl. מִיָּם) m. payment, reward, requiting, retribution, from שָׁלוֹם.

שָׁלוֹם p.n. m. (either equiv. to שָׁלוֹם, or it is derived from שָׁלוֹם to rob, to plunder.

שָׁלוֹם see שָׁלוֹם.

שָׁלוֹם equiv. to שָׁלוֹם.

שָׁלוֹם (fut. יִשְׁלַח, inf. abs. שָׁלַח, const.

שָׁלַח and שָׁלַח) 1) to send some one (acc. seldom לְ) (עַל, seldom לְ) some one; the acc. of the person is sometimes omitted and replaced by יָד; to send help, a plague (of God); שָׁלַח דְּבָרִים to send a message or order through (יָד) some one; to send word through some one, with or without adding לְאָמַר; to bid or command some one, in one instance including the sense of calling (2 Sam. 15:12); in the sense of sending word, the message is construed with the acc., and in the sense of charging some one with something, with double acc.; 2) to send off (without reference to any purpose or object), to dismiss, to let go, or let loose

(the hand or mouth); hence, שָׁלַח לְ to withdraw, draw back (the hand) from something; 3) to stretch out or forth, e.g. the finger, as an indication of scorn; the staff, the hand; in this sense the form שָׁלַח is variously used according to the prepositions following; with לְ, to lay hands upon some one (to injure him), to violate some one's property; with מִן, to put forth the hand after something; with מִן, as with לְ; with מִן, to put forth the hand somewhere. Particip. pass. שָׁלֹחַ stretched out, slim, slender; שָׁלֹחַ sprouts, shoots. Niph. (inf. abs. יִשְׁלַח) to be sent. Pl. 1) in the intensive form, to send forth plagues, pestilence, punishment (of God), with מִן, לְ of the person or subject; to discharge, dismiss (a slave, a prisoner), hence the phrase, to send a daughter away, i.e. to give her away in marriage; to send a wife away, i.e. to divorce her (see שָׁלַח); to dismiss some one, to deliver him up, generally with the addition of יָד or לְ of the person into whose power something is given; to cast off something, get rid of it; 2) to throw (arrows), to send forth (fire into a city, to set on fire, for

which also the form **שָׁלַח** is used), to stretch out (the hand), to spread (the branches); next, to send generally, with **עַל**, to some one. Pu. to be sent, dismissed, released, forsaken, driven away, as pass. both of Kal and Piel. Hiph. almost like Pi.

שָׁלַח (fut. **יִשְׁלַח**) Aram. the same, to send, send forth, stretch out (the hand), to lay hands upon (?) something, and in as various significations as the Hebrew.

שֶׁלַח (with suff. **שֶׁלַחוֹ**) m. 1) shot, missile, weapons, or a pointed weapon, a spear, dart, sword; from **שָׁלַח** in the signif. of throwing, **שָׁלַח עֵבֶר בִּשְׁוֹ** to perish by the shot, Author. Vers. by the sword; 2) a sprout, shoot, from **שָׁלַח** to spread out, to stretch out, comp. **שֶׁלַחוֹ**; in this sense only the plur. with suff. **שֶׁלַחוֹת**; 3) streaming; next, a stream, probably equiv. to **שֶׁלַח** the well-known pond or spring on the south-west of Jerusalem; 4) p.n. m. (the shooter).

שֶׁלַח (for **שֶׁלַח** streaming, comp. **יְיִחוֹ**) a gushing fountain) p.n. of a conduit or pool on the south-west of Jerusalem.

שֶׁלַח f. a sprout, shoot, from **שָׁלַח** to spread out.

שֶׁלַחוֹ p.n. m. (shooter or shot).

שֶׁלַחִים (streams), p.n. of a city in Judah.

שֶׁלַח (const. **שֶׁלַחוֹ**, plur. **חֶלְחָלִים**) m. origin. that which is spread out from **שָׁלַח**, a table, **שֶׁלַח אֲכָלֵי** those that eat at one's table, friends; the table of God, i.e. the altar; **שֶׁלַח הַפָּנִים** the table of shewbread, also called **שֶׁלַח הַמַּעֲרֹכָה**; **שֶׁלַח עֵדָה** to spread or set a table.

שָׁלַם (once **שָׁלַם** in a transitive signif., fut. **יִשְׁלַם**) origin. to lead; next, to rule over, to be master of (**שָׁ**, **עַל**) something. In the transitive sense, **שָׁלַם** signifies, to empower. Hiph. to let rule, give power or permission, synon. with **הִתְקִיף** (Eccl. 6:10) in the same sense.

שָׁלַם (fut. **יִשְׁלַם**) Aram. the same, to rule or have power over (**שָׁ**) something; also, to attack something. Aphal, to cause to rule, to appoint as a ruler.

שָׁלַם (not used) to protect, to shelter, to cover (the root **שָׁלַם** is related to **לָאֵם**, **לָם**, Aram. **שָׁלַד**; hence in the Talm. **שָׁלַמוֹן** covering of the head. From which:—

שָׁלַם (only pl. **שָׁלַמִּים**, const. **שָׁלַמִּי**) m. a shield, origin. that which protects, synon. with **מָגֵן** of a similar derivation; **שָׁלַמִּי הַזָּהָב** the golden shields—the **שָׁלַמִּים** (shields) were sometimes hung up

on the walls for ornament; to fill the shield, i.e. to arm oneself with them; to fill the hand with the shield; i.e. to lay hold of it.

שָׁלֵט masc. mighty, powerful, e.g.

"where the word of the king is, there is power" (Eccles. 8:4); **אֵין**

שָׁלֵט there is no power over, etc.

שָׁלֵטָן (const. pl. **שָׁלֵטִים**) Aram. m. an officer, a ruler (of a province).

שָׁלֵטָן (const. **שָׁלֵטָן**) Aram. m. rule, power, dominion, command. The pl. signifies kingdoms, dominions; also concr. rulers, regents.

שָׁלֵטָה fem. from **שָׁלֵט**, which see.

שָׁלֵי (only pause **שָׁלֵי**) m. rest, quietness, stillness, from **שָׁלַח**; **שָׁלֵי** adv. softly, quietly, secretly, orig. in the quiet, in secrecy.

שָׁלֵי (with suff. **שָׁלֵי**) f. the after birth, probably from **שָׁלַח** in the signification of hanging down, suitable to the explanation by the ancients, bag, in which the child was considered to lie in the mother's womb.

שָׁלֵי and **שָׁלֵי** equiv. to **שָׁלֵי**, which see.

שָׁלֵט (pl. **שָׁלֵטִים**) adj. m., **שָׁלֵטָה**, (as if from **שָׁלַח**) f. 1) ruling, having power; next, as a subst. the powerful, mighty one; 2) in a bad sense, harsh, violent; also, impetuous, shameless, of a hanket.

שָׁלֵט (pl. **שָׁלֵטִים**) Aram. adj. m. 1) mighty, powerful, having power; hence, as a subst. a ruler, high officer; 2) as an abstr. power; hence, with the addition of **ל** before the infinitive, it is permitted, allowed to be done.

שָׁלֵטָה (pl. **שָׁלֵטָה**) masc. 1) a third part, *triangular*, as a corn measure, the third part of an ephah, or a large measure containing three smaller ones, which, however, cannot be defined now; **שָׁלֵטָה** as an adverb formed in the accm., full in measure or according to measure, e.g. thou givest them tears to drink in great measure (**בְּדִמְעוֹת שָׁלֵטָה**); 2) a musical instrument, according to Kimchi, consisting of three strings; probably, however, a triangle; 3) a kind of warriors or combatants in chariots, three standing together in the chariot, two of whom served as seconds to the combatant. The ancient commentators explain the word similarly to **שָׁלֵטָה** the second after the king; thus **שָׁלֵטָה** the third in rank. **שָׁלֵטָה** **רֹאשׁ הַחַיִּים** occurs in a sense similar to **שָׁר הַחַיִּים** head of the charioteers; rarely in this sense **שָׁלֵטָה** or **שָׁלֵטָה** with **אָפֶס**.

שְׁלִישִׁי (pl. שְׁלִישִׁים) adj. m., שְׁלִישִׁיהָ fem. the third, from שְׁלִישִׁית, e.g. the chamber on the third floor, the third part, the third day; reckoned from the time of speaking; thrice, repeating something three times; the third year, etc.; שְׁלִישִׁתָּהּ adv. a third time; שְׁלִישִׁית הַיּוֹם אַחֲרֵי הַשָּׁמָח about this time the day after to-morrow (Author. Vers. "about to-morrow any time or the third day," which rendering is adopted in consequence of the שְׁלִישִׁית separating אַחֲרֵי from הַיּוֹם).

שָׁלַח (Kal, not used) orig. equiv. to שָׁלַח to send off, to cast off, but only Hiph. in this sense; הִשְׁלִיךְ to throw upon some one (a missile); also in a spiritual sense, to cast something upon some one, i.e. to commend or entrust it to him; הִשְׁלִיךְ נַפְשׁוֹ כִּנְגָדָהּ to cast one's life away, i.e. to expose it; הִשְׁלִיךְ אַחֲרָיו הַיּוֹם to throw something behind one's back, i.e. to disregard it; הִשְׁלִיךְ כְּעַל פְּנֵיהֶם (spoken of God) to cast some one away from His countenance, i.e. to withdraw His providence from him. It is used besides in a physical sense in manifold significations. Hoph. הִשְׁלָךְ and הִשְׁלָכָה pass. and also in the figur. sense

הִשְׁלָכָה עַל to trust in one entirely.

שָׁלַח masc. the cormorant or the plungeon, so called from its shooting down, like an arrow, from the high cliffs, and plunging into the water to seize its prey. From שָׁלַח.

שָׁלַח (Piel-noun) f. 1) the falling (of a tree), or the dropping of the leaves from the tree; 2) p. n. of a gate in the temple.

שָׁלַל (2 pers. שָׁלַלְתָּ, inf. abs. שָׁלַל, fut. שָׁלַל) 1) to pull off, to pull out: 2) to plunder, to rob, especially of booty, to spoil; שָׁלַל שָׁלַל to make booty. The root is related to that in שָׁלַל, שָׁלַל, שָׁלַל. Hithpael הִשְׁתַּלַּל (for הִשְׁתַּלַּל according to Aram. analogy) to be plundered, spoiled, to become a prey. See שָׁלַל.

שָׁלַל (const. שָׁלַל, with suff. שָׁלַלָהּ) m. origin. that which is drawn away from the enemy; next, booty generally; also in a figur. sense, gain, profit, or anything acquired by a struggle.

שָׁלַם (particip. שָׁלֵם, fut. יִשְׁלַם) orig. to be whole, entire, sound, complete, in contrast to חָסַר; hence, 1) to be well, affluent, happy, prosperous, peaceable, to live in friendship with others, secure;

particip. **שָׁלַם**, equiv. to **שָׁלַח**
שָׁלַח a friend; particip. pass.
שָׁלֵם peaceable; 2) to be com-
 pleted, finished, e.g. of a building,
 of a time. Pi. **שָׁלַם** in a trans.
 sense, 1) to preserve in happiness,
 prosperity; 2) to make complete,
 finish, transf. to restore (that
 which is stolen), to pay (a debt),
 to discharge (an obligation), to
 fulfil (an offering, a vow), to re-
 compensate, requite, reward, gene-
 rally with the addition of **נָסוּל**.
 Pu. pass. 1) to be paid, recom-
 pensed, requited, rewarded; 2) to
 be befriended; hence, used of the
 Hebrew nation **שָׁלַם**, equiv. to
שָׁלַח orig. a friend, or one de-
 voted to God. Hiph. 1) to be
 peaceable, or to live in peace with
 (אִי, אִי) some one, to submit,
 subject himself to some one; 2)
 to fulfil, to make an end of,
 complete something.

שָׁלַם (particip. pass. **שָׁלֵם**) Aram.
 the same, but only in the signif.
 of completing. Af. **הִשָּׁלַם** 1) to
 make an end of, complete; 2) to
 restore, recompense, deliver back.
שָׁלַם (def. **שָׁלַם**, with suff. **שָׁלַמְכֶן**)
 Aram. masc. wellbeing, welfare,
 prosperity, peace, equiv. to **שָׁלֵם**
 Hebrew.

שָׁלֵם (pl. **שָׁלֵמִים**) adj. m., **שָׁלֵם** (pl.

שָׁלֵמוֹת fem. 1) whole,
 complete; hence, full, in
 to weight, measure, or
 complete, in numbers or
 ing of an army; unto
 not hewn, of a stone;
 mental sense, peaceable
 devoted; hence **עָם** de-
 voted to God, in which ser-
 is sometimes omitted;
 the city, later called
 which name is the be-
 subsequent appellations
שָׁלֵם (pl. **שָׁלֵמִים**) m. reward
 recompense, for which
 the plur. in the abstra-
 hence **זֶבַח שָׁלֵמִים** peace
 offering, equiv. to **זֶבַח**.
 Sometimes **זֶבַח** is omit-
 out altering the sense.

שָׁלַם (after the form **קָטַר**,
 recompense (in connec-
נָסוּל); 2) p. n. m. for w
שָׁלֵם; patron. **שָׁלֵמִי**.

שָׁלַם p. n. m. (recompense
 name is often found.

שָׁלַם see **שָׁלֵם**.

שָׁלֵם (formed from **שָׁלַם**)
 pense, retribution (of tl

שָׁלֵם p. n. of the renowne
 king Solomon. The
 formed from **שָׁלֵם**, wit-
 mination **שָׁלֵם-יְהוָה** an
 the peaceful one.

שָׁלֵמָה (const. **שָׁלֵמָה**, with suffix **שָׁלֵמָתוֹ**, plur. **שָׁלֵמוֹת**, with suffix **שָׁלֵמוֹתֵי**) f. 1) garment, transposed from **שָׁמְלָה**, which contains the orig. signif., though **שָׁלֵמָה** occurs very frequently; 2) p. n. m.

שָׁלֵמוֹן p. n. m. (the clothed one) for which also **שָׁלֵמָה** occurs.

שָׁלֵמִי p. n. m. (the same).

שָׁלֵמִי p. n. m. (the peaceable one).

שָׁלְמִיָּהוּ p. n. masc. (befriended by God).

שָׁלְמִיָּהוּ p. n. m. (devoted to God).

שָׁלְמִית 1) p. n. fem. (the peaceable one); 2) p. n. f. (friendship).

שָׁלֵמָן p. n. of a king of Assyria; complete **שָׁלֵמָנָאֲמָר**.

שָׁלְמָן (only pl. **שָׁלְמָנִים**) m. recompense, reward, also bribe, from **שָׁלַם** to reward.

שָׁלַח (fut. **יִשְׁלַח**) to draw (the sword), to pull off (the shoe), to pull out (grass), to draw out an arrow from the body which it has penetrated; most frequently, however, of the drawing of a sword; hence **שָׁלַח** a warrior, origin. he that draws the sword.

שָׁלְחָה p. n. of a people in Arabia Felix, probably the *Zalaphnoi* of Ptolemy.

שָׁלֹשׁ (const. before makkaph **שְׁלֹשׁ**) cardinal number; f. **שְׁלֹשָׁה** (const. **שְׁלֹשָׁת**, with suff. **שְׁלֹשָׁתָם**)

masc. three, generally before the noun, and but rarely after the noun. The numeral itself, however, is often considered as a noun, and therefore stands in the constructive state when it occurs before a noun; but when it occurs after a noun, it stands in the absolute state; e. g. **בְּמִשְׁלָשׁ חֳדָשִׁים** at about after three months; **בְּשָׁנַת שָׁלֹשׁ** in the third year; joined with **עֶשְׂרִים** for the fem., or with **עָשָׂר** for the masc., it signifies thirteen; the plur. **שְׁלֹשִׁים** signifies thirty.

שְׁלֹשׁ p. n. m. (triune).

שְׁלֹשׁ see **שְׁלֹשָׁה**.

שְׁלֹשִׁים (Piel, formed from **שָׁלַח**) 1) to divide into three parts; 2) to do something on the third day (from the day spoken of); 3) to do something the third time; joined with other verbs, it stands as an adv. taken from the numeral. Pu. to be threefold, or three years old; hence, part. **שְׁלֹשָׁה**.

שְׁלֹשִׁים (after the form **שְׁלֹשִׁים**) masc. the third (i. e. grandson) after the son, viz. great-grandson. A son of the **שְׁלֹשִׁים** is called **רְבִיעִי**.

שְׁלֹשָׁה p. n. of a district in Ephraim, wherein the city **שְׁלֹשָׁה** (according to Eusebius, **שְׁלֹשָׁה**) is situate, and, according to the

same authority, fifteen Roman miles north of Diospolis.

שָׁמַיִם p.n. m. (triumph).

שָׁמַיִם (formed from שָׁמַיִם with the adverbial termination הֵן) adv. the day before yesterday, orig. three days ago; generally in connection with אֶתְמֹל, מֶמְּכֹל.

שָׁמַיִם see שָׁמַיִם.

שָׁמַיִם (with הָ הֵן שָׁמַיִם) dem. adv. 1)

there, of the place, in reply to the question, where? שָׁמַיִם שָׁמַיִם relative, in which place, the relative being separated from שָׁמַיִם by the insertion of several words; שָׁמַיִם—שָׁמַיִם yonder—there, שָׁמַיִם from thence, שָׁמַיִם—שָׁמַיִם from whence; שָׁמַיִם thither, denoting a motion towards a place; 2) there, then, of time, transf. from the sense of locality; 3) there, rather like a demonstrative, and equiv. to, this; also in reference to the material; hence שָׁמַיִם out of, from out.

שָׁמַיִם (before makkaph "שָׁמַיִם, with suff.

שָׁמַיִם, plur. שָׁמַיִם, const. שָׁמַיִם) m. 1) sign, mark (by which one is recognised); שָׁמַיִם יְהוָה Yah is His name, i.e. He is identified by that name; next, name generally; שָׁמַיִם, שָׁמַיִם by name; שָׁמַיִם קָרָא to call by name; שָׁמַיִם אִישׁ a man of repute, renown; שָׁמַיִם of no repute or distinc-

tion; שָׁמַיִם is especially used of a good name, or of good report (in contrast to שָׁמַיִם), or remembrance, good memory (after death); hence, to blot out the name, i.e. to obliterate the memory; sometimes as a concrete, that which perpetuates the remembrance, i.e. monument, memento; applied to God, שָׁמַיִם signifies the manifestation of his glory or majesty, etc.; hence the many phrases in this sense, e.g. for the sake of His name, to call upon the name of God, to know the name of God, etc.; 2) p.n. m. Shem, from whom, according to Mosaic analogy, descended the nations of South-western Asia, as the Persians, Assyrians, Syrians, Hebrews, etc., and which nations are called the "Semitic."

שָׁמַיִם (with suffix שָׁמַיִם, plur. const. שָׁמַיִם, and with suff. שָׁמַיִם) Aram. the same.

שָׁמַיִם (equiv. to שָׁמַיִם, a contracted form from שָׁמַיִם) p.n. m. (the celebrated one).

שָׁמַיִם (probably of foreign origin) p.n. m.

שָׁמַיִם (equiv. to שָׁמַיִם fame) p.n. m.

שָׁמַיִם see שָׁמַיִם.

שָׁמַיִם (sometimes *plene* שָׁמַיִם, compounded from שָׁמַיִם) m. orig.

the obscure or less known part of the world, the north; comp. שָׁמַר in the same sense and of a similar derivation; transf. to the north side, the left side; שָׁמַר on or from the left, followed by the genitive or dative; לְ שָׁמַר north of. The root is שָׁמַר equiv. to שָׁמַר, שָׁמַר, to conceal, hide, from which שָׁמַר is formed (with the termination לְ), like שָׁמַר, שָׁמַר, שָׁמַר. From which denom. שָׁמַר, שָׁמַר, שָׁמַר to be at, or to turn to, the left; also to use the left hand.

שָׁמַר adj. m., שָׁמַר f. left, to be on the left; in contrast to שָׁמַר.

See שָׁמַר.

שָׁמַר (equiv. to שָׁמַר fame) p. n. m. interchanging with שָׁמַר.

שָׁמַר p. n. m. (the signification is obscure).

שָׁמַר (Kal, not used) to cut off, to destroy; related with שָׁמַר and שָׁמַר, which see. Hiph. שָׁמַר (like שָׁמַר) to destroy, to uproot, to blot out, e.g. people, nations; also of inanimate beings, to desolate, lay waste (cities, altars, etc.); the inf. שָׁמַר is used as a noun, destruction. Niph. to be destroyed, desolated (of places), to be blotted out (of people, nations).

שָׁמַר (Aram.) the same; hence, Af.

שָׁמַר like Hiph. in Heb.

שָׁמַר (not used) to be high, elevated, as in the Arab. From which שָׁמַר.

שָׁמַר see שָׁמַר.

שָׁמַר (from שָׁמַר, pl. שָׁמַר fem. 1) desolation, transf. to astonishment, amazement, terror, shuddering; 2) p. n. m. probably contracted from שָׁמַר fame, in which also שָׁמַר and שָׁמַר occur. The forms שָׁמַר and שָׁמַר which occur for it, stand probably for שָׁמַר and שָׁמַר in the same signif.

שָׁמַר p. n. m. (valuation), only occurs as a patron. שָׁמַר.

שָׁמַר see שָׁמַר.

שָׁמַר (Aram.) pl. from שָׁמַר.

שָׁמַר p. n. masc. (contracted from שָׁמַר, heard by God).

שָׁמַר p. n. m. (the famed one). See שָׁמַר.

שָׁמַר (const. שָׁמַר, pl. שָׁמַר) f. 1) concrete, that which is announced, i. e. tidings, news, rumours, report (either good or bad); applied to God, it signifies, a message from, or instruction by, Him, also doctrine; 2) abstract, the announcing, informing. Root שָׁמַר, proceeding from the signif. in Hiph.

שׁוֹשִׁי Ketib for שׁוֹשִׁי, which see.

שׁוֹשִׁי (fut. שׁוֹשִׁי) origin. to shine, to be bright (comp. שׁוֹהֵל); next, to be cheerful, glad, to rejoice at (שׁוֹ, שׁוֹל, שׁוֹל) something, or with שׁוֹ in the sentence following; with שׁוֹשִׁי, to rejoice before some one; but with שׁוֹ, to rejoice or triumph at the misfortune or hurt of another. Pi. שׁוֹשִׁי to rejoice, gladden some one; with שׁוֹ, שׁוֹל, שׁוֹל to cause some one to rejoice or triumph over another's misfortune. Hiph. like Pi.

שׁוֹשִׁי (pl. שׁוֹשִׁי, const. שׁוֹשִׁי, once שׁוֹשִׁי) adj. m., שׁוֹשִׁי f. rejoicing, being glad, cheerful, at something, with שׁוֹ, שׁוֹל, etc.

שׁוֹשִׁי (plur. שׁוֹשִׁי) joy, rejoicing, gladness, cheerfulness, merriment; transf. to feast or festival of rejoicing; שׁוֹשִׁי to rejoice greatly, exceedingly.

שׁוֹשִׁי (fut. שׁוֹשִׁי) 1) to cast, to break loose (of the beasts of burden), to fling (out of the window); the Targum renders it שׁוֹשִׁי; the root is שׁוֹשִׁי, which is found again in שׁוֹשִׁי; 2) to remit, e.g. a debt, to release, e.g. the land, i.e. to let it lie uncultivated; with שׁוֹ, to cease from something. Niph. to be scattered, to be loosed, to be thrown down, e.g. from

a rock. Hiph. to release, remit (a debt). Another שׁוֹשִׁי in the signif. of שׁוֹשִׁי, is found only in modern Hebrew.

שׁוֹשִׁי f. remission (of a debt), release (of a land from being cultivated); hence שׁוֹשִׁי שׁוֹשִׁי year of release, i.e. every seventh year, when debts were cancelled and agriculture intermitted; שׁוֹשִׁי שׁוֹשִׁי matter referring to the year of release.

שׁוֹשִׁי p.n. m. (perhaps compounded from שׁוֹשִׁי the famed one).

שׁוֹשִׁי p.n. m. (famous in knowledge), contracted from שׁוֹשִׁי שׁוֹשִׁי; patron. שׁוֹשִׁי.

שׁוֹשִׁי fem. mattress or bed-cover, from שׁוֹשִׁי to stretch along.

שׁוֹשִׁי (pl. from a sing. שׁוֹשִׁי, comp. שׁוֹשִׁי from a sing. שׁוֹשִׁי; const. שׁוֹשִׁי, with ה finis שׁוֹשִׁי) m. origin. height; transf. to heavens in the remotest sense; often joined with שׁוֹשִׁי and שׁוֹשִׁי; שׁוֹשִׁי שׁוֹשִׁי the heaven of heavens. It is often used for "God," as in many modern languages.

שׁוֹשִׁי (plur. from שׁוֹשִׁי, def. שׁוֹשִׁי) Aram. m. the same.

שׁוֹשִׁי (formed from שׁוֹשִׁי) adj. m., also as an ordinal number, שׁוֹשִׁי f. the eighth. The fem. שׁוֹשִׁי signifies also, a musical instru-

ment of eight strings, or, according to some, a certain melody or tone (*ottava*), which, however, cannot be defined.

שָׁמִיר (with suff. **שְׁמִירִי**) m. 1) thorn, thistle, or collectively, thorn-bush; figur. enemies, from **שָׁמַר** to invade, penetrate, pierce; 2) a diamond, used for engraving, from the same original signif.; 3) p. n. of two cities; 4) p. n. m. for which in the Ketib **שְׁמִיר**.

שְׁמִירְמוֹת p. n. m. (fame of eminence).

In modern Hebrew (Esth. Rabba) Semiramis was so written.

שָׁמַל (not used) but is the basis for **שְׁמָלָה** masc. garment, raiment, covering, from **שָׁמַם** to cover, with the ancient form of termination **לְ**, as in **סָפַל**, **נָבַל**, **עָרַל**, etc.; but the fem. form only is used.

שְׁמָלָה (plur. **שְׁמָלוֹת**, with suffix **שְׁמָלוֹתָם**) f. a garment, covering, especially the spacious and broad robe in which the orientalist wraps themselves, from which **שְׁלָמָה** is transposed, with a similar signif.

שְׁמָלִי p. n. m. see **שְׁלָמִי**.

שְׁמָלִי see **שְׁלָמִי**.

שָׁמַם (Kal used in the dissolved form, imper. **שָׁם**, inf. **שְׁמַמֹּת**, fut. trans. **יִשְׁמַם**, but pl. **יִשְׁמְנוּ**, intrans. **יִשְׁמַם**, after the form **יָצַר**, **יָקַל**, **יָחַת**; in the intrans. signif. the futures

of Kal and Niph are blended together, as is the case with **קָלַל** and **רָדַם**) 1) to terrify, to cause amazement; hence, to lay waste, to desolate; **שְׁמַמֵּם** the desolator, ravager, tyrant; **שְׁמָמָה** the abomination (idol) of the desolator; 2) intrans. to shudder, gaze, to be amazed at (**עַל**) something; transf. to be waste, desolate, ruined, and in this sense **שְׁמַמֵּם** desolate; applied to people, it signifies, languishing, perishing, solitary; pl. **שְׁמַמֹּת** desolate, waste places, ruins. Niph. **שְׁמָמָה** to be amazed, to gaze at (**עַל**) something; next, as in Kal, waste, desolate, forsaken; of people, to be perishing, lonely, languishing. Hiph. **שְׁמַמֵּם** (fut. **יִשְׁמַם**, inf. **יִשְׁמַמֵּם**, particip. **שְׁמַמֵּם**) 1) to amaze, terrify; transf. to lay waste, to desolate; 2) intrans. as in Kal, to be amazed, terrified at (**עַל**) something. Hoph. **שְׁמַמָּה** (3 pl. **שְׁמַמָּה**) to be amazed; transf. to be laid waste. Hith. **שְׁמַמְמָה** (future **יִשְׁמַמְמָה**) to be amazed, stunned, disheartened. The root is identical with that in **שָׁמַם** and **שָׁמָה**.

שְׁמָמָה (Aram.) the same; hence Ithp. **שְׁמַמְמָה**.

שְׁמָמָה adj. m., **שְׁמָמָה** fem., desolate, waste.

one to hear (his voice or cry), to let some one hear; with omission of קוּל, to cause to sing, or sound forth; 2) to proclaim, announce. From the Hiph. thenoun שָׁמַעַתָּה is formed, which see.

שָׁמַע (Aram.) the same; with שָׁמַע, to hear something of or about some one. Ith. to obey, to show obedience, to submit.

שָׁמַע p. n. m. (the obedient one).

שָׁמַע (in pause שָׁמַע, with suff. שָׁמַעִי, שָׁמַעִי m. the hearing; transf. to report, repate, renown, information; also in the sense of a clear sound, and in all significations of the verb.

שָׁמַע p. n. m. (report).

שָׁמַע (fame) p. n. m. of a city in Judah.

שָׁמַע (with suff. שָׁמַעִי) m. report.

שָׁמַע p. n. m. (for שָׁמַעִי the renowned one). Sometimes שָׁמַע and שָׁמַע (for שָׁמַעִי) are used for it, which signify the same.

שָׁמַע p. n. m. (the same), patron.

שָׁמַעִי. See שָׁמַע II.

שָׁמַע (with the article) p. n. masc. (the same).

שָׁמַע see שָׁמַע.

שָׁמַע p. n. m. (the one that is heard or answered), patron. שָׁמַעִי.

שָׁמַע p. n. m. (the renowned one).

שָׁמַע p. n. m. (heard or answered by God).

שָׁמַע p. n. m. (the same).

שָׁמַע p. n. f. (renown, fame).

שָׁמַע (not used) probably only a secondary form from שָׁמַע, by which the following nouns will be easily explained:—

שָׁמַע masc. a short gentle sound, a whispering. Comp. שָׁמַע.

שָׁמַע fem. an evil report, disgrace; comp. שָׁמַע; also smiting, thrusting, overthrow.

שָׁמַע (fut. שָׁמַע) orig. to penetrate, impress, urge (comp. שָׁמַע); next,

1) to impress on the memory, to keep (in remembrance), to keep

or retain the anger (sometimes

שָׁמַע or שָׁמַע are omitted); with

accus., to keep a thing in memory

concerning some one; 2) to ob-

serve, to notice (the way, the

walk, a deed), construed with שָׁמַע

or שָׁמַע of the person; to observe

a command, a covenant, a sab-

bath, or to keep anything pro-

mised; to observe, i. e. to besiege

a town; 3) to guard, to watch (a

flock, a garden, a house), and in

a spiritual sense, to protect, main-

tain, with accus., שָׁמַע, שָׁמַע or שָׁמַע

of the object; with שָׁמַע, to guard or

preserve from something. In this

sense שָׁמַע a keeper, guard, shep-

herd; transf. to a prophet; 4)

almost reflective, like Niph., שָׁמַע

guard oneself, to beware from (כֵּן) something or some one. Niph. 1) pass. to be kept, watched, guarded; 2) reflective, to keep or guard oneself from (כֵּן, כִּנְיָ) something, to beware from (also with כֵּן) something; frequently with the inf. following, or with (כֵּן) and the fut. in the concluding sentence, and in the imp.; often with the addition of לִנְפְּשׁוֹתֶיכֶם, לִנְפְּשׁוֹתֵיכֶם to give emphasis to the caution; 3) to do something attentively, carefully, with לְעֵשׂוֹת following. Po. to keep as an observance. Hith. to guard oneself from (כֵּן) something, to keep a law, to take heed.

שָׁמַר (only pl. שָׁמְרִים) m. 1) origin. the remainder, or that which is retained; hence, the dregs, the sediment at the bottom of a cup or cask, the lees of wine, also used of wine that keeps well; שָׁמַר אֶל שְׁמֵרִים, קָפָא עַל שְׁמֵרִים "to rest upon one's lees," is a figure, indicating to continue quietly, unconcerned, in one's former condition.

שָׁמַר p. n. m. (watch); once שָׁמַר (guard) is used for it.

שָׁמַר (only pl. שְׁמֵרִים) m. observance of a festival; according to others, preservation.

שָׁמַר 1) p. n. m. (keeper), once for שָׁמַר; 2) p. n. f., for which once שָׁמַרִית.

שָׁמַרִית f. eyelash. The derivation is obscure.

שָׁמַרִית f. watch, guardianship; formed from a masc. form שָׁמַר.

שָׁמַרִית p. n. m. (guard), patr. שְׁמַרְתִּי.

שָׁמַרִית Samaria (watch mountain), p. n. of a mountain, and also of a city built thereon, which was the metropolis of the kingdom of Israel and the royal residence; later a village called Sebaste, also Shemrun or Shemrin; transf. to the kingdom of Samaria. Gent. שְׁמַרְתִּי.

שָׁמַרִית p. n. m. (keeper).

שָׁמַרִית p. n. m. (guarded by God).

שָׁמַרִית p. n. m. (the same).

שָׁמַרִית (Aram.) equiv. to שָׁמַרִית in Hebrew.

שָׁמַרִית p. n. f. (female watcher). See שָׁמַר.

שָׁמַרִית p. n. m. (guard).

שָׁמַר (Poal, not used) Aram. to serve, to wait, attend upon; also of frequent use in modern Heb. Pael, to serve, especially of divine service; hence in Targum for שָׁמַר and שָׁמַר.

שָׁמַר (with suff. שְׁמֵרִי, pl. שְׁמֵרוֹת, with suff. שְׁמֵרֵי) com. the sun; under the sun, i. e. on earth;

before the face or under the eyes of the sun, figur. expressions for indicating: publicly, openly; the sun goeth forth, i.e. rises; the sun returns, i.e. sets. The pl. signifies the sun's rays, or anything protruding as rays, e.g. battlements, pinnacles, turrets (on a wall).

שָׁמֹן Samson, p.n.m. (the brilliant one), formed from שָׁמַח.

שָׁמַיִךְ p.n.m. the same.

שָׁמַיִךְ p.n.m. (compounded from שָׁמַיִךְ and שָׁמַיִךְ).

שָׁמַיִךְ see שָׁמַיִךְ.

שָׁן (before makkaph שָׁן, with suff.

שָׁן, dual שָׁנִים) com. 1) origin. point, edge, prong; hence, sharp cliff, point of a rock; next, tooth of a human being, and also of an elephant, ivory, thus שָׁן שָׁן ivory palaces; the dual form is used on account of the two rows of teeth;

to carry the life between the teeth, is a scriptural figure for risking one's life; 2) (edge of a rock) p.n. of a place, perhaps of a rock.

שָׁנָה a rare form for שָׁנָה, which see.

שָׁנָה (3 plur. שָׁנָה, fut. שָׁנָה) Aram. equiv. to שָׁנָה in Heb. to change, to become different, e.g. of the changing of the general colour of the face; especially to change for the worse; with כִּן, to be different from something. Pael שָׁנָה (3 pl.

שָׁנָה) to change; with כִּן, to turn something different from another; to alter the word of the king, i.e. to transgress his command. Ithp. to be altered, changed, disfigured; and also reflective, to alter (one-self). Af. שָׁנָה to change (the times); also like Pa. to transgress a royal order.

שָׁנָה (a secondary form from שָׁנָה) f. sleep; see שָׁן.

שָׁנָה (Aram.) f. sleep.

שָׁנָה (fut. שָׁנָה, inf. שָׁנָה) orig. to cut, stick into something (related to שָׁנָה), transf. to hate; hence, שָׁנָה a hater, an enemy; with suff. שָׁנָה, equiv. to לוֹ שָׁנָה. Niph. pass. to be hated. Pl. to attack violently. Part. שָׁנָה violent enemy.

שָׁנָה (particip. pl. שָׁנָה) Aram. the same as שָׁנָה in Heb.

שָׁנָה p.n. masc. (the etymology is obscure).

שָׁנָה (origin. inf. Kal) fem. 1) the hating; 2) conc. hatred.

שָׁנָה (the plur. in modern Hebrew) שָׁנָה masc. probably equiv. to שָׁנָה repetition; thousands of repetitions (Ps. 68:18), i.e. many many thousands; according to others, שָׁנָה signifies an angel, and they render the passage in the Psalms, thousands of angels.

שנא p. n. m.

שנ (not used) to entwine, related to שנוב in a similar sense, from which שנוב lattice, window. In a similar manner שנוב, שנוב, and שנוב are derived from verbs signifying to entwine.

I. שנה (fut. שנה, once שנה, and the נ appears also in the derivative שנה) 1) to repeat, to do something a second time; hence, to continue in (שנה) something, to stir up something (שנה) anew, as if the verb were a denom. from שנה; 2) to be different from (שנה) something, to differ always, i.e. to be changeable, uncertain; hence, שנה the uncertain ones; 3) to alter (for the worse), to be disfigured. Niph. to repeat itself (of a dream). Pi. (once שנה) 1) to change (the dress), to alter (the course of life), to change justice for injustice, i.e. to pervert justice; 2) to disfigure the countenance, fig. in the phrase שנה את מעמו to disfigure one's understanding, i.e. to pretend to be mad or foolish; 3) to change the place of anything, i.e. to carry it to another. Pu. pass. to be changed, altered. Hith. שנה to change one's dress, i.e. to disguise oneself.

II. שנה (not used) to shine, to

glitter; after the Arab. From which שנה, which see.

שנה (const. שנה, with suff. שנה, dual שנה, pl. שנה const. שנה; poetically שנה, const. שנה, with suff. שנה) fem. orig. circuit, return (of time); hence, a year, comp. annus a year, orig. a circle; שנה שנה בנה, שנה שנה, שנה שנה from year to year, annually; the plur. signifies an uncertain number of years, and transf. to the produce of years. The dual שנה is often joined to שנה, to denote uninterrupted continuation. Joined with numerals, the latter always succeed שנה, and sometimes שנה is again added, following the numerals. The root is שנה.

שנה (from שנה) f. sleep; transf. to a dream.

שנה (pl. שנה) Aram. f. 1) a year; 2) sleep; in both significations like the Hebrew.

שנה (formed from a singular שנה) f. ivory, orig. elephant's teeth.

שנה (a root adopted for שנה) to pierce. See שנה.

שנה (formed after the usual manner from שנה, const. שנה, pl. שנה) m. the crimson colour obtained from the turtle insect, *coccus ilicis*

(תולעו); transf. to materials dyed with this colour; especially the pl. in this sense. The root is שָׁנָה II., to shine; comp. הָהָרִים in Aram. According to others, the root is שָׁנָה I., and the origin. signif. is double dyed, which may be etymologically correct; but is not substantiated as a matter of fact.

שְׁנִי (formed from שְׁנַיִם, pl. שְׁנַיִם) ordinal number, m., שְׁנִית f. the second. The pl. masc. signifies especially, the second row or class, or the rooms in the second story. The fem. sing. signifies a second time.

שְׁנִי adj. m., שְׂנֵאָה f. hated, hateful.

שְׁנַיִם (const. שְׁנֵי, with suff. שְׁנַיִם) cardinal number, m., שְׁנַיִם (const. שְׁנֵי) f. two; שְׁנַיִם שְׁנַיִם two and two, a pair; שְׁנַיִם שְׁנַיִם both of them; the fem. also signifies two kinds, or at a second time; שְׁנַיִם שְׁנַיִם once and again. The form שְׁנַיִם is not a dual one, but is formed from שְׁנָה, after the manner of לֵי. The f. form שְׁנַיִם is contracted from שְׁנַיִם, from which שְׁנַיִם, and the נ was subsequently dropped. The abridged forms שְׁנַיִם, שְׁנַיִם, only occur in connection with שָׁרָה and שְׁרָה. From which שְׁנַיִ; see also שְׁנַיִ.

שְׁנִיָּה fem. sharp, piercing words, mockery, scorn, derision, from שָׁנָה to sharpen.

שְׁנִי (coat of mail) p.n. of a ridge of mountains of Hermon (among the Amorites), equiv. to שְׁנִי (among the Sidonians).

שָׁנָה (denom. from שָׁנָה, 1 pers. pret. שָׁנָה, plur. שָׁנָה) to sharpen (the sword); to sharpen the tongue, i.e. for slander; to sharpen or point (the arrows). Pi. to sharpen (in a spiritual sense), to teach diligently, to exhort, to inculcate. Hith. שָׁנָה to be penetrated or pierced (with pain).

שָׁנָה (Kal, not used) to pinch, to compress, related to שָׁנָה; hence Pi. שָׁנָה to gird (the loins).

שְׁנֵי p.n. of the plain before Mesopotamia, or of the territory of Babylon; in the former, the ancient commentators recognise the river and town of Singara. The word is of foreign origin, and signifies the land of lions.

שָׁנָה (not used and only adopted for שְׁנֵי) to enclose; hence שְׁנֵי coat of mail.

שְׁנָה f. equiv. to שְׁנָה sleep. The root is שָׁנָה.

שָׁנָה (particip. pl. שָׁנָה) equiv. to שָׁנָה orig. to tear off, to snatch; next, to plunder; שָׁנָה plunder-

ers, robbers. Poel, שוּשָׁה (for שוּשָׁה) to spoil, to rob.

שָׁסַם (3 plur. with suff. שוּשָׁה, fut.

שָׁסַם, particip. שָׁסֵם, after the Syriac manner for שָׁסַם) the same, to plunder, spoil, rob. Niph.

שָׁסַם (fut. שָׁסֵם) to be plundered.

שָׁסַם to make an incision, to cleave, split; also intrans. שָׁסַם שָׁסַם to divide the hoof, to have a cloven foot. Pi. to tear in pieces (a lion), to make a rent; figur. to chide, rebuke.

שָׁסַם m. a cleft, splitting or dividing of the hoofs.

שָׁסַם (Kal, not used) to split, to cut in pieces, to hew. The root is שָׁסַם, and related with that in שָׁסַם, קָסַם. Pi. to tear in pieces, to split.

שָׁסַם (only def. שָׁסַם, שָׁסַם) Aram. f. orig. glance, look; next, twinkling of the eye, a moment, equiv. to שָׁסַם; transf. to a certain definite time, an hour. In biblical Aram. it signifies, a while, a short time.

1. שָׁסַם (fut. שָׁסֵם, apoc. שָׁסֵם) to look, behold, related to שָׁסַם, שָׁסַם to look about or forward (for help), to look graciously upon (אל) something (spoken of God); to look upon (אל, אל, אל) something; to look away from (שָׁסַם)

or (מן) something. Hiph. to look attentively, or to gaze at something; with מן, to look away. The imp. in the apoc. שָׁסֵם. Hith. שָׁסַם (fut. apoc. שָׁסֵם) to look forward for help, to look at one another, i.e. to measure one another for a combat. From which the Aram. שָׁסַם, which see.

II. שָׁסַם (fut. שָׁסֵם) to spread over (with paint), related to שָׁסַם, fig. of the eyes being overspread, i.e. dazzled, closed, blinded; generally to labour under an illusion.

שָׁסַם belongs to שָׁסַם, which see.

שָׁסַם (not used) to tread, to pace, to stamp with the feet. From which:—

שָׁסַם (after the form שָׁסַם, const. שָׁסַם) f. the stamping (of horses' hoofs).

שָׁסַם (a foreign word), m. a cloth made of different threads, e.g. of wool and linen. The commentators differ as to its etymology, and orig. signif.

שָׁסַם (const. שָׁסַם, pl. שָׁסַם) adj. m., שָׁסַם (pl. שָׁסַם) fem. 1) hairy, rough, formed from שָׁסַם, especially of the hairiness of the body; 2) as a subst., a buck or he-goat, so called on account of his hairiness; שָׁסַם אֵימָם a kid of the goats; שָׁסַם a she-goat,

always joined with שְׂעִירִים; and the pl. שְׂעִירִים are next used to signify wild men or demons in the form of he-goats, similar to the Grecian satyrs; 3) שְׂעִירִים showers of rain, from שָׁעַר II.

שְׂעִיר 1) p.n. masc. (the hairy one) synon. with שְׂעִיר; 2) (foliage) p.n. of a mountain-district, extending from the Dead Sea to the Flanitic Gulf. The northern part of that district is now called Djebel, the southern, El Shera. .

שְׂעִירָה f. 1) a she-goat, see שְׂעִיר; 2) p.n. of a place in the mountain of Ephraim.

שְׂעִל (not used) equiv. to שְׂעִל to hollow out, to excavate (see שְׂעִל); next, intrans. to be hollow, from which שְׂעִל, שְׂעִל and—

שְׂעִל (with suff. שְׂעִלִּי) m. the hollow of the hand, a handful; comp.

שְׂעִל with a similar derivation.

שְׂעִל (pl. שְׂעִלִּים, const. שְׂעִלִּי) masc. handful.

שְׂעִלָּבִין (only pl. שְׂעִלָּבִים and שְׂעִלָּבִין) p.n. of a city in the tribe of Dan. As an apell. it signifies the haunt of jackals, equiv. to שְׂעִל, with addition of ב; gent. שְׂעִלָּבִי.

שְׂעִלִּים (jackal district) p.n. of a district in Benjamin.

שָׁעַר (Kal, not used) to lie, to rest, related to שָׁעַר; hence Niph. to

lean, to stay, to support oneself upon שָׁעַר something; שָׁעַר to lean on the hand of some one, as oriental monarchs do on the hand of their officers; transf. to the leaning or bordering of one country on another, construed with שָׁעַר; fig. to rely upon, to trust in שָׁעַר, שָׁעַר something.

שָׁעַר (i.e. שָׁעַר, imp. pl. שָׁעַר) equiv. to שָׁעַר II. to spread over, to make smooth, or intrans. to be over-spread (of the eyes) blinded. Hiph. (imp. שָׁעַר) to overspread, close (the eyes), i.e. they will not see. Pilel שָׁעַר, orig. to smooth. to flatter; next, generally, to delight oneself, to play. Pulpel שָׁעַר to be flattered, caressed. Hithpalpel שָׁעַר to delight oneself at or with שָׁעַר something. As to the reduplicated forms, the original root may correspond with that in שָׁעַר to be enlarged, from which the sense of delighting, rejoicing. See שָׁעַר.

שָׁעַר (not used) probably equiv. to שָׁעַר panting or snorting for something, e.g. for revenge. From which:—

שָׁעַר p.n.m. (snorting with revenge).

שָׁעַר (not used) equiv. to שָׁעַר to split, divide; next, fig. to judge, decide, try, prove, comp. שָׁעַר

and שַׁעַר with a similar origin.
signif. From which:—

שַׁעַר (only pl. שַׁעַרִים, const. שַׁעַרִי)

masc. thoughts or visions (in a dream), orig. the powers of deciding and judging. It is erroneous to adopt קַעֲפָה for the basis of this form.

I. שַׁעַר origin. to divide, to cut in pieces, to split, related is פָּעַר (from which פֶּעַר); hence transf. as in הִתְחַדַּר, הִתְחַדַּר to decide, determine, decree, and especially to fix (the price), to value, measure. From which in modern Heb. שַׁעַר task, שַׁעַר price, etc. From which שַׁעַר.

II. שַׁעַר (not used) equiv. to שַׁעַר to shudder, to be amazed; also, to shower, to storm, to rage; comp. שַׁעַר II.

שַׁעַר (denom. from שַׁעַר) to watch at the gate; hence שַׁעַר gatekeeper; comp. שַׁעַר from שַׁעַר, שַׁעַר from שַׁעַר.

I. שַׁעַר (not used) equiv. to שַׁעַר I. to split, to divide, to separate, synon. with פָּרַע, from which פָּרַע; from which שַׁעַר, שַׁעַר, שַׁעַר, שַׁעַר.

II. שַׁעַר (fut. שַׁעַר) 1) to storm, to rage, to shudder or shiver from fear or anguish, to be amazed at (על) something; next, generally, to be terrified; 2) trans. to assail

with violence, to storm. Niph. to be carried away by a storm; also, to rage, be tempestuous. Pi. to carry away in a storm, to sweep away. Hith. to storm, to rage like a tempest. Comp. שַׁעַר and שַׁעַר II.

שַׁעַר (with finis ה, dual שַׁעַרִים, pl. שַׁעַרִים, const. שַׁעַרִי, with suff. שַׁעַרִי) f. 1) origin. cleft, division, a breaking through, from שַׁעַר I.; next, a gate, of a camp, city, castle; and the gate having been formerly the place of public meetings, it signifies also a forum or tribunal of justice, assembly, principal part of the city, and city generally; שַׁעַר openly, publicly; שַׁעַרִי within thy gates, i. e. in thy cities. The following are special names of gates of Jerusalem; שַׁעַר הָעֵינַן the fountain-gate; שַׁעַר הָאֵשׁ (contracted שַׁעַר הָאֵשׁ) the dung-gate; שַׁעַר הַבָּנָה the valley-gate; שַׁעַר הַפְּנִים or שַׁעַר הַפְּנִים the corner-gate; שַׁעַר הַיְשָׁנָה the old gate; שַׁעַר הָרְאשֹׁן the eastern gate; שַׁעַר הַדְּגִימִים the fish-gate; שַׁעַר הַבֹּקֵים the home-gate; שַׁעַר הַצֹּאן the sheep-gate; שַׁעַר הַמַּיִם the water-gate; שַׁעַר הָאֶפְרַיִם the gate of Ephraim; שַׁעַר הַמִּשְׁכָּל the review-gate, or the gate of justice; שַׁעַר הַתְּרָחִים the potter's

gate; שַׁעַר הַסְּבִיבָה the prison-gate;
2) only pl. שַׁעֲרִים measures. See
the verb.

שֹׁעֵר (only plur. שֹׁעֲרִים) adj. m. (the
form probably from שֹׁעֵר (שֹׁעֵר) abomi-
nable, hateful, vile, detestable,
mean, from שֹׁעַ II. The plural
שֹׁעֲרִים, with which it is joined in
the constructive state, Jer. 29:17,
is used as a masc.

שֹׁעֵר m. 1) equiv. to שֹׁעַ storm; 2)
shuddering, shivering, as a const.
from שֹׁעַ. See שֹׁעַ.

שֹׁעַר (const. שֹׁעֵר, once שֹׁעַ, with
suff. שֹׁעֲרוֹ) m. origin. that which
is split; hence, a hair, generally
collective; joined with other
nouns it is used as an adj. hairy;
שֹׁעַר בְּעַל שֹׁעַר a man with a hairy
garment; compare etymologically
שֹׁרַע and the Aram. שֹׁרִית.

שֹׁעַר (Aram.) m. the same.

שֹׁעַר (only pl. שֹׁעֲרִים) m. only Ruth
3:15, measure, equiv. to שֹׁעַ 2.

שֹׁעֶרָה fem. only another reading for
שֹׁעַר, storm, tempest.

שֹׁעֶרָה (c. שֹׁעֲרָה, with suff. שֹׁעֲרָתוֹ,
const. pl. שֹׁעֲרוֹת) f. a hair, whilst
שֹׁעַר is a collective; this form,
however, is rarely used as a col-
lective.

שֹׁעֶרָה (pl. שֹׁעֲרִים) f. a kind of rough
corn or barley, so called on ac-
count of the roughness of its

ears, from שֹׁעַ rough. The sing.
is used of the barley when it is
yet in the ear; but the pl. is used
of the grain. The same distinction
is between שֹׁעַר and שֹׁעֲרִים.

שֹׁעֲרָה adj. m., שֹׁעֲרָה f. something
terrible, horrible, abominable, orig.
that which causes shuddering.
The fem. is used also as a subst.
שֹׁעֲרָה adj. m., שֹׁעֲרָה fem. the
same.

שֹׁעֲרָה f. the same.

שֹׁעֲרָה p.n. m. (decision of God).

שֹׁעֲרִים (double gate, compare שֹׁעֲרִים
double window, שֹׁעֲרִים double
gates) p.n. of a city in the terri-
tory of Judah.

שֹׁעֲרִים p.n. m. (hairiness).

שֹׁעֲרָה (foreign) p.n. of a Persian
eunuch.

שֹׁעֲרָה (pl. שֹׁעֲרִים) m. subject of joy
or delight, comp. שֹׁעֲרָה.

I. שֹׁפָה (not used, and adopted only
for שֹׁפָה I.) to hold, contain.
The root שֹׁפָה is related with
שֹׁף in this sense, and also con-
nected with שֹׁפָה.

II. שֹׁפָה (not used, and adopted only
for שֹׁפָה II., שֹׁפָה, שֹׁפָה)
to heap up, to gather in heaps.
Related with the root in שֹׁפָה
and שֹׁפָה.

III. שֹׁפָה (Kal, not used) to be plain,
even, probably related to שֹׁפָה.

hence Niph. שָׁפַח to be bald, naked, without foliage, etc. (of a mountain). Pual, שָׁפְחָה of bones stripped of flesh. From which שָׁפְחָה.

שָׁפְחָה belongs to the const. pl. שְׁפָחוֹת, see שָׁפְחָה.

שָׁפַח (not used) to hold, contain, take up; but not, as according to some, equiv. to שָׁכַח to drink. From which:—

שָׁפַח (dual שְׁפָחִים, const. שְׁפָחִי, with suffix שְׁפָחִי; the const. שְׁפָחוֹת, which has for a sing. שְׁפָחָה, not used) f. 1) the organ which takes up, the mouth, the lip, comp. מְלָכֻחַ, transf. to speech, word, language, etc.; the word of the lips, i.e. babbling, idle talk; burning lips, i.e. warm professions of friendship; of deep lips, עֲמֻקֵּי שְׁפָחָה i.e. of unintelligible language; 2) border of a vessel, border or hem of a garment, border of a river or coast of the sea, border or boundary of a country, etc.

שָׁפַח p. n. m. (nakedness, baldness), for which שָׁפְחָה once stands.

שְׁפָחוֹת (pl. שְׁפָחוֹתִים) m. chastisement, punishment. See שָׁפְחָה.

שְׁפָחוֹת (probably equiv. to שְׁפָחוֹתִים) p. n. m.

שְׁפָחוֹת p. n. m. (the same).

שָׁפַח to join, adhere, annex; thus

related with שָׁפַח. From which שָׁפְחָה and שְׁפָחוֹת.

שָׁפַח belongs to שָׁפַח, which is probably only a denom. of שְׁפָחוֹת, in the signification to scrape, to take off the scurf, or to make bald (the head), to cause the hair to fall off (by sickness).

שְׁפָחוֹתִי (חֵת, with suff. שְׁפָחוֹתִי, pl. שְׁפָחוֹת, const. שְׁפָחוֹת) f. a hand-maid, a female servant, orig. one who joins the house, the family.

שָׁפַח (fut. יִשְׁפָּח) 1) orig. to cut, to split, to part; hence, like most verbs signifying cutting, to decide, to judge; שָׁפַח בֵּין וּבֵין or בֵּין לְ to judge between two parties; שָׁפַח a judge; 2) to afford justice, with acc. of the person to whom justice is afforded; to save some one from some one, construed with מִיִּד or מִן; 3) to sentence, to condemn, to punish (the guilty); 4) to judge, with the secondary signif. of ruling, inasmuch as the judgment in the Orient proceeded from the ruler, and among the Israelites the judges were at one time also the rulers. Niph. 1) to contend with (אִת, אִת) some one, about (אִת, עַל) some matter, to manifest oneself as judge or ruler of some one; applied to God, it signifies to punish,

to exercise punishment; 2) to be judged. Poal (part. **שפח**) to judge. The root of the verb is **שפח**, and related with **שפח**.

שפח (particip. pl. **שפחים**) Aram. the same.

שפח (for 1, only the plur. **שפחים**; but for the 2, only in the sing.) m. 1) chastisement, punishment, judgment; **שפח** to execute judgment on some one; **שפחים** calamitous judgments; 2) p.n.m. (judge).

שפחיה p.n.m. (God is the judge).

שפחיהו p.n.m. the same.

שפחן p.n.m. (judge).

שפח (after the form **שפח**, plur. **שפחים**).

שפח, in many manuscripts, **שפח**, in pause sing. **שפח** from **שפח** m. 1) origin. a plain, like **שפח** a bald place, i.e. not covered with wood; transf. Job 33:21, in Ketib, to the baldness of bones, i.e. stripped of the flesh; 2) a bald cavern, mountain, or hill, i.e. without wood or foliage, as the hills in a forest; 3) p.n. masc. (baldness for the bald one). See **שפח**, with which it interchanges.

שפח p.n.m. (from **שפח** I.) piercing, wounding, bruising.

שפח m. a kind of serpent, *cerastes*, from **שפח** to wound, to bruise.

שפח (beauteous city) p.n. of a city otherwise unknown.

שפח (Aram.) adj. m., pleasant, fair.

שפח (fut. **שפח**) 1) to pour out, to pour forth, to spill, to shed, e.g. blood, water; to pour out the soul or the heart, i.e. to break forth in tears and lamentations; to pour out the wrath over (על) something or some one, i.e. to be very wroth; 2) to pour out or empty (of solid objects); to spend, squander (money), to throw up (a rampart, wall). Niph. 1) to be poured out (of fluids), to be poured like water, i.e. to be powerless, faint; 2) of solids, to be spent, wasted. Pu. to slip, of the steps. Hith. to pour itself out, of the soul, in tears and lamentations, of the wrath, of prayer, etc. The root is related to **שפח**, and that in **שפח** is found also in **שפח**.

שפח m. the pouring out (of ashes), but generally concrete, the place of pouring out; hence the rendering in the Targ. **שפח**.

שפח (from a masc. form **שפח**) f. the testicles, origin. entwining of testicles, from **שפח** in the sense of **שפח** to entwine; or the orig. signif. is channel; comp. **שפח** and **שפח** in modern Heb. channel, gutter, spout.

שָׁפַל (fut. שָׁפֵל, inf. שָׁפַל, after the form (שָׁכַב) 1) to sink, fall down; also of inanimate objects, e.g. the forest, i. e. the trees are felled; also of a city, but generally of persons; 2) in a spiritual sense, to be low, humbled; to be subdued, of the voice, etc. Hiph. 1) to lower, to make low, to humble (in contrast to הָרִים); in connection with other verbs it is used as an adv. e.g. הִשְׁפִּיל שִׁבְתָּ to set low; also intrans. to be brought low, to be cast down; 2) to thrust down, to cause to fall (the walls).

שָׁפַל or שָׁפַל (Pael, not used) Aram. the same. Aphal הִשְׁפַּל 1) to subdue, oppress, humble; 2) to throw down (kings from the throne).

שָׁפַל (const. שָׁפַל, pl. שָׁפְלִים) adj. m., שָׁפְלָה (const. שָׁפְלָה) f. low, used in as manifold significations as the verb; hence, of a deep mark of leprosy; of the sinking of the earth; of lowness, humbleness, dejection of spirit; of lowness or meanness in reference to position or rank, i. e. contemptible, mean, despised; also, of lowness of stature.

שָׁפַל (Aram.) adj. m. the same.

שָׁפַל (with suff. שָׁפְלָנִי) m. lowness, low place, low position, condition, rank.

שָׁפְלָה f. lowness, meanness.

שָׁפְלָה (from a masc. שָׁפַל, with suff. הַשָּׁפְלָה), fem. lowness; with the article, the low country from Joppa to Gaza, and in this sense frequently used.

שָׁפְלוּ f. the letting down or slackening (of the hand); used as a figure of sluggishness, indolence; only used in connection with יָדָיו.

שָׁפַל (not used) adopted as the root for שָׁפַל, שָׁפַל, שָׁפְמוֹת; this signification is obscure.

שָׁפַל (not used) adopted as a root for שָׁפַל; the signif. is obscure.

שָׁפַל p. n. masc. (the cunning one), from שָׁפַל, equiv. to שָׁפַל.

שָׁפַל (perhaps identical with שָׁפַל) p. n. of a place in Judah; from which the gent. שָׁפְמִי.

שָׁפַל (with suff. שָׁפְמוֹ) masc. beard, especially the 'beard over the mouth, on the lips; according to some, the whole chin; שָׁפְמוֹ to arrange, trim the beard; שָׁפְמוֹ to wrap up, cover the beard as a sign of mourning.

שָׁפְמוֹת (equiv. to שָׁפַל) p. n. of a place in Judah.

שָׁפַל (not used) according to some, equiv. to שָׁפַל to conceal or hide oneself, from which שָׁפַל a rabbit, so called on account of its hiding itself in the cave; according to

others, to be artful, cunning, after the Arab., which signification is also applicable to the rabbit; more correct, however, is the signif. to hop, to spring, as rendered in the Targum.

שׁוּן probably equiv. to שׁוּן, שׁוּן to hide, conceal; שׁוּן, שׁוּן the hidden, i.e. the valuable or precious treasures.

שׁוּן (pl. שׁוּן, after the form שׁוּן, pl. שׁוּן) m. 1) a springing hare, or rabbit, from שׁוּן to hop, to spring; the Targum renders it שׁוּן the springer; 2) p.n. masc. springer.

שׁוּן (not used) to overflow, to stream; related is שׁוּן and שׁוּן.

שׁוּן masc. overflowing, abundance, wealth; שׁוּן, שׁוּן the abundance or wealth of the seas.

שׁוּן (formed from the m. שׁוּן) f. overflowing, multitude (of water), a troop (of horses, camels); transf. to a multitude of men, a band, a troop.

שׁוּן p.n. m. (the rich, wealthy one).

שׁוּן (not used) to pierce, to bruise, wound, like שׁוּן in Aram.; related is שׁוּן I. above.

I. שׁוּן (fut. שׁוּן) equiv. to שׁוּן, to clap the hands together, indicating the concluding of a covenant, but also as a sign of wonder and

amazement; with שׁוּן, to clap the hands together over some one. Hiph. שׁוּן to enter with (שׁוּן) some one into a covenant by the clapping of hands, or to close an alliance, e. g. שׁוּן שׁוּן with the children of strangers, Author. Version, "and they please themselves."

II. שׁוּן (fut. שׁוּן) to overflow, to exist in abundance, fulness; to suffice, to be sufficient; comp. שׁוּן in Aram. A similar signification is originally in שׁוּן to suffice.

שׁוּן (with suff. שׁוּן, according to some) m. fulness, abundance, e.g. in the fulness of his sufficiency he shall be in straits (Job 20:22); also, beware lest abundance mislead thee (Job 36:18), from שׁוּן

II. The Author. Vers. renders it in the sense of clapping, striking; "beware lest he take thee away with his stroke," from שׁוּן I.

שׁוּן (Kal, not used) orig. to hollow out, to deepen out, for holding something, or for any other use. The root is שׁוּר, and related to that in שׁוּר. From which Pl. שׁוּר to hollow, to arch, of the arched expansion of a tent; fig. of the arched heavens. From this root are the derivatives שׁוּר, שׁוּר, and שׁוּר.

שִׁמְר equiv. to **סִמַּר** to shine, to glimmer (see **סִמִּיר**); the root lies in **שִׁמְר**, and is found again in **הִמְר**, **אִמְר**, and others. Transf. to be beautiful, fair, lovely, agreeable, pleasant, acceptable; with **עַל** to be pleasant to some one. Derivative **שִׁמְר**.

שִׁמְר (fut. **שִׁמְר**) Aram. the same, with **קָרַם** or **עַל** like in Hebrew. From which **שִׁמְר** and **שִׁמְר**.

שִׁמְר masc. 1) beauty, brightness, pleasantness; 2) (beautiful mountain) p. n. of a mountain in the Arabian desert.

שִׁמְרָה f. 1) beauty, brightness, lustre, like **שִׁמְר**; thus, according to some, Job 26:13, by his spirit his hand has adorned (Author. Vers. "garnished") the heavens. The word **יָדוּ** his hand, which occurs in the parallel passage of that verse, refers back to the first part of the verse; 2) p. n. fem. (beauty).

שִׁמְרִיר (after the form **סִנְרִיר**, in the Ketib **שִׁמְרִיר**) m. a tent, probably so called from its arched shape, from **שִׁמְר**; according to others, "an elegant covering." **נָטָה** **שִׁ** to spread the tent.

שִׁמְרָרָא (def. **שִׁמְרָרָא**) Aram. m. the dawn of morning, *Aurora*, light or brightness of the morning, from

שִׁמְר to be bright. In Targum, the word is used for the Hebrew **נִהַר**.

שִׁמְרָת (fut. **שִׁמְרָת**) to set, lay, put, place, synonym. with **שָׂמַת**, **שָׂמַח**. The root is in **שִׁמְרָת**, which is also found in **רִמְרָת**. **שִׁמְרָת** to put or set the kettle on.

שִׁמְרָת (only pl. **שִׁמְרָת**) fem. cheese, equiv. to **הִרְצִי חֶלֶב**, from **שָׂמַח** to be heaped up; **שִׁמְרָת בָּקָר** cow-cheese.

שִׁמְרָת (after the form **קִמְרָת**, dual **שִׁמְרָתִים**) m. stalls or stables for cattle, consisting of two rows; hence the dual form. If such cattle stalls are in the open field, it signifies a pen, a hurdle. According to others, it also signifies a nail or hook, in the court of the temple, from which the cattle for sacrifices were suspended whilst taking off the skin, which signifies in accordance with **שִׁמְרָת**. See **מִשְׁמָרָת**.

שִׁמְרָא (Peal, not used) Aram. to make an end of something, to destroy; from which Pael **שִׁמְרָא** and **שִׁמְרָא** to blot out, to annihilate. This rare Pael form is on account of the otherwise clashing of the two dentals **ש** and **ס**.

שִׁמְרָא (not used) probably only a secondary form from **שִׁמְרָא** in the

signification of overflowing, pouring forth. From which:—

שנ (m. equiv. to שנ Prov. 27:4, the pouring forth (of anger).

שנ (only pl. with suff. שנ) Aram. m. thigh, shank, leg.

שנ (with suff. שנ, pl. שנ, with suff. שנ) m. a sack, a kind of coarse hair-cloth, either for wrapping oneself up in (as a sign of mourning) or to wrap or pack up something in; figur. mourning-garments generally, or the dress of the prophet. The root is שנ, which see.

שנ (fut. שנ) 1) to hasten away, like שנ in Aram.; 2) the sense of hastening transferred to that of zeal; hence, to be zealous, to watch something zealously, to be eager for or intent upon something, to be awake, vigilant, watchful (of the watchman); to attend carefully, to lie in wait (of the leopard). The part. Pu. שנ see under שנ.

שנ (Kal, not used) to engrave, to indent, after the Aram.; according to Kimchi, to knot, to tie; related to שנ. Niph. to be tied fast; according to the former opinion, to be engrafted, indented.

שנ (pl. שנ) m. 1) almond-tree, so called on account of the earliness

of its flowers and fruit; 2) almond (the fruit), from which denom. שנ to be formed like the blossoms of almonds, of ornaments.

שנ (Kal, not used) according to the ancient interchanging of ש with ט equivalent to שנ, comp. טנ and טנ; from which Hiph. שנ to cause to drink, i.e. to water (the cattle, the soil); to give to drink (of man), hence שנ butler; in a fig. sense, to allot or award something to some one. Niph. only Amos. 8:8, where the form שנ stands for שנ. Pu. to become or grow fresh, moistened, sapful (of the marrow of bones).

שנ (for שנ, pl. with suff. שנ) m. drink, beverage.

שנ (plur. with suff. שנ) m. the same, especially of wine; figur. revival; origin. moistening, refreshing.

שנ (pl. שנ) m. abomination, disgust, detestation; transf. to unclean things in a religious sense, especially to idols, which are frequently designated abominations.

שנ (fut. שנ) equiv. to שנ to be quiet, silent, calm, undisturbed מלחמה by war; also, to rest, to have repose, to be inactive, applied to God, it signifies, with

holding His support. Hiph. to cause to rest, to still, to appease, to silence (the dispute), to afford rest, ease; also, to enjoy rest, to diffuse quietness (of the calmness of the air); infin. **שָׁקֵט** as a subst. rest, quiet.

שָׁקֵט masc. quiet, ease, tranquillity, rest, peace.

שָׁקַל (fut. **שָׁקַל**, but with **ה**, **שָׁקַלְהָ**, as if the basis were **שָׁקַל**) orig. to shake, related in the root with **קָלַע**, **קָלַע**, **קָלַע**, in reference to the shaking of the scales; next and generally, to weigh, to weigh out, to put on the scales; **שָׁקַל** is construed with **ל**, **עַל**, **יָרִי**, in the signification of weighing to some one, i. e. paying some one by weight, as formerly payments were made by weighing uncoined gold and silver. Niph. pass. to be weighed, paid out.

שָׁקֶל (pl. **שָׁקִלִים**, const. **שָׁקֶלֶךָ**) masc. origin. weight; a certain weight, consisting of 20 gera, by which gold and silver were weighed. It is supposed to be equal to 240 grains of Troy weight. The shekel of the sanctuary appears to have been different from the king's shekel.

שָׁקַל (not used) a verb adopted for the root of **שָׁקַל**.

שָׁקַל (the pl. **שָׁקִלִים** and **שָׁקִלִים**; the first pl. may be explained like the pl. of **שָׁקַל**, **שָׁקַל**, **שָׁקַל**, but there appears to be a m. form **שָׁקֵל** as the basis) fem. a sycamore tree, the leaves of which resemble mulberry leaves, and the fruit, figs. The fruit grows out of the trunk and larger branches.

שָׁקַל (fut. **שָׁקַל**) to sink, to sink down (in modern Hebrew, of the sinking or setting of the sun); to sink or fall (of a country); to be overflowed (of the Nile); to burn down (of the fire which sinks). Niph. (only Ketib **שָׁקַל**, Amos 8:8, for the Keri **שָׁקַל**) pass. Hiph. **שָׁקַל** to let sink (water), i. e. to cause it to fall; transf. to press down the tongue (Job 39:25) (Auth. Ver. "or his tongue with a cord which thou lettest down").

שָׁקַל (only pl. **שָׁקִלִים**) f. deepening, sinking, cavity, hollow place. The root is **שָׁקַל**, but not **שָׁקַל**; the **ש** is only preformative.

שָׁקַל (not used) to cover, to overlay; transf. to arch, to lay the beams. Related is **שָׁקַל** in Aram., from which **שָׁקַל**, beams, arches.

שָׁקַל (Kal, not used) to look, to behold, not connected with **שָׁקַל**. Hiph. **שָׁקַל** to look upon something or some one, especially to

look down from an eminence ; construed with accus., **לְעַלְעַל** ; with **לְעַלְעַל**, to look through something, i.e. through the window. Niph. to be visible, to be seen far off, to bend forward for seeing ; construed like the Hiph.

שִׁקְףִי m. arch work, roofing ; **שִׁקְףִי** the square roofing, from **שִׁקְףִי**. Comp. **שִׁקְףִי** 2, and **שִׁקְףִי**.

שִׁקְףִי (only pl. **שִׁקְפִי**) adj. m. 1) looking through (describing the window) ; **שִׁקְפִי** equiv. to **שִׁקְפִי** **שִׁקְפִי** windows for looking through, in contrast to **שִׁקְפִי** blind windows ; 2) arched, vaulted, but generally as a subst., arch work, vaulting.

שִׁקְףִי (not used) to be wearied of, or disgusted with, something ; related with **שִׁקְףִי**, **שִׁקְףִי** ; hence Pi. **שִׁקְףִי** to loathe, to abominate, make unclean ; to pollute **שִׁקְפִי** (the soul), to despise or hate, as an abomination (idols).

שִׁקְפִי see **שִׁקְפִי**.

שִׁקְפִי m. abomination, that which is unclean, loathsome.

שִׁקְפִי (fut. **שִׁקְפִי**) origin. to run about, to run to and fro, origin. to flow, to stream along ; of the swift running of the locust, of the tramping of the greedy bear, of the eager running of a thirsty

person. Hith. **שִׁקְפִי** to rove about (in the streets). The orig. signif. is obviously from the modern Heb., where **שִׁקְפִי** signifies to give to drink, to water. From which **שִׁקְפִי**, but **שִׁקְפִי** is from **שִׁקְפִי**.

שִׁקְפִי (not used) to knot, to tie together. Comp. **שִׁקְפִי**, in the signif. of binding, fettering. From which **שִׁקְפִי**.

שִׁקְפִי (fut. **שִׁקְפִי**) orig. to colour, to paint, related to **שִׁקְפִי** in Aram. ; transf. to lie, to speak lies, to deceive ; construed with **לְ** of the person, belied or deceived. Pi. with **לְ**, to act as a liar towards some one, or to violate a covenant ; to deceive, to break faith.

שִׁקְפִי (Kal, not used) to twinkle or wink, like **שִׁקְפִי** in Aram. According to others, to paint, use false colours, like **שִׁקְפִי** in the orig. signif. Pi. to ogle or wink, indicating coquetry, Auth. Vers. "wanton eyes."

שִׁקְפִי (pl. **שִׁקְפִי**, with suff. **שִׁקְפִי**) masc. a lie, falsehood, deception ; **שִׁקְפִי**, **שִׁקְפִי** adv. falsely, also used as a concrete: deceiver or for **שִׁקְפִי** liar ; **שִׁקְפִי** or **שִׁקְפִי** adv. in vain.

שִׁקְפִי (pl. const. **שִׁקְפִי**, as if the sing. were **שִׁקְפִי**) fem. drinking-trough, from **שִׁקְפִי**. It is possible, however, that the root is **שִׁקְפִי**.

ש (pl. שרים, const. שרי) m. ruler, prince, chief, officer, captain (of the body guard), courtier, etc. In the later epoch of the language, ש is applied to God; שרי to the priests; and שר to the chief or archangel.

שר (with suff. שרך, with *dagesh* in *resh* according to the Massorah, or according to the dissolved form שרך, for which no other noun can be assumed as the basis; comp. שר, שר, שר) m. 1) nerve, sinew, muscle, from שר to knot, to tie; next generally, 2) the navel, strictly the navel string.

שר (only once שרא, particip. plur. שרין, inf. כשרא) Aram. 1) to untie, loosen (a girdle), comp. שר Hebrew; next, to go about freely, loosened (from bonds), orig. from the untying of beasts of burden for resting; 2) to dwell, to alight, turn in; orig. to untie the beasts of burden, which, among the nomades, was done on turning in. Pa. שרא (3 pl. שרין) to dissolve, also to begin, to open, comp. the same gradation of the sense in שרלל. Ithp. שררר to be dissolved; "the bands of the loins are dissolved," is a figure signifying he can no longer keep erect.

שרא p.n. masc. (according to the Persian, prince of the fire).

שר (not used) to glow, to burn, related with שר, שר, שר.

שר masc. heat of the sun, transf. equiv. to שררה parched ground, waste land, from שר to burn.

שרה p.n. m. (fire of God).

שרים (orig. for שרים, with *l* interpolated, but שרים is then equiv. to שר) m. sceptre, rod.

שר (Kal, not used) to entwine, to knot, interweave; Aram. שר, Heb. שר, from which Pu. שר to be or become entwined, interwoven. Hith. to be interwoven, fastened, שר round the neck.

I. שר (not used) to join, sew together (a coat of mail), the same שר in Aram. From which שר.

II. שר (not used) to be red, according to Kimchi; according to others, equiv. to שר to make an incision, to cut in, to indent; from which שר.

III. שר to flee, escape, hasten away (after a general defeat), from which שר, which see.

שר m. a garment in the form of a coat of mail, as the curtains of the tabernacle and the official garments of the priests were wrought. The root is שר I.

שר m. red chalk for drawing, or red

earth, from שָׂרָה II.; according to others, the tool used by workmen to mark out an image on a rough block.

I. שָׂרָה (fut. יִשְׂרָה, with suff. יִשְׂרָהּ) equiv. to שָׂרָה Aram. to loosen, to let loose, transf. to send off; thus, Job 37:3, He sends it (the thunder) off (Auth. Vers. directeth it) under the whole heaven. Pi. שָׂרָה, only Jer. 15:11, to loosen the bonds, i.e. to release, as rendered by Dunash, and which is suitable to the context.

II. שָׂרָה (not used) to join, to tie together, comp. שָׂרָה; from which שָׂרָה, etc.

שָׂרָה (only pl. שָׂרָה) f. a wall, equiv. to שָׂרָה, which see.

שָׂרָה to rule, to prevail, to contend, orig. to array for battle.

שָׂרָה orig. f. from שָׂרָה; 1) princess, mistress, the first in rank; 2) p.n.f. (princess).

שָׂרָה (only pl. שָׂרָה, possibly, however, from a sing. שָׂרָה) fem. small chain as an ornament round the arm, from שָׂרָה to link together; the other forms שָׂרָה and שָׂרָה are also derived from שָׂרָה in the orig. signif. to link together.

שָׂרָה p.n. m. (vine-branch, or the interweaver).

שָׂרָה (שָׂרָה) abode of grace) p.n.

of a place in the territory of Simeon.

שָׂרָה m. latch, joined with שָׂרָה, shoe latch, from שָׂרָה to tie, entwine.

שָׂרָה (formed from שָׂרָה, from שָׂרָה in the signification of a plain) p.n. of a district between Joppa and Caesarea; always with the article. From which שָׂרָה is the gent.

שָׂרָה (only Ketib) fem. hissing or shrieking. See שָׂרָה.

שָׂרָה see שָׂרָה.

שָׂרָה fem. the beginning, from שָׂרָה after the Aram., but the reading of the Keri שָׂרָה is more correct as a Pi. from שָׂרָה. See שָׂרָה.

שָׂרָה p.n. m. (abundance) probably equiv. to שָׂרָה.

שָׂרָה (fut. יִשְׂרָה) to cut in, to make an incision in the skin. Niph. to tear, hurt or wound oneself (by lifting). Related is שָׂרָה in Aram. The root is related to that in

שָׂרָה, שָׂרָה, שָׂרָה.

שָׂרָה m. cut, incision.

שָׂרָה p.n.m. equiv. to שָׂרָה (scribe).

שָׂרָה f. incision, cut.

שָׂרָה p.n. m. (redeemer).

שָׂרָה p.n. m. (princess).

שָׂרָה (pl. שָׂרָה) m. entwining of vine branches, from שָׂרָה to entwine, interweave.

שָׂרָה (after the form שָׂרָה, plur. שָׂרָה, const. שָׂרָה, with suff.

שָׂרִי (שָׂרִי) m. 1) one that escaped or remained; collective, they that escape or are saved; 2) the rest, remnant, syn. with שְׂרִית.

שָׂרִי fem. coat of mail, habergeon, from שָׂרָה to join together, with reference to the scales.

שָׂרִי p.n. masc. (God is the ruler). This name is found corrupted in שִׁיָּה, שִׁיָּה, שִׁיָּה, in which, however, the same signification can hardly be assumed.

שָׂרִי (pl. שָׂרִים, and שָׂרִים) m. 1) a coat of mail, habergeon, equiv. to שָׂרִי; the same is also שָׂרִי; 2) p.n. of the mount שָׂרִי, among the Sidonians, probably so called on account of the similarity of the ridge of that hill to a coat of mail.

שָׂרִי m. the same.

שָׂרִי adj. m., שָׂרִי (pl. שָׂרִים) f. combed, hatchelled, used as an attribute to שָׂרִים flax.

שָׂרִי (only pl. שָׂרִים) f. 1) hissing, mockery, derision, for which in the Ketib שָׂרִים; 2) flogging, piping, of the herdsmen. The root is שָׂרַק, which see.

שָׂרִי (only const. pl. שָׂרִים) m. equiv. to שָׂר sinew, muscle, especially of the muscles and sinews of the body.

שָׂרִי f. origin. that which is en-

twined, fastened; hence, firmness, transf. to obduracy, stubbornness, joined with לָב or לָבָר; שָׂרִי to continue acting stubbornly, obdurately.

שָׂרִי a rare reading for שְׂרִית.

שָׂרִי (Kal, not used) equiv. שָׂרִי to entwine, interweave, to make intricate; hence Pu. שָׂרִי to run about in various directions, applied to a swift camel that maketh his way intricate, i.e. runs wild with the desire of copulation.

שָׂרִי (not used) to cut in, to plough; related is שָׂרִי II. in its original sense. From which:—

שָׂרִי (only pl. שָׂרִים) fem. field, plough-field, orig. equiv. to שָׂרִי, so called from ploughing; another reading for it is שָׂרִים, which see.

שָׂרִי p.n. of a chief of the eunuchs in the army of Nebuchadnezzar.

שָׂרִי to stretch out, to extend; related is שָׂרִי; hence part. pass. שָׂרִי having a limb preternaturally large, especially of the ear, one who has a long ear. Hith. שָׂרִי to stretch oneself out.

שָׂרִי (only plur. שָׂרִים) masc. a thought; the שָׂרִי is interpolated, and the word is identical with שָׂרִים.

שָׂרִי (fut. שָׂרִי) 1) equiv. to שָׂרִי

וְשָׂרַף to burn, to burn off, in the widest sense, e.g. of the burning of houses, cities, etc., often with the addition of בָּאֵשׁ in fire; also, of the burning of a dead body and other funeral rites; 2) to burn, in the sense of cementing by burning, e.g. bricks. Niph. pass. Pu. the same. In modern Heb. שָׂרַף has the signif. of sapping or sipping, from which שָׂרָף gum, resin. שָׂרַץ (not used) to cringe, crawl, for which root there are analogies in other languages. From which:— שָׂרָף (pl. שָׂרָפִים) m. 1) serpent, comp. the appellation of the serpent זָחַל שָׂרָף is the same as שָׂרָף קַעֲוֹפָה; 2) seraph, a kind of angel, symbolically of the serpent; 3) p.n. m. שָׂרָפָה fem. burning, conflagration; hence, a mountain of burning, i.e. a devastated mountain, especially of the burning of dead bodies; to become a burning, i.e. to be burnt away.

שָׂרַץ (fut. יִשָּׂרֵץ) to creep, to crawl, to swarm, to increase abundantly; probably the verb is a denom. from:—

שָׂרָץ m. equiv. to שָׂרָץ a worm, a reptile, creeping things; also, of winged reptiles, e.g. a bat; likewise, small aquatic reptiles, small

fishes. The root appears to be in שָׂרַץ, and שָׂרַץ is an ancient nominal suffix.

שָׂרַץ (fut. יִשָּׂרֵץ) to help, with לָ, to lure by hissing, e.g. flies, bees, nations; transf. to deride; with עַל, to hiss at some one or something; with כֵּן, to hiss or hoot one away from his place.

שָׂרַץ (not used) to comb, to hatchel (flax); related to שָׂרַץ in Aram. The origin. signif. is probably, to beat in pieces, to bruise. From which שָׂרִיק, which see.

שָׂרַץ (not used) origin. to shine; related to שָׂרַץ; transf. to be red, reddish.

שָׂרַץ (only plur. שָׂרָפִים, with suff. שָׂרָפִי) adj. m. 1) reddish, of the colour of roses; 2) a kind of branch with red grape. Both significations from שָׂרַץ.

שָׂרַץ m. 1) a kind of wine-branch, choice species of vine, and is to be explained like שָׂרַץ 2; 2) (grape-valley) p.n. of a valley between Gaza and Askalon.

שָׂרָקָה f. hissing, derision.

שָׂרָקָה f. vine-branch.

שָׂרַץ (not used) 1) to tie, to bind; the root is שָׂרַץ and is found in שָׂרַץ, שָׂרַץ; from which שָׂרַץ, שָׂרַץ and שָׂרַץ; 2) to link, to join, from which שָׂרַץ, שָׂרַץ and שָׂרַץ.

if these forms are not to be derived from שח related to שדר. The particip. שדר in the sense of an enemy belongs to שח.

שדר (particip. שדר; of the fut. שדר, it is uncertain whether it belongs to this root) to rule, to prevail, to govern. Hith. to make oneself a ruler or governor over (על) something or some one. From which probably שדר, שדר.

שדר p.n. m. (the strong one).

שדר a noun erroneously adopted as the dissolved form of שר, which see.

שדר (not used) to grow, to sprout, to take root. From which:—

שדר p.n. m. (taking root, settling).

שדר (with suff. שדר, const. plur.

שדר, with suff. שדר m. 1)

origin. sprout which shoots up; and in a spiritual sense, descendant; 2) a root, as being the first

sprout from the seed; transf. to the undermost, i.e. the root of a

thing, e.g. the foot of a mountain, the bottom of the sea, the under-

most part of the foot; fig. ground for complaint or dispute; settling

of a people; from which denom.

שדר (in a privative sense), to

uproot, to annihilate. Pu. pass.

Po. שדר pass. to take deep root.

Hiph. שדר to cause to take

root; sometimes with the addition of שדר to thrive, mature.

שדר (pl. with suff. שדר) Aram. m. the same.

שדר (abbreviated from שדר, const. pl. שדר) f. small chain, proceeding from the original sense of linking together.

שדר (Keri שדר) Aram. f. uprooting, annihilation, figur. ejection. Comp. שדר in Hebrew.

שדר f. a chain, redoubled from שדר.

שדר (Kal, not used) to serve. F.

שדר (particip. fem. שדר

שדר, inf. שדר) to serve un-

remittingly, i.e. to do service; to

officiate, partly of the higher and

voluntary service (different from

שדר), and partly of the service of

the priest, and religious service

generally; hence, to serve in the

name of God, i.e. to worship

Him, call upon His name. The

etymology is obscure.

שדר (not used) and only adopted for the derivative שדר to engrave,

to indent, to ingraft; related to

שדר to make an incision, and

שדר II. See שדר.

שדר m. service (the holy one) e.g. the vessels for the holy service.

I. שדר a cardinal number, f. שדר (const. שדר) m. six. The plur.

signifies sixty; from this
al arose the verb שש to
into six parts, or to give
rth part.

ormed from שש) masc. 1)
marble, equiv. to שש; 2)
(Egyptian) cotton, *byssus*,
ext, the cloth made there.

The name has also a Heb.
logy.

ak. 39:2. See שש.

(foreign) p. n. masc. (fire-
ipper).

see שש.

a verb see שש.

nst. שש) m. joy, gladness,
with שמחה; oil of joy
es that which is used for
ing at festival banquets.
שש.

. m. (commander; see שש).
. of a giant (commander).

secondary form for שש, cho-
r the sake of a paronomasia
שש.

ordinal number, m. (from
שש f. the sixth; ששית
xth part.

שש.

1. of a Babylonian province

2. The etymology is obscure.

. m. (lily) comp. ששן.

n. m. (desire).

it used) to be red, probably

from the reduplicated form שש, for which the simple root ש is the basis.

שש (in pause שש) m. red chalk or red colour, probably red earth for dyeing; ruddle.

שש (pl. ששות) m. a pillar, founda-
tion, from שש to place; comp.
שש pillar, from שש; figur.
chief of a state, corner stone of
a building, support (of the people),
the distinguished one, the head.

I. שש in the sig. of tumult of war,
contracted from שש, syn. with
שש. See שש.

II. שש in signif. 1, the plur. ששות)
m. 1) the posteriors, the buttocks,
from שש to sit; the pl. is as if
formed from שש; 2) p. n. masc.
(orig. sprout, sprouting).

שש only a contracted form from
שש.

שש, שש (Aram.) equiv. to שש in
Heb. six. The pl. ששין sixty.

I. שש (fut. שש, apoc. שש, inf.
const. שש) to drink, origin. to
quench the thirst, *sedare sitim*,
to satisfy the thirst, related with
שש and שש; שש is construed
with the accus. . Hiph. שש, to
drink a part of the whole; with
שש, to drink from a vessel, with
the sub-signification of comfort;
transf. to banquet, feast, in the

signif. of to sit down at the table, *Agua* to drink iniquity or wrath, i. e. to be full of it. Niph. pass. to be drunk (of a beverage); for the Hiph. *שָׁתָה* is used.

II. *שָׁתָה* (not used) to spin, to weave, like the root *שָׁתָה*. From which *שָׁתָה* 2.

שָׁתָה (3 pl. *שָׁתוּ*, with *שָׁ* preformative; particip. *שָׁתָה*, plur. *שָׁתָה*) Aram. to drink, like *שָׁתָה* I. in Hebrew. From which *שָׁתָה*.

שָׁתָה see *שָׁתָה*.

שָׁתָה m. 1) the drinking, transf. to feasting, banqueting; 2) origin. woven, specially the warp, from *שָׁתָה* II., in contrast to *שָׁתָה* the weof.

שָׁתָה (formed from *שָׁתָה* fem. the drinking, feasting, banqueting.

שָׁתָה (const. pl. *שָׁתָה*) m. a plant, sprout, from *שָׁתָה* to set, to plant.

שָׁתָה see *שָׁתָה*.

שָׁתָה (fut. *שָׁתָה*, hence 1 pers. fut. with suff. *שָׁתָה*) orig. to place firmly, to fix; next, to plant, for which generally *שָׁתָה*.

שָׁתָה (like *שָׁתָה* in modern Heb., e.g. end of *Mishna*, *Aboda Sara*) to break open, to open (the eyes), in contrast to *שָׁתָה*; hence *שָׁתָה* used in parallel with *שָׁתָה* *שָׁתָה*.

שָׁתָה equiv. to *שָׁתָה*, which see. *שָׁתָה* a form from *שָׁתָה* (see *שָׁתָה*), from which Hiph. *שָׁתָה* to make water, to piss; *שָׁתָה* a pissier; *שָׁתָה* he that pisses against the wall, according to some, a little boy, and according to others, a dog.

שָׁתָה (fut. *שָׁתָה*) orig. to cease, to rest, to stand still; hence, to be silent from dispute, to be quieted, subdued (of the waves), etc.

שָׁתָה (another reading for *שָׁתָה*, Kal not used) to break asunder, to break forth, to break out (of a swelling), related with *שָׁתָה* and *שָׁתָה*, having the same original signification in the root. Niph. to break out (of ulcers, boils).

שָׁתָה (foreign) p. n. m. (star).

שָׁתָה p. n. m. (luminous star).

שָׁתָה (3 pl. *שָׁתוּ*) orig. equiv. to *שָׁתָה*, *שָׁתָה* to place, to put; hence, lay down (of a herd of cattle), to set the mouth against something, i. e. to speak against something. Niph. *שָׁתָה* (3 f. *שָׁתָה* for *שָׁתָה*, comp. *שָׁתָה* for *שָׁתָה*, in pause *שָׁתָה* to which also belongs 3 pl. *שָׁתוּ*) to cease, to vanish (of power, strength), to fail, dry up (of water), to be immoveable, motionless (of the tongue from thirst).

ת

ת *tav* (ת, plur. תין) is the twenty-second letter of the alphabet, and signifies, as a numeral, 400. The word ת signifies a sign, mark. As to the pronunciation of the letter, according to modern researches ת (without *dagesh lene*) is pronounced like *t* in English, ת (with *dagesh lene*) like ט or *t*. ת interchanges with all other *t* sounds, and also with ש. The following are its peculiarities; 1) a considerable number of verbs commencing with *t* sounds harmonise with such as commence with ט, e.g. תהה and תהה to dwell; תהה and תהה to be firm, strong; תהה and תהה, תהה and תהה, and many more; 2) in many verbs the ת appears to be preformative for the formation of new roots from some already existing and having no ת, e.g. תהה and תהה, תהה and תהה, תהה and תהה, תהה and תהה, תהה and תהה, and others; 3) is inserted as a middle consonant in some verbs, according to an old form of conjugation, e.g. שתה from שנה, etc.

תהה (pl. תהה, const. תהה, with suff. תהה and תהה) masc. a room,

chamber, from תהה in the signification of תהה to dwell, corresponding with תהה.

I. תהה equiv. to תהה, to long, wish, desire after (ת) something.

II. תהה (Kal, not used) only a secondary form of תהה; hence, Pl. תהה to despise, hate, abhor, loathe, abominate.

תהה f. longing, desire, wish, from תהה I.

I. תהה (not used) probably equiv. to תהה to err, rove or wander about; or equiv. to תהה to be waste, desolate. From which תהה.

II. תהה (Kal, not used) to mark, to note, make a sign, equiv. to תהה; next, to mark off, to set a landmark, a boundary. Pl. תהה to denote, mark off, set a limit or boundary.

תהה f. desire, wish, longing; in a bad sense, lust; concrete, the object desired or wished for, the object of lust; in a good sense, that which is desirable, agreeable, lovely, pleasant, delightful, ornamental. Root תהה.

תהה (only plur. תהה, once def. תהה, const. תהה) m. twins. See תהה.

תהה (only pl. תהה), masc. labor, toil, trouble, tribulation, hardship, from תהה *t.* or תהה.

תָּאָלָה f. a curse, from **אָלָה**.

תָּאָם orig. to be entwined; next, to be double, twofold, twins; hence, particip. **תּוֹאֲמִים** twins, double.

Hiph. to bring forth twins, if it is not a denom. from **אָם**.

תָּאָם (const. pl. **תּוֹאֲמֵי**) masc. twin, from which Hiph. denom. to bring forth or bear twins.

I. **תָּאָן** (not used, probably the root belongs to **תָּאָנָה**, **תָּאָנָה**, **תָּאָנִיָּה**, **תָּאָנִיָּה** and **תָּאָן**) equiv. to **תָּאָנָה**, 1) to surround, encompass, also of con-nubial embrace; likewise to cause, occasion, induce, like **סָבַב**; 2) to moan, to lament; from which, 3) to weary, fatigue oneself.

II. **תָּאָן** (not used, belongs to **תָּאָנָה**) probably equiv. to **תָּאָן** to stretch along, to expand, which root is also applied in western languages to the designation of trees.

תָּאָנָה f. copulation, sexual desire or heat in animals, from **תָּאָן** or **תָּאָנָה**; according to others, the gasping for or aspiring at something.

תָּאָנָה (but the pl. **תּוֹאֲנִים**, with suff. **תּוֹאֲנֵיכֶם**) f. fig-tree, from **תָּאָן** to stretch out, to extend; transf. to the fruit, a fig.

תָּאָנָה (formed from the masc. **תָּאָן**, and stands for **תָּאָנָה**) f. opportunity, occasion. See **אָנָה**.

תָּאָנִיָּה fem. mourning, lamentation, grief, sadness. See **אָנָה**.

תָּאָנִים see **תָּאָן**.

תָּאָנִת שֶׁלֹה (circumference of Shiloh) p.n. of a place in Ephraim.

תָּאָר origin. to mark out, to make prominent (a plain), to designate (compare **תָּאָר** equiv. to **מָרָאָה**); next, to mark off a boundary. The Kal is generally used intrans. in the sense of being marked off, as the boundary. Pi. to denote, mark off, describe. Pu. **תָּאָר** to extend, in which sense **רָפוֹן תָּאָר הַמִּתָּאָר** Jos. 19:13.

תָּאָר (with suff. **תָּאָרוֹ** and **תָּאָרֵי**) m. 1) form (of the body), visage, syn. with **מַרְאֶה**, used of man or beast; 2) a beautiful form, beauty.

תָּאָרַע p.n. m. (cunning, or the cunning one) equiv. to **תָּהָרַע**.

תָּאָשֹׁר masc. sherbin, a species of cedar, from **אָשַׁר** to be straight, erect; according to other versions, fir, poplar.

תָּבָה (not used) probably to dig out, to deepen (for containing something). Probably related with **אָבָה** in **אָבָה** especially as **אָוֹב** occurs in this sense.

תָּבָה f. chest, box, transf. to a ship, ark, boat, vessel, from **תָּבָה**.

תָּבוֹאָה f. that which is brought in (in the threshing floor or barn),

increase, produce, product (of the field, the threshing floor, the wine-press); transf. to any product, profit, or gain; and like תָּבַר is also used in a spiritual sense.

תְּבוּנָה m. wisdom, understanding, only with suff. תְּבוּנָתָם, which, however, may stand for תְּבוּנָתָם. Root בּוּן.

תְּבוּנָה f. wisdom, understanding; in the plur. arguments, proofs, wise speaking. Root בּוּן.

תְּבוּסָה f. treading down, ruin, destruction.

תְּבוֹר (mountain top, equiv. to תְּבוֹר)

1) the Tabor, p.n. of a mountain in Galilee; 2) p.n. of a grove of turpentine trees in the tribe of Benjamin; 3) p.n. of a Levitical city in Zebulun.

I. תָּבַל (not used) to flow, to moisten, related with בָּלַל to wet, and נִשְׁבַּל to moisten; transf. to produce, bring forth. From which תְּבִלָּה and תְּבִלָּה.

II. תָּבַל (not used) equiv. to בָּלַל to mix, to mingle, especially in a sexual sense. From which תְּבִלָּה and תְּבִלָּה.

תְּבִלָּה (from תָּבַל I., according to others, from יָבַל) fem. origin. the earth, i.e. the productive one, which produces fruit and plants, syn. with אֶרֶץ; but is also used

generally for the globe, the world, the inhabited earth; fig. the inhabitants of the world. Sometimes it is used of a country only.

תְּבִילָה (from תָּבַל II.) m. sexual mixing, carnality; transf. to impurity, pollution, lewdness, sin or wicked deed. According to others, from בָּלַל, after the form תְּמִלָּה.

תְּבִילָה f. shameful, wicked deed, thus according to some, identical with תְּבִילָה, which rendering is preferable to that of deriving it from בָּלַל to consume, to waste, destroy. According to others, the reading (Isaiah 10:25) is תְּבִילָה, which is also suitable to the context.

תְּבִילָה (formed from תָּבַל) m. origin. running of the eyes, bleary-eyedness; according to others, having a white spot in the eye (Author. Ver. "one that hath a blemish in his eye").

תְּבִין (not used) probably equiv. to תְּבִין to be hard, dry, only used of ears of corn. From which:—

תְּבִין m. straw, transf. to fodder for cattle, provender, from תָּבַן. The same etymology has תְּבִישׁ and תְּבִישׁ.

תְּבִינָה p.n.m. (model). Comp. תְּבִינָה.

תְּבִינָה f. model, pattern, figure, after which anything is built; transf. to figure, image, or likeness generally. See תְּבִינָה.

תַּבְּוֵאָה (burning-place) p.n. of a place, in the Arabian desert.

תַּבְּוֵאָה (bright prospect) p.n. of a place, not far from Sichem. The root is **תַּבְּוֵאָה** to shine.

תַּבְּוֵאָה (Kal, not used) to be pure, clean, innocent, thus equiv. to **תַּבְּוֵאָה**. Hith.

תַּבְּוֵאָה (for **תַּבְּוֵאָה**) to act or conduct oneself purely, innocently.

תַּבְּוֵאָה (Aram.) equiv. to **תַּבְּוֵאָה** in Heb., to break, to dash to pieces.

תַּבְּוֵאָה p.n. of an Assyrian king. The name is also written

תַּבְּוֵאָה.

תַּבְּוֵאָה m. recompense, reward, benefit, from **תַּבְּוֵאָה**.

תַּבְּוֵאָה (not used) to provoke, to excite, strife or contention. Related is **תַּבְּוֵאָה**, with a similar signif.

תַּבְּוֵאָה (const. **תַּבְּוֵאָה**) f. provocation, strife, contention; transferred to threat, rebuke, punishment. Root **תַּבְּוֵאָה**.

תַּבְּוֵאָה (also **תַּבְּוֵאָה**) p.n. of a northern country, probably Armenia, as the Armenians trace their extraction from an ancestor named Torgom.

תַּבְּוֵאָה m. name of a tree, either a plane tree or an oak, from **תַּבְּוֵאָה** to be firm, strong; according to others, beech, pine, cypress, larch, etc.

תַּבְּוֵאָה (Aram.) adj.-m.; **תַּבְּוֵאָה** f. continual, constant, the fem. as an adv., e.g. **תַּבְּוֵאָה** constantly, con-

tinually. The orig. signif. is going round in a circle, from **תַּבְּוֵאָה**.

תַּבְּוֵאָה (palm city) p.n. of one of Solomon's cities, between Damascus and the Euphrates, Palmyra, whose gigantic ruins are yet in existence.

תַּבְּוֵאָה p.n. m. (reverence, worship) from **תַּבְּוֵאָה** equiv. to **תַּבְּוֵאָה** to fear.

תַּבְּוֵאָה (not used) to be amazed, terrified; next, to be waste, desolate; in Aram., to shudder, to be terrified, confounded, amazed at something. From which:—

תַּבְּוֵאָה (after the form **תַּבְּוֵאָה**) m. void, desolate, a waste; also as an abst., desolation, destruction, waste; fig. nothingness, emptiness, vanity; **תַּבְּוֵאָה** (as accus.) and **תַּבְּוֵאָה**, are used as adverbs, in vain, vainly.

תַּבְּוֵאָה (plur. **תַּבְּוֵאָה**) com. origin. roaring, raging (of the waves of the sea); 1) wave, billow, and generally, flood or multitude of waters; 2) abyss, depth of the sea; next, depth generally. The root is **תַּבְּוֵאָה**.

תַּבְּוֵאָה (not used) to be slack, sluggish, indolent; related is **תַּבְּוֵאָה** and **תַּבְּוֵאָה** in the original signification.

תַּבְּוֵאָה (pl. **תַּבְּוֵאָה**) f. praise, fame, glory; also, the subject of praise, fame, or boasting, i.e. that which is deserving of praise, glorification,

or celebration; transf. to song of praise, extolling. The root is תהל. תהלה (formed from a masc. תהל) f. slackness, sluggishness, indolence; also, fault, folly, error, defect; שים תהלה to charge one with folly. Root תהל.

תהלכה fem. procession, company, guard.

תהפוכה (only pl. תה) f. falsehood, deceit, perverseness, folly.

ת (const. pl. ת) m. 1) a mark, sign, from ת to mark, draw, engrave, inscribe; 2) signature of a writing or document.

ת see ת.

ת (fut. ת) Aram. equiv. to ת to return, to come back. Aph. ת (inf. ת, fut. ת) to give or send back; ת ת to send word back, to reply; ת to give advice.

ת (also written ת) p. n. of a people in Asia Minor, west of Meschech.

ת p. n. m. of the inventor of brass and iron-work or smithery. As an appellative, it signifies, a smith who purges the iron or brass of dross, or slacks.

ת Ketib for ת.

ת fem. grief, sorrow, mourning, sadness, from ת.

ת see ת.

ת f. 1) confession; 2) thanksgiving; next, song of praise; 3) thank-offering; complete ת; ת; sometimes also with omission of ת.

ת (Aram.) equiv. to ת to be astonished, amazed, to be terrified.

I. ת (Kal, not used) equiv. to ת II. to mark off, describe, design. Pi. ת to make marks, signs, or etchings, to scribble upon (ע) something. Hiph. like Pi. to mark. Hith. ת for ת to make marks or signs for oneself, to mark off.

II. ת (Kal, not used) equiv. to ת in Aram. to be amazed at something. Hiph. to astonish, amaze, some one; also, to cause some one to feel grief or remorse, or to repent.

ת (Kal, not used) to cut off. Hiph. ת (for ת) to hew off.

I. ת (not used) to cut in pieces, to split; related is ת in modern Heb. to rub in pieces, to bruise, to cut asunder, to split; from which ת.

II. ת (not used) to sink down, to lie down, let oneself down; from which ת after the form נת (from נ),

ת p. n. m. (lowness, the low one).

ת f. hope, expectation, from ת.

תור (not used) to divide, split, to cut in pieces; related to **תורח**. From which:—

תורח (const. **תורח**, with suff. **תורחי**) m. midst, middle, origin. the place where an object is divided into two parts; transf. to the innermost part of anything. The constructive state is used as a prep. in, through, among; thus, **תורח** through the midst, in the midst; **תורח** out of the midst; **תורח** within, the midst; comp. **תורח**.

תורח in the signification of opprobrium, see **תורח**

תורח (from **תורח**) f. rebuke, chastisement, instruction, improvement, punishment.

תורח (with suff. **תורחתי**, plur. **תורחות**) f. 1) the demonstrating or proving (of a matter), defence, rejoinder, orig. the assertion of a right; 2) rebuke, reproach, blame, chastisement, punishment, exhortation, admonition. The root as in **תורח**, with which it is formally connected.

תורח see **תורח**.

תורח (begotten) p.n. of a place in Simeon, complete **תורח**, probably name of a Phœnician deity.

תורח (only plur. **תורחות**) f. origin. birth; transf. to family, generation, especially in a genealogical

sense; **תורח** book of generations, family register, genealogical history; later also without **תורח**, family history or history generally. Root **תורח**.

תורח (pl. **תורחים**) m. a robber, especially who carries away captives, from **תורח** equiv. to **תורח**.

תורח (pl. **תורחים**) masc. a worm, in the widest sense of the word, but especially of the kermes, the turtle insect, and the colour prepared from it; it is used rarely for the crimson dye or crimson garments; figur. as a figure of powerlessness and contempt; 2) p.n. m.; patron. **תורח**. The root is **תורח** or **תורח**.

תורח (and **תורח**) f. the same, but only used in the sing.

תורח belongs to **תורח**. See **תורח**.

תורח once Ketib for **תורח**, which see.

תורח (const. **תורח**, pl. **תורחות**) f. that which is to be loathed, abhorred, abomination, loathsomeness, from **תורח** to abhor, abominate; transf. to idols, images, or idol worship, or anything unclean, unlawful to use, disgusting, loathsome, horrible.

תורח f. error, apostacy, backsliding (from God), figur. hurt, injury, calamity, inasmuch as such were

considered the consequences of apostacy and error.

תועפות (from יעף, equiv. to יפע to shine, to glimmer, pl. תועפות) f.

1) brightness, lustre, transf. to treasure; 2) swift course, swift-ness (of the buffalo or *rehem*), derived from the sense shining, as this gradation of the sense is common in all verbs signifying brightness or shining; 3) weariness, wearisome labour.

תוף (not used) to dry up, to parch, burn, of the burning of dead bodies, of the drying of a cake, etc., as will be seen in the derivatives.

Related is the root in תפף.

From which תפף, תפף, תפף.

תוצאות (only pl. תוצאות) f. 1) place of going out (from a gate), transf. to a spring, fountain (of life), fig. escape, deliverance, i.e. getting out of danger; 2) end or extent, border, extremity, limit, of a place or country. Root תצא.

תור (particip. plur. once תורים for תורים; fut. יתור) equiv. to דור to turn in a circuit, to go about, next like רגל, רגל to spy,) by going about), or carry on traffic, trade, by journeying through the country; from which the signif. of inquiring, searching, construed with על; with תור to follow

after something, to trace something out. Hiph. to spy, search out or through, only Judges 1:23.

I. תור (with suff. תורך, plur. תורים) m. a turtle-dove, *turtur*, so called from the sound or noise which it makes, fig. of a beloved subject; hence of the Jewish nation as the favourite people of God.

II. תור masc. a row, a string, from תור equiv. to תור to arrange, to string, to link.

תור (pl. תורים) Aram. m. oxen, for the Heb. שור

תורה (formed from ירה in the Hiph. signif. pl. תורות) f. 1) doctrine, instruction, whether of God or man; 2) concrete, the law, precept, containing instruction (syn. with תורה, especially the divine law communicated through Moses, the complete name of which is התורה, book of the law.

תור probably p.n. of a certain province, perhaps of תרבות Trachonitis, mentioned in the Targum. Ibn Ezra has also taken it for the name of a place.

תוש (not used) probably equiv. to תוש to be strong, vigorous. The connection of the ת"ש and ת"ש is obvious from many verbs. From which תוש.

תושב (from **יָשַׁב**) m. a sojourner, a foreigner who has settled in another country (without the right of citizenship).

תועבה (formed from **עָשָׂה**, after the form **תְּעִיבָה**) f. 1) assistance, support, comfort; 2) that which is essential (either for profit or loss); 3) wisdom, understanding, origin, the real, essential. See **עָשָׂה** in its various significations.

תוֹרֶה (another reading for **תוֹרָה**, after the form **מִוֹרֶה**) masc. a club, cudgel, from **תָּרַח** or **תָּרַח**, which see.

תָּרַח see **תָּרַח**.

תְּנוּנָה (pl. **תְּנוּנוֹת**) fem. whoredom, fornication; figur. idol worship, idolatry. The plur. is used as an abstract.

תְּנוּנָה (pl. **תְּנוּנוֹת**) fem. leading, guiding, directing, conducting (of a state), from **תָּבַל** a pilot, or "the man at the helm;" next, generally the act of conducting, council, advice; or perhaps orig. equiv. to **מִוֹרֶה**, from **תָּבַל** in the orig. signif., like **מָלַךְ**.

תָּרַח p.n.m. (the low one) equiv. to **תָּרַח**.

תָּרַח (with suff. always in plur., as **תָּרוֹתָיו**) Aram. prep. under, like **תַּחַת** in Heb.

תְּנוּנָה p.n.m. (the wise one), re-

tained only in a patron. form **תְּנוּנָה**. Comp. **תְּנוּנָה**.

תְּנוּנָה f. beginning, commencement, from **תָּבַל**; **תְּנוּנָה** in the beginning, previously, formerly.

תְּנוּנָה (pl. **תְּנוּנוֹת**) m. sickness, illness, disease, languishing; from **תָּבַל**, equiv. to **תָּבַל**.

תְּנוּנָה m. name of an unclean bird of prey, probably the male ostrich; from **תָּבַל** to rob.

תָּרַח p.n.m. (place of encampment), for **תָּרַח**; patron. **תְּנוּנָה**.

תְּנוּנָה f. 1) grace, mercy, compassion; next, supplication, prayer, from **תָּרַח**, which see; 2) p.n.m. **תְּנוּנָה** (pl. **תְּנוּנוֹת** and **תְּנוּנוֹת**) m. prayer, supplication, likewise from **תָּרַח**.

תְּנוּנָה pl. m. place of encampment, where the camp is erected, from **תָּרַח**.

תְּנוּנָה (also **תְּנוּנָה**) p.n. of a city in Egypt, probably Daphne, not far from Pelusium, a frontier fortress of the Egyptians towards Syria. The Egyptian name signifies "head of the land," capital.

תְּנוּנָה p.n. of an Egyptian queen.

תְּנוּנָה Ketib for **תְּנוּנָה**.

תָּרַח (not used) to enclose, to lie firm round the body, probably only transf. from **תָּרַח**. From which:—

תָּרַח masc. a linen coat of mail or

habergeon; according to some, preparation for war, from תָּחַר.

תָּחַר see תָּחַר.

עֲתָרֶע p.n.m. (artificer).

תָּחַשׁ (plur. תָּחָשִׁים) m. name of a certain animal, whose skin was variously used. The Biblical interpreters do not agree whether it is *tahash*, dolphin, badger, or seal.

תַּחַת (after the form of נַחַת from נָח, קִשְׁתָּה from קָשׁ, שָׁחַת from שָׁח; with suff. תַּחְתִּי, but also with suff. plur. תַּחְתִּי) f. 1) orig. sinking, depth; next, the lower part, as an adv., under, below; the same is תַּחְתָּה; under the tongue, under the lips, are used for: in the mouth; "I tremble under me," i.e. my feet are tottering; many verbs are construed with תַּחַת or תַּחְתָּה to signify a downward motion or below something, even in a spiritual sense; with prefixes תַּחַת is used: (a) תַּחְתָּהּ from under, signifying a removal from beneath an object; תַּחְתָּהּ לְּ beneath something; rarely in this sense תַּחְתָּהּ לְּ, and only in reply to the question, Whither? (b) תַּחְתָּהּ לְּ under, below, in reply to the question, Where or Whither? 2) in the place of, instead; 3) p.n. of an encampment of the Israelites

in the desert (lower place); 4) p.n. m. The root is תַּחַת.

תַּחְתִּי (with suff. תַּחְתִּי) Aram. the same; for which also stands תַּחְתָּה, which see.

תַּחְתִּי (pl. תַּחְתִּיִּם) adj. m. תַּחְתִּי or תַּחְתִּית (pl. תַּחְתִּיִּת) f. the lower, under one, deep one; תַּחְתִּיִּת תַּחְתִּיִּת the depths of the earth, the lower regions; figur. in the mother's womb; בֹּרַח תַּחְתִּי the deepest pit; תַּחְתִּיִּם the lowest chambers.

תַּחְתִּי see תַּחְתִּי.

תַּחְתִּי (adj. m., תַּחְתִּי (pl. תַּחְתִּיִּם) fem. the middle one; fem. plur. the middle parts (of a building). This adj. is derived either from תַּחַת or from another noun תַּחַת. תַּחְתִּי (from תַּחְתִּי) p.n. m. (present, gift). The Ketib has תַּחְתִּי, with the same signification.

תַּחְתִּי (also תַּחְתִּי) p.n. of a country and people in the northern desert of Arabia, probably abbreviated from תַּחְתִּי.

תַּחְתִּי (situate in the south) p. n. of an unknown city; from which gent. תַּחְתִּי, which is not to be confounded with תַּחְתִּי.

תַּחְתִּי masc. (it is fem. only when it stands for תַּחְתִּי) 1) that which lies to the right, the south, southern district (comp. תַּחְתִּי), formed from תַּחְתִּי = תַּחְתִּי, תַּחְתִּי southward.

2) poetically for the south wind, as צפון for north-wind, in which case it is used as a fem.; 3) p.n. of a people; next, of a country in the east of Idumea (origin. south-country, southern); patron. in this sense is תימני.

תִּמְנָה (only plur. תִּמְנוֹת, but also תִּמְנָה) f. a pillar, or column (of smoke) from תִּמַּן, to be prominent. In prose תִּמְנָה stands for it. The correct orthography is תִּמְנָה.

תִּירָשׁ (also דִּישׁ) m. that which is gotten from the fruit, i.e. must, new wine; also of the juice of grapes. The root is יָרַשׁ to gain, to get, to possess.

תִּירָא p.n. m. (fear, terror).

תִּירָם p.n. of a national tribe and country. Josephus, Jerome, and the Jerusalem Targum take it for Thrace, as the name also suggests.

תִּישׁ (pl. תִּישִׁים) a buck, a he-goat, from תָּוַשׁ, equiv. to אָוַשׁ, to be strong, powerful.

תָּג (seldom *plene*) m. orig. cheating, usury; next, oppression, violence.

תָּה (Kal, not used) to lie down, to be encamped; hence Pu. תָּהָה (3 pl. תָּהוּ) to lie down לְרַגְלֵים at the feet of some one.

תָּהָה f. 1) a place, seat, from תָּהָה; 2) arrangement, structure, preparation; 3) costliness, costly

apparatus (comp. תִּכְנִית), derived from תָּכַן,

תָּכִי (only pl. תִּכְיִים) m. a peacock; according to others, pheasant. The word is foreign.

תָּכַךְ (not used) origin. equiv. to the root in תָּכַךְ to bite, but generally, to oppress, to spoil, to snatch away. In Aram. תָּכַךְ signifies to punish.

תָּכַךְ (only plur. תִּכְכִּים) m. origia. usury; next, spoliage.

תָּכַל (not used) equiv. to שָׁחַל to peal, from which תִּכְלֵת, which see.

תָּכַלָּה (from פָּלָה) f. finishing, completion (of a matter).

תָּכַלְתִּי (from פָּלָה) fem. 1) equiv. to תִּכְלָה completion, finishing; the completion of hatred, i.e. the utmost hostility; 2) the end, where something ceases or ends, the outmost.

תָּכַלְתִּי fem. origin. equiv. to שָׁחַל mussel-shell, from תָּכַל; next, especially, the purple mussel with blue shell, from the juice of which the bluish or violet purple is made; transf. to bluish purple or thread or cloth coloured therewith.

תָּכַן equiv. to תָּקַן to put or place firmly, straight, just (also by weighing); next, to weigh, to prove, try, or test (the spirits, the

hearts), Niph. **נָתַן** to be levelled, made even, smooth (of a road), to be just, good (of actions); **לֹא יִתְּנוּ הָרָדָּד יִי** "the way of the Lord is not right (equal)," Ezek. 33:17, quoted, as said by the wicked. Pi. to establish, to fix; 2) to measure or mete out, to weigh out (synon. with **שָׁקַל**, **מָדַד**) to try, prove. Pu. to be weighed out, e.g. **הַכֶּסֶף הַמִּתְּקֵן** the money weighed out.

תָּכַן m, 1) a task, a work measured out; next, measure generally, number, or quantity; 2) even place, p.n. of a place in the territory of Simeon.

תְּכֵינֶת f. 1) a measure, pattern, structure; next, an ornament, beautiful arrangement; 2) perfect in beauty or measure. The word is derived from **תָּכַן**.

תְּכָרִיד m. a white garment, a mantle, in modern Heb. **תְּכָרִידִים** shrouds; from **כָּרַד**, which see.

תֵּל (with suff. **תֵּלְךָ**) m. a hill, a heap (either of stones or rubbish), from **תָּלַל**; **תֵּל** is used in the following compounds as a proper noun, **תֵּל אָבִיב** (hill of ripe ears) p.n. of a place in Mesopotamia, on the river Chaboras; **תֵּל דִּרְשָׁא** (hill of the wood) p.n. of a city in Babylonia; **תֵּל מֶלַח** (salt hill) p.n. of

a city in Babylonia; it also appears in **תֵּל אֲשֹׁר**, **תֵּל אֲשֹׁר** (hill of Assur) p.n. of a city in Assyria; the same geographical form is also found in the Phenician, e.g. **תֵּל בָּר** (corn hill) *Tillibari*.

תָּלָא equiv. to **תָּלָה** to hang, to be suspended, e.g. of the life, i.e. to be in constant danger, fig. to be inclined, attached to something.

תִּלְאָה (from **תָּלָא**) f. labour, trouble, distress; comp. **תִּלְעָה** from **עָלָה**. **תִּלְאֻכָּה** fem. dryness, drought, of a country, dearth; **אֶרֶץ תֵּל** land of dearth.

תֵּל אֲשֹׁר (also **תֵּל אֲשֹׁר** the hill of Assur) p.n. of an Assyrian province, but cannot be defined.

תְּלַבְשֶׁת f. a garment, clothing. The root is **לָבַשׁ**.

תֵּלַנ (Aram.) masc. snow, equiv. to **שֶׁלֶג** Heb.

תְּנִילַת פֶּלֶס see **תְּנִילַת פֶּלֶס**.

תָּלָה to hang, to suspend, e.g. to hang on a tree, death punishment; also of the suspending of a shield, etc. Niphal pass. Piel, of the hanging up on something, construed with **בָּ** and **עַל**.

תִּלְוָה f. murmurings, from **לָוַן**.

תִּלַּח (not used, after the Aram.) to break, to dash to pieces.

תִּלְחָ p.n. m. (breach).

תֵּלִי (with suff. **תֵּלֶיךָ**) m. the quiver

or weapon, origin. that which is suspended at the side of the body.

תליתי (Aram.) adj. masc. the third, formed from תלת three.

I. תלת to raise or heap up, used of something that is thrown up to make a heap; related is תלת.

II. תלת orig. equiv. to תלת, תלת, to move to and fro, to shake, e.g. of locks of hair; transf. like תלת to throw away, to despise, to mock, especially in Hiph. and Hoph. where the ת. of the Hiph. was adopted as a radical, and hence the formation of a secondary root תלת.

III. תלת (not used) equiv. תלת to spoil, rob, plunder; from which תלת.

I. תלת adopted for תלת, which, however, is uncertain, as the latter might have been formed from תלת.

II. תלת (not used) to be bold, courageous, related to תלת in Aram., transf. to be daring, to rob; from which תלמי p.n.

תלת (formed from תלת with the nominal formation תלת, pl. תלמים, const. תלמי) m. furrow-hill, the furrow is called תלת.

תלמי p.n. m. (the violent one), from תלת II.

תלמי (later) m. a disciple, a pupil; from תלם.

תלת (not used) 1) equiv. תלת to swallow, to lick off; next, to eat off, to destroy; 2) after the Arab. to stretch the neck out long; from which תלת, and from this as a denom. Pu. תלת to be clothed in crimson. The p. n. תלת is from תלת 2.

תלת (not used) equiv. to תלת in Aram. to entwine, to join, to link. From which:—

תלתית (only pl. תלתיות) f. terrace, so called from its being in rows; according to others, an armoury where weapons were hung up, as on the turrets and walls of eastern cities.

תלת see תלת.

תלת (Aram.) cardinal number, fem., תלת, תלת m. three, like the Heb. תלת, plur. תלתין thirty. The form תלת belongs to תלת.

תלת (only def. תלת for תלת) Aram. adj. m. the third (in rank) who follows the תלת; subst. the third in rank.

תלת (Aram.) adj. m. the same.

תלת (only pl. תלתים) m. lock of hair, so called on account of its motion, origin. waving branch, like תלת.

תלת adj. m., תלת f. orig. complete, finished; next, perfect, just, up-right, pious, innocent, blameless,

used in both genders as a subst.; as an abstract, innocence. Root תמם.

תם (Aram.) equiv. to תם Heb., with ת, תם there.

תם (once תם, before makkaph תם, with suff. תמי m. orig. completion, perfection; תם in their fulness, i. e. complete; hence, 1) like תם, of a similar signif. in the original, happiness, peace, prosperity; תם in the midst of his prosperity; 2) in a moral sense, integrity, innocence, piety, with or without תם; תם to walk in innocence; 3) (only pl. תמים, connected with תם) truth, next specially, revelation. The root is תמם.

תם see תם.

תם (fut. תם) to wonder, to be astonished, to be amazed at (על) something; often, with the sub-signification of fear or terror, to gaze at one another with amazement. Hith. תם to wonder, to be astonished.

תם (Aram.) the same. From which:—

תם (pl. תם, def. תם, with suff. תם) Aram. masc. that which is astonishing, wonder.

תם (const. תם) m. fear, terror, from תם.

תם masc. name of a Syrian deity, which was worshipped by mourning women among the Hebrews. It is also the name of the fourth month of the ecclesiastical year of the Jews.

תם (abbreviated from תם, תם, in which the etymology is also to be found) adv. yesterday, connected with תם; once for תם אש a man of yesterday.

תם (derived from תם) f. a form, figure, likeness, image.

תם (from תם) f. changing, exchange; concrete, that which is changed or exchanged; 2) in a spiritual sense, recompense, restitution, compensation. See תם.

תם f. death; תם son of death, i. e. one condemned to die. Root תם.

תם (not used) belonging to תם, which see.

תם (probably equiv. to תם) p. n. masc. (joy).

תם m. 1) orig. continuance, constancy, from תם to extend (especially of time); תם אש a man of constancy, i. e. hired constantly; continual offering, i. e. every day, morning and evening; continual bread, i. e. the shewbread that was always lying on the table in the

temple; 2) adv. continually, constantly, always.

תמי (contracted from תמימים) m. pl. the double ones.

תמי (const. תמים, plur. תמימים, const. תמימי) adj. masc., תמי (pl. תמות—) f. in all significations of תם, orig. complete, perfect, whole (in reference to extent); next, 1) complete, both physically, i.e. without blemish, sound; and spiritually, i.e. perfect in knowledge, where תמי stands in the state of const. to the following subst.; 2) in a moral sense, i.e. honest, innocent, irreproachable, pious, and as a subst. in this sense, honesty, integrity, truth, e.g. to walk in innocence, in integrity, to give truth, i.e. to utter truth.

תמי (particip. תומי equiv. to תומי, fut. תמי) to support, to hold, to keep up, often construed with ת or the accus.; related to תמי; transf. to assist, help; next, to hold fast, to seize, with the secondary sense of supporting oneself; to hold together (of two objects), so that the one supports the other. Niph. pass. to hold one another; as to the interchanging of ט and ת, comp. תמי and תמי, תמי and תמי, תמי and תמי.

and תמי, תמי Talmud, תמי and תמי and others.

תמי (erroneously taken as belonging to תמי) see תמי and תמי.

תמי (3 pers. תמי, 3 pl. תמי, but 1 plur. תמי, inf. תמי, before mak-kaph "תמי, with suff. תמי, fut. תמי; transf., apoc. תמי, intrans. תמי, seldom תמי) 1) transf. to make something complete, to complete, finish, conclude (a deed), synon. with תמי; transf. to bring to an end, to remove entirely, to come to an end, to vanish, in an intransitive sense, as it were; 2) intrans. to be complete, finished, at an end; transf. to be complete, or in full number, to be finished, consumed, to cease, especially of thorough destruction; fig. to be honest, perfect, irreproachable. Hiph. תמי (1 pret. תמי, 3 plur. תמי, inf. with suff. תמי for תמי, fut. תמי) 1) to prepare for eating (meat), to do something perfectly, fully, to cause something to cease, to remove it entirely; 2) in a spiritual sense, to carry out a plan, to make one's walk perfect, irreproachable; 3) to count up, to pay off. Comp. תמי in this sense.

Hith. תמי to conduct oneself

honestly, innocently towards (עם) some one.

תִּמְנָן see תִּמְנָן.

תִּמְנָה (portion, possession, from תִּמְנָה) p.n. of a city in the Philistine territory, assigned to the tribe of Dan; with הַ finis תִּמְנָתָה, gent.

תִּמְנִי.

תִּמְנִי see תִּמְנָן.

תִּמְנִי see תִּמְנָה.

תִּמְנָע 1) p.n. f. (modesty); 2) (the same) p.n. of an Edomite tribe.

תִּמְנָה see תִּמְנָה.

תִּמְנַת הָרִם (sunny-place) p.n. of a city in the mountain of Ephraim, for which also תִּמְנַת קָרַח occurs, which may be a transposition from the former.

תִּמָּם m. dissolving, melting; used of the snail, which in its course throws off a slimy matter. Root מָסַם.

תִּמָּר (not used) equiv. to קָמַר to rise prominently, to stare, to stand on end.

תִּמָּר (pl. תִּמְרִים) masc. 1) palm, so called on account of its rising like a pillar; height; עִיר הַתִּמְרִים palm city, a designation for Jericho; 2) (palm district) p.n. of a district on the southern boundary of Palestine; 3) in Ketib תִּדְמָר; 4) p.n. f. (the slender one).

תִּמָּר m. 1) palm; 2) pillar.

תִּמְרָה (pl. תִּמְרִים) m. equiv. to תִּמָּר.

תִּמְרָה (pl. תִּמְרוֹת) palm-branch, but only in an architectural sense, i.e. an ornament in the shape of a palm branch.

תִּמְרָק (pl. תִּמְרָקִים) m. 1) cleansing, purification, from קָרַק; 2) the ointment for purification; 3) fig. means of cure or improvement.

I. תִּמְרָר (pl. תִּמְרָרִים) m. bitterness, as an adv. bitterly, from קָרַר.

II. תִּמְרָר (pl. תִּמְרָרִים) a prominent pillar or post, as a guide, from תִּמָּר.

תִּמְרִיק m. Ketib for תִּמְרוֹק in sig. 3.

תִּנָּן (pl. תִּנְנִים, once after the Aram. form תִּנְנִין) masc. a kind of jackal, or generally, beast of the desert having a wailing voice, and thus almost equiv. to אֵי; according to others, dragon, or a species of serpent; and according to others again, a sea monster; which, however, it is difficult to determine. The root is תִּנַּן to stretch along, hence used of a slender, stretching animal.

תִּנָּה to dwell, belongs to תִּנּוֹת, see תִּנָּה.

תִּנָּה (Aram.) equiv. to שָׁנָה Heb. to repeat.

I. תִּנָּה (equiv. to תִּתֵּן, תִּתֵּן) to hand, to reach, to award, to present, to distribute gifts; only Hosea 8.10. יִתְּנֵהוּ. Hiph. almost

in the same sense, Hosea 8:9. Probably, however, both forms in Hosea, תנח and תנח, stand for תנח and תנח, in the sense of, to follow whoredom, ת and ת interchanging. This signif. is certain in the derivative תנח.

II. תנח (Kal, not used) to relate, to recite, comp. תנח to learn, study (in modern Heb.), and תנח Aram. Pi. תנח to praise, to celebrate, construed with acc. and ת, and somewhat parallel with תנח.

תנח (only pl. תנח) fem. dwelling place (in the desert); according to others, a jackal, thus as a fem. form of תנח. In the first case, it is to be derived from תנח to dwell, or from תנח (thus תנח equiv. to תנח); in the second case, it would be only a secondary form from תנח.

תנח fem. forsaking, withdrawing, enmity; from תנח, which see.

תנח fem. fruit, produce, increase; from תנח.

תנח (const. תנח) masc. the tip (of the ear), not derived from תנח but from תנח, which see.

תנח f. sleep, slumber (particularly from laziness or inactivity); from תנח.

תנח fem. 1) moving to and fro, waving or shaking of the hand (as

a threat), but especially the waving of joints of the animal of sacrifice or other offerings, a ceremonial of consecration; in this sense, תנח, תנח תנח; 2) tumult, movement of battle, the orig. signif. being moving to and fro.

תנח m. a place where the fire burns, a fire-oven, formed from תנח with the preformative ת.

תנח (only pl. תנח) m. consolation, comfort, pity, compassion; from תנח.

תנח (in signif. 2, תנח) 1) p.n.m. (comfort); 2) f. comfort, consolation, compassion.

תנח as a sing. see תנח.

תנח (once תנח, pl. תנח) masc. a serpent, a crocodile, a dragon, whale, shark, so called from its slender, stretching form. It is distinguished from תנח, the former being a sea animal, whilst the latter is generally a beast of the desert.

תנח (def. תנח) Aram. adj. m. two, from תנח. From which:—

תנח (Aram.) adv. a second time.

תנח belongs to תנח, see תנח.

תנח (not used) 1) to stretch out, stretch forth, to extend, e.g. of serpents and kindred animals; next, to be slender, thin; 2) to hand, to reach (related to תנח).

הָאֵל, etc.), to deliver; 3) to extend somewhere, i.e. to dwell; 4) to extend (of time), i.e. to endure, last, which signif. is found in תָּנִי, to which it is related. A root תָּנַח has been erroneously adopted for תָּנַח Aram., since the former is to be derived from תָּנַח-שָׂרָא to burn.

תָּנַח fem. 1) a species of lizard; according to some, a chameleon; according to others, a mole, from תָּנַח to gasp for breath; 2) an aquatic bird, a species of heron or a sea-gull; according to others, the pelican. Root תָּנַח.

תָּנַח (Kal, not used) to abominate, to abhor, to loathe, comp. תָּנַח in signif. 2. Pl. תָּנַח to abominate, to loathe, to despise, reject, to make to be abhorred, to pollute (of persons or things); the form תָּנַח Isa. 49:7, is an abstract noun in the state of const. instead of תָּנַח, in the sense of object of abomination (of the nations). Hiph. תָּנַח to make abominable or shameful, i.e. their actions, comp. תָּנַח, הָרַע, הָשַׁחית. Niph. to be despised, rejected, abominated, in abhorrence. The root in תָּנַח is identical with תָּנַח (עִיב).

תָּנַח (fut. תָּנַח, apoc. תָּנַח) 1) to err, wander, about (without any defi-

nite object), with תָּנַח, in some place; with acc. to wander through some place; with תָּנַח, תָּנַח used in a spiritual sense, to err from the right path, to apostatize or backslide from God; in this sense it is used sometimes as a substat., e.g. תָּנַח רִיחַ, תָּנַח לֵב those that err in the mind or heart; transf. in this sense to giddiness, the reeling or staggering of the drunkard, תָּנַח תָּנַח to be giddy, to stagger, or to reel from strong drink; 2) like תָּנַח to be forsaken, abandoned, solitary, as a consequence of wandering about. Niph.

1) to err about (of the drunkard); 2) to be in error, deceived; תָּנַח the deceived, deluded one. Hiph. תָּנַח, fut. תָּנַח, apoc. תָּנַח; 1) to mislead, lead astray, seduce or entice (to idolatry), to cause to reel (the drunkard), to cause to go astray from (תָּנַח) something; 2) to go astray, in a spiritual sense; comp. תָּנַח.

תָּנַח p.n. m. (the erring one), once for which תָּנַח (the same).

תָּנַח f. that which is fixed, established and common (see תָּנַח); hence, custom, manner, habit; next, like תָּנַח law, testimony.

תָּנַח (from תָּנַח, after the form תָּנַח, תָּנַח, תָּנַח from תָּנַח, תָּנַח, תָּנַח).

with *finis* (תעוֹסָה) masc. dark, gloomy, the same as עִיפָה. See עיו.

תעוֹסָה see תעוה .

תעל (not used) to hollow out, to dig out, related to שָׁעַל and שָׁאַל, from which:—

I. תעלה (after the form בִּרְכָה, const. תעלת, pl. with suff. תעלתיה) f. a trench, a canal, a water-conduit, from תעל, but not from עלה.

II. תעלה f. a bandage, a plaster, for a wound, from עלה, comp. תעלה in this sense.

תעלול (only pl. לים—) m. fate, destiny, especially the evil one, from עלל to roll, as in modern language, “the wheel of fortune,” comp. סִבָּה; hence Isa. 3:4, and ill fate or cruelty, abstr. for concr. the cruel ones (Author. Vers. babes) shall rule over them; according to others, תעלול signifies a babe, a boy.

תעלומה (pl. מות—) f. that which is hidden, concealed, hidden things, secret, from עלם.

תענוג (pl. גים— and ות—) m. origin. pleasure, enjoyment, delight, desire, luxuriousness, “the children of thy delight,” i. e. who are thy delight.

תענית f. self-mortification or chastisement, fasting, from ענה.

תענה (also תע; sandy soil) p.n. of a city in Manasseh, near Megiddo, on this side of the Jordan.

תעע (Kal, not used) equiv. to תעה to err or wander about; hence Pilpel תעעע to stagger, to reel (of the drunkard); according to others, to mock, to deride; also, to deceive. Hith. תעעעע to conduct oneself as a drunkard, to stagger, to reel; also, to act foolishly towards (ב) some one; according to others, to mock, deride.

תעצמה f. strength, might, equiv. to עצם, See עצם.

תער (not used) equiv. to שער to split, divide, cut off. From which:—

תערי (with suff. תערי) m. 1) a sharp knife, either for shaving (razor), or the writer's knife תערי הפּיּר probably used to sharpen the point of his calamus; 2) sheath (of a sword), from תער to divide.

תעריבה f. pledge, security, surety, from ערב I.; next abstr. pledging. the sons of pledging, i. e. hostages.

תעיתי (pl. עים—) m. erring, deceit; hence figur. idolatry.

תף (pl. תפים) m. 1) tabret, timbrel, or kettle-drum, from תפף to push, to strike, to beat; 2) a kind of jewel-casket, so called on account of its similarity to a timbrel.

תפארת but not תפארת (with suff.

תְּפִאָה (תְּפִאָה) f. 1) beauty, ornament, of vessels, garments, and articles of taste; next, splendour in outward appearance; 2) in a spiritual sense, glory, honor, fame, praise, greatness; transf. as a concrete to the object of glory or praise, the seat of majesty and glory (the ark of the covenant). Root **פָּאָר**.

תְּפִאָה (plur. תְּפִאִים, const. תְּפִי-) m. 1) origin. fragrant fruit, from **פָּאָר** to be fragrant; next, specially, an apple, including the whole kind, as citrons, peaches, apricots, etc.; 2) golden apples, oranges or apricots; 3) apple-tree; 3) (orchard) p.n. of several cities.

תְּפִצָּה (plur. תְּפִצִּים) fem. dispersion, scattering (of a people).

תְּפִי (with the nominal formation תְּפִי, comp. the same termination in תְּפִי, תְּפִי, תְּפִי and others, pl. c. תְּפִי) m. that which is baked or dried, from **תָּפַח** to dry, from which root **תְּפִי** is also to be derived.

תְּפִל (Kal, not used) to overspread with paint, to overlay, from **תָּפַל** in the origin. signif.; next, in a spiritual sense, to deceive. Hith. **תְּפִל** to act covertly, falsely, perversely.

תְּפִל m. lime, whitewash, used for the walls; 2) anything soft, sticky; also, unseasoned, unsavoury; fig.

insipidity, absurdity, foolishness, or that which is disgusting, despicable, loathsome.

תְּפִלָּה (chalky ground) p.n. of a place in the Arabian desert.

תְּפִלָּה f. equiv. to **תְּפִל** in a figurative signification, that which is absurd, insipid, foolish.

תְּפִלָּה (pl. תְּפִלִּים) fem. 1) intercession, prayer, generally; 2) תְּפִלָּה to recite prayer = to pray; 2) a peculiar kind of hymn or psalm, the distinctive element of which cannot now be defined.

Root **פָּלַל**.

תְּפִלָּה f. origin. equiv. to **תְּפִלָּה**, fear, terror, from **פָּלַח**.

תְּפִסָּה (ford) p.n. of a considerable city on the western bank of the Euphrates, Thapsacus. The root is **פָּסַח**.

תְּפִסָּה (Kal, not used) to smite, to beat, to strike, e. g. the tabret, or any musical instrument; to strike or beat on the breast; hence Po. **תְּפִסָּה** to beat upon (עַל) the heart or breast. The root is also found in **תְּפִסָּה**, etc. The Kal **תְּפִסָּה** to beat the timbrel, from which pl. fem. **תְּפִסָּה**, is only a denom. from **תָּפַח**.

תְּפִסָּה (fut. תְּפִסָּה) to sew, join together; hence Piel, to sew fast together (garments, coverings).

שׁוּבָה (Aram. **שׁוּבָה**) 1) to seize, to lay hold of, construed with **שׁוּבָה** or acc.; hence, to catch, to take prisoners, to conquer (cities); 2) to hold fast or firm, of things not yet possessed; handle, manage, of things already possessed; to handle the bow, the sickle; to keep in possession (a town), to follow (the law); 3) to seize, with the sub-signification of hurting, injuring, e.g. to take the name of God (in vain), i.e. to swear falsely by His name; 4) to set, encase, e.g. to inlay stones with metal; **שׁוּבָה שׁוּבָה** inlaid or overlaid with gold. Niph. to be taken prisoner, to be conquered, to be caught, captured, seized. Pi. to seize (frequently). In modern Heb. **שׁוּבָה**.

שׁוּבָה (formed from **שׁוּבָה**, after the form **שׁוּבָה**) f. 1) place of burning, stake, funeral pile, partly for burning dead bodies, and partly for carrying children through the fire for the worship of Moloch; 2) with the article, denoting the place, in the valley of Hinnom, where the abominable worship of Moloch took place; 3) fig. terror, abhorrence, loathing, from the name of the place of **שׁוּבָה**, which was a spot of terrible abomination.

שׁוּבָה (formed from **שׁוּבָה**) m. place

of burning (dead bodies), stake, funeral pile. The termination is as in **שׁוּבָה** from **שׁוּבָה**.

שׁוּבָה (not used) Aram. to decide, judge, related to **שׁוּבָה**. In both words the root is **שׁוּבָה**, **שׁוּבָה**, which has several analogies in the language.

שׁוּבָה (def. pl. **שׁוּבָה**, after the Syriac manner) Aram. masc. judge, arbitrator.

שׁוּבָה (not used) to fear (after the Arabic), from which **שׁוּבָה**.

שׁוּבָה p. n. m. (obedience).

שׁוּבָה (const. **שׁוּבָה**, with suff. **שׁוּבָה**) f. 1) a cord, thread, string, from **שׁוּבָה**, in the signif. of binding, tying; 2) hope, expectation, comp. the verb **שׁוּבָה**; "the prisoners of hope," i.e. the hoping prisoners; 3) p. n. m. (expectation), for which once **שׁוּבָה**, and Keri **שׁוּבָה** occurs.

שׁוּבָה fem. standing, existing, from **שׁוּבָה**. According to others, in the passage, Levit. 36:37, withstanding, resistance.

שׁוּבָה m. an enemy, adversary, for **שׁוּבָה**, or abbreviated from the same.

שׁוּבָה (pitching of a tent or settlement, from **שׁוּבָה** to fix, to settle on a certain place) p. n. of a village south-west of Bethlehem.

The desert bordering on it is called **בְּדֵיבַר חֶקֶל**.

חֶקֶל (**חֶקֶל** plur. **חֶקֶלִּים**) f. going round, circuit, revolution of the sun, expiration or end of the year, from **חָקַל**, which see.

חֶקֶלִּי adj. m. strong, mighty; only Ecc. 6:10, if **חֶקֶלִּי** is not the reading.

חֶקֶלִּי (plur. **חֶקֶלִּים**) Aram. adj. masc., **חֶקֶלִּי** f. the same.

חֶקֶל (Aram.) to weigh out, equiv. to **חָקַל** Hebrew, particip. pass. **חֶקֶל** weighed, balanced, from which part. a present tense is formed, to be weighed in the balance.

חֶקֶל (later inf. const. **חֶקֶלִּי**) equiv. to **חָקַל** to be straight, just, upright. The root is found again in **חָקַל**, **חָקַל**. Pi. **חָקַל** to make straight or even (that which is crooked), to form, establish; arrange, prepare, adorn, to set in order (proverbs).

חֶקֶל (Aram.) the same. Hoph. (after the Heb. manner), to be founded, established, to be re-established or restored (of a kingdom).

חֶקַע (fut. **חֶקַע**) origin. to pierce, prickle (from **חָקַע**, related with **חָקַע**, **חָקַע**, and **חָקַע**); hence, 1) to strike into something (into the hand), either as a sign of joy, or of de-
rision, or of mutual friendship;

next, to pledge oneself for (**חָקַע**) some one, even with omission of **חָקַע**; to drive into the wall (a nail), to pitch a tent (by driving in the tent pins), to thrust into the body (a sword or spear), to sting (into the sea); 2) of wind instruments, to blow with great force, either the trumpet or the horn. Niph. 1) to pledge oneself by the shaking or clapping of hands; 2) to be blown, of the trumpet.

חֶקַע m. blowing (with a trumpet).

חֶקַע (fut. **חֶקַע**) to overpower, to prevail over, or oppress a person. Related is **חָקַע**, according to the connection of **חָקַע** with **חָקַע**. See **חָקַע**. The Hiph. **חָקַע**, Eccles. 6:10, is only a denom. from **חָקַע**, in the sense of being mighty, powerful.

חֶקַע (Aram.) the same, but in a bad sense, to grow frivolous, haughty.

Pa. to make strong, to confirm.

חֶקַע (with suff. **חֶקַע**) masc. power, might, strength, authority, respect.

חֶקַע (def. **חֶקַע**) Aram. m. the same.

חֶרֶב a turtle dove. See **חֶרֶב**.

חֶרֶב p.n. of a city in Benjamin.

חֶרֶב f. increase, offspring, brood; from **חָרַב**, which see.

חֶרֶב f. increase, interest, usury; it is a milder term than **חֶרֶב**; according to tradition **חֶרֶב** etc.

nifies usury on loans of money only, but **תַּרְבִּית** includes loans of kind, etc.

תַּרְנֹל as a verbal form, see under **רָנַל**.

תַּרְנֹלָה f. leading, conducting, from **רָנַל**.

תַּרְנָם as a verbal form, the same as **רָנַם**, see under **רָנַם**.

תַּרְדֵּמָה f. a deep sleep, fig. inactivity, indolence, sluggishness, apathy.

תַּרְהַקָּה p.n. of one of the kings of Ethiopia and Upper Egypt, which name has been found on inscriptions in Thebes.

תְּרוּמָה (pl. **תְּרוּמוֹת**) f. 1) that which is brought, delivered, a gift, present, comp. **נָשָׂא** **מִשְׁאָת**, from **נָשָׂא**; hence **אִישׁ תְּרוּמוֹת** a man of presents, i.e. who receives bribes; 2) especially a gift to the priest and the temple, and all offerings of that kind, in which sense the verb **הָרִים** is especially used, signifying "heaving," complete **שְׁעָרֵי תְּרוּמוֹת**; **תְּרוּמוֹת יֵד** fields of heave offerings, or of the first and best fruit; 3) a heave offering, so called from the ceremonial of heaving or lifting it up. The root is **רוּם**; see Hiph. under that root.

תְּרוּמָה adj. f. formed from **תְּרוּמִי** that which appertains to a heave offering.

תְּרוּעָה f. a cry of jubilee, shouting, especially of the sounding of a trumpet, a shout for battle; the sounding of the horn or trumpet, and day or feast of sounding the trumpet, are used in scripture to designate the new year of the Hebrews, or the day of memorial.

תְּרוּפָה f. healing, from **רָפָה**, equiv. to **רָפָא** to heal, which see.

תָּרַן (not used) equiv. to **אָרַן**, **תָּרַן** to be hard, firm. From which:—

תְּרֵנָה f. a species of strong tree, the holm oak, scarlet oak, or holly.

תָּרַח (not used) to last, endure (of time), or to appoint a time.

תַּרְחָה 1) p.n. m. (endurance); 2) p.n. of an encampment of the Israelites in the desert.

תַּרְחֻנָּה p.n. m. (probably security, hostage, from **רָחַן**, equiv. to **רָחַן** in modern Heb.).

תְּרִין (const. **תְּרִי**) Aram. a cardinal number, **תְּרִיתִין** f. two.

תַּרְמָה fem. a lie, deceit, artfulness, from **רָמָה**, which see.

תַּרְמִית f. lying, artfulness, deception, cheating, in the Ketib **תַּרְמוֹת** from **רָמָה** to deceive, to cheat, or to bring to ruin.

תָּרַן (not used) equiv. to **אָרַן** to be firm, strong, or to rise prominently.

From which:—

תָּרַן (with suff. **תָּרָנִים**) m. 1) the mast

of a ship, so called on account of its resembling a pillar, related is **תָּרֵן** and of similar etymology; **תָּרֵן** stand, base, or foot of the mast; 2) pole, standard, flag, or banner, used as a signal on the tops of mountains.

תַּרְעָה (Aram.) m. equiv. to the Heb. **שַׁעַר** gate, door, port, entrance (of a palace).

תַּרְעָא (def. pl. **תַּרְעָאִי**) Aram. m. door or gatekeeper, porter. The root is common and for **תַּרְעָה**. It corresponds with the Hebrew **שַׁעַר**, from **שַׁעַר**, after the form of **מִלְּךָ**.

תַּרְעָר (port, gate) p.n. of an unknown place; from which gent. **תַּרְעָרִי**, one from **תַּרְעָר**.

תַּרְעָלָר f. drunkenness, intoxication, reeling, staggering; hence the prophetic terms, the cup of trembling, the wine of trembling, signifying confusion and calamity.

תַּרְעָלָרִי see **תַּרְעָלָר**.

תַּרְעָה (not used) equiv. to **תַּרְעָה** in the signification of feeding, nourishing, to maintain or sustain by provisions. From which:—

תַּרְעָה (after the form **תַּרְעָה**, but only in the pl. **תַּרְעָהִים**) m. origin. the sustainer, transf. to a kind of penates or household gods, which were looked upon as sustainers of the family, though later they

sank to the character of oracle images.

תַּרְעָה (pleasantness, grace, from **רָעָה**) 1) p.n. f.; 2) p.n. of a city in the kingdom of Israel.

תַּרְשָׁ (not used) to be strong, firm, hard. Comp. **תַּרְשָׁ** and others.

תַּרְשָׁ (foreign) p.n. of a eunuch at the Persian court.

תַּרְשִׁישִׁי (with **ה** finis **יִשִׁי**—) 1) p.n. of a city and country in Spain, probably Tartessus, the great commercial mart of the Phenicians; the ships of Tarshish are those which carried merchandise to Tartessus; 2) p.n. of a precious stone, probably from Tartessus, if the name is not derived from the root **תַּרְשָׁ** to be hard; the commentators differ as to the speciality of the stone; according to Josephus, it is the chrysolite, the modern topaz; according to others (Auth. Ver.), a beryl; and some render it, amber.

תַּרְשִׁישָׁא (always with the article) a surname or title of a pacha or stadtholder **תַּרְשִׁישָׁא**, and also that of Nehemiah and Ezra. The word is of Persian origin.

תַּרְשָׁן (probably of Persian origin, tall of stature) p.n. of an Assyrian general under the Assyrian kings Sargon and Sennacherib.

תַּרְחַק p.n. of an idol of the Avites (after a Pehlevian etymology, it signifies prince of darkness).

תְּשָׁחַח (pl. **תְּשָׁחוּ**) f. noise, clamour, raging, crying, shouting; from **שָׁחַח**.

תְּשֻׁבָּה (captivity) p.n. of a city in the territory of Naphtali. From which gent. **תִּשְׁבִּי** the Tishbite, a surname of Elijah.

תְּשֻׁבָּץ m. cloth worked in cells or chequers, also embroidery; hence, **בְּתֻבֵּי תְּ** a coat of chequered cloth, or embroidery, or braided work.

תְּשׁוּבָה fem. 1) return; 2) answer, reply. In modern Heb. repentance, penitence. See **שׁוּב**.

תְּשׁוּבָה (const. **תְּשׁוּבָה** for **תְּשׁוּבָה**) fem. that which is laid down, deposited, synon. with **תְּשׁוּבָה**; but it is also

possible that **תְּשׁוּבָה** stands for **תְּשׁוּבָה**, after the form **תְּשׁוּבָה**.

תְּשׁוּבָה f. help, deliverance, salvation, from **תְּשׁוּבָה** equiv. to **תְּשׁוּבָה**.

תְּשׁוּבָה f. desire, longing (of a woman after man). The root is **תְּשׁוּבָה**, which see.

תְּשׁוּבָה f. present, gift offered, from **תְּשׁוּבָה** in the sense of delivering, offering.

תְּשׁוּבָה adj. m. (from **תְּשׁוּבָה**), **תְּשׁוּבָה** f. the ninth.

תְּשׁוּבָה (const. **תְּשׁוּבָה**) cardinal number f., **תְּשׁוּבָה** (c. **תְּשׁוּבָה**) m. nine; sometimes, also, for the ordinal number, the ninth; the pl. **תְּשׁוּבָה** signifies ninety. The etymology is not to be traced to a verbal root.

תְּתַנִּי (foreign) p.n. of a Persian governor; according to the Persian it signifies, present.





